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THE

BRITISH CRITIC,

NEW SERIES:

FOR

JULY,		OCTOBER,
AUGUST,		NOVEMBER,
SEPTEMBER,		DECEMBER.

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THE

BRITISH CRITIC,

FOR JULY, 1814.

ART. I. *A practical Exposition of the Tendency and Proceedings of the British and Foreign Bible Society, begun in a Correspondence between the Rev. H. H. Norris and J. W. Freshfield, Esq. relative to the Formation of an Auxiliary Bible Society at Hackney, and completed in an Appendix, containing an entire Series of the public Documents and private Papers which that Measure occasioned. Illustrated with Notes and Observations. Edited by the Rev. H. H. Norris, M. A. Curate of St. John's Chapel, Hackney, and Chaplain to the Earl of Shaftesbury.* 440 pp. 9s. Rivingtons. 1813.

THE British and Foreign Bible Society is become an association of such magnitude and power, that it is impossible for any considerate person to view it with indifference. It has nothing weak, nothing undecided, nothing stationary, or inactive, in its character. "Plurimum audaciæ ad pericula capessenda, plurimum consilii inter ipsa pericula." We have seen it gaining strength from every attack, and assuming a tone of confidence fully proportionate to its success; loudly proclaiming its own merits, and obtaining credit from the world for all the excellence it has chosen to attribute to its objects or its measures; leaving no means untried to procure the approbation of men, and appealing to the success of its efforts as a proof of the favour of God.

It was stated at the last annual meeting of the Society, that its receipts during the year had amounted to 87,216*l.* 6*s.* and its expenditure to 84,652*l.* 1*s.* 5*d.* This single fact will, we are convinced, excuse us to our readers for devoting our particular attention to a work which professes to give "a practical exposition of its tendency and proceedings." Money is power—and power thus extensive, thus actively employed, calls for careful investigation. It becomes indeed a matter of national concern, that an institution possessing such influence should be properly

appreciated; that its tendency should be carefully examined, and thoroughly understood; that its proceedings should be watched with unremitting vigilance. It is an "imperium in imperio," which already is able to bias the opinion of not a few in the country; and should it continue to prosper as it has hitherto done, may soon be able to impede, if not to controul, the government itself. Viewing it in this light, we question if even the clearest proofs of the beneficial tendency of its professed object, of the integrity, judgment, virtue, and loyal affection to the constitution, both in Church and State, of the persons who have the *present* direction of its power, and the disposal of its funds, would justify those, whose duty it is to take care "ne quid detrimenti capiat respublica," in allowing it to pursue its course to universal supremacy. At all events, this proof they are not only warranted in expecting, but, as it appears to us, are bound to require.

Every true Christian must be a friend to the circulation of the Scriptures, because the spirit of Christianity, which teaches him to seek the glory of God before all things, and to love his neighbour as himself, will also make him desirous of contributing to the speedy arrival of that promised time, when the "way of God shall be known upon earth, and his saving health among all nations;" and anxious to see others in possession of those treasures of knowledge and consolation, the value of which he is so well able to appreciate. Such being the feelings universally prevalent among sincere Christians, it was to be expected that a new Society, whose sole professed end and aim was the circulation of the Bible, which recommended itself to public notice by striking representations of a lamentable want of the Scriptures actually existing, both at home and abroad; and by confident assertions, that the only efficient means of supplying that want was to be found in its plan and operations, would attract a very considerable portion of that attention which it claimed. The simplicity of its avowed object, and the zeal with which it seemed to pursue it, soon procured it numerous and active supporters. And as its first appeals to the great, the wealthy, and the pious, were made by advocates who, to unconquerable perseverance joined a very accurate knowledge of the human heart; its success soon exceeded the expectations, not only of its sanguine admirers, but probably even of its original projectors.

There is no reason to doubt that, of the persons who became early members of this Society, numbers were induced to join it by the most upright and laudable motives. They wished to promote the circulation of the Scriptures, and they saw, in this new association, only a great and efficient instrument for the purpose. Credulity is, perhaps, to a certain extent, inseparable from real goodness

goodness of heart. "Charity," we know, "believeth all things, and hopeth all things;" and he who neither wills nor works ill to his neighbour, is slow to believe that the dispositions and practices of others differ from his own. These, therefore, conceiving that the distribution of the word of God must in itself be a good work, and dazzled with the prospect of the wide and extended scale upon which that distribution was to be conducted by the British and Foreign Bible Society, hastened to contribute to its support. Meaning well themselves, they never suspected evil in others; still less could they bring themselves to believe that evil could be intended by a body so warm in its professions of good, and appearing so eager in its prosecution of a work, in itself not only unexceptionable, but praiseworthy; not only laudable, but necessary. They were as unwilling to allow that mischief could be done or meditated by a Society for the circulation of the Bible, as that the knowledge of the Bible could itself be prejudicial; and they were early taught to confound the opponents of the newly constituted body with the enemies of divine truth, and the advocates for keeping the lower orders, more particularly, in a state of blindness and spiritual ignorance.

The same honourable zeal, therefore, which first impelled them to join the Society, thus artfully directed against all who should presume to gainsay its infallibility, effectually operated to prepossess their minds against the admission of any arguments which might have tended to remove the delusion under which they laboured.

It was, however, foreseen that, as the Society was to be composed of persons of every persuasion, who acknowledged the truth and divine original of the Scriptures, a question would arise as to the right interpretation of the sacred volume, and the jarring opinions of the various individuals, now for the first time associated, but mutually jealous of the promulgation of the peculiar tenets held by each, would quickly dissolve their ill-cemented union, and reduce the composition to its original elements. A device, therefore, was invented to satisfy the scruples and to lull the fears of all parties; and as it was found impossible to decide which of the various interpretations given to the Scriptures should be adopted by the Society, as the common standard of truth, it was determined to distribute them without any interpretation at all; and it became a fundamental law of the Society, that the copies of the Scriptures which it circulated should be unaccompanied by any note or comment.

The success of this device perhaps exceeded the expectations of its contrivers, for while it quieted the apprehensions of many Churchmen, who, though dazzled by the splendour of the object to which they were invited to contribute, had perhaps felt some

scruples about connecting themselves so closely with Dissenters, lest they should unwarily be giving their aid to the promulgation of dissenting tenets. It also furnished the advocates of the Society with a theme of unceasing panegyric; it enabled them to declaim upon the liberality of the plan, upon the advantages which might be expected to arise from thus inducing all classes of Christians to associate, and upon the cordiality, peace, and union, of which it might probably be the harbinger.

Still farther to conciliate Churchmen, they were assured that effectual measures had been taken to secure to the Church a majority in the Society; and that, although dissenters of all classes were invited to contribute to its funds, yet, in fact, the disposal of these funds would remain wholly in the power of the Church, as the very frame and constitution of the committee threw the sway into her hands, whenever she might be disposed to exert it.

It is not to be doubted that much of the success of the Society, among Churchmen, must be attributed to these representations. The omission of notes and comments bore, at first sight, a semblance of candour and fair dealing; and while it seemed to remove one great cause of apprehension, namely, that this Society would be an engine in the hands of dissenters for disseminating *false* doctrine, it so far lulled the vigilance of those who were, perhaps, by their laudable anxiety to circulate the Scriptures, pre-disposed to favour it, that they wholly overlooked the danger of neglecting to propagate the *truth*. While their eyes were thus directed exclusively to one possible source of evil, by those who assumed that they had contrived an infallible protection against it, they were averted from the true mischief, which that very contrivance carried with it, and were unfortunately induced to regard that as the distinguishing merit of the Society, which is in fact its radical defect.

The belief, also perseveringly inculcated, that effectual provision was made for the predominance of the Church in the management of the Society, prevented the individuals, on whom it was impressed, from endeavouring either to realize the assertion, or to detect its fallacy. Their time and attention being wholly devoted to other duties, of paramount importance, they were satisfied with seeing the names of many respectable Churchmen upon the list of the Society's officers. This appeared to them evidence sufficient that its advocates had spoken truth, and that farther investigation was needless.

If, however, any Churchmen of distinguished rank were occasionally induced to attend the meetings, every thing was then conducted in the most decent and, to them, complimentary manner: their suggestions were listened to with the greatest respect,

respect, and they were induced to believe that all was as they wished it. All this was easily done; such instances of attendance were not likely to be frequent, and it was accurately foreseen, by the real managers of the Society, that while every thing was to be gained by apparent submission to authority on these occasions, nothing in fact could be lost; for the real business and direction of the Society would still remain in those hands to which it had been committed from the first.

Considering then the specious object of the Society, its constant endeavours to quiet the fears and awaken the confidence of all the Churchmen who could be induced to join it, and its plausible devices for the purpose, it is not to be wondered that many very excellent persons, though zealously attached to the Church, and ready to stand among the foremost in her defence against an avowed enemy, were induced to give their cordial aid and support to the British and Foreign Bible Society. All good men are enamoured of peace, and eager to adopt any expedient which promises to advance it. All sincere Churchmen, in particular, have ever felt this desire. Moderation has been her unvarying characteristic: it has led her to go farther in her attempts to conciliate the wandering separatists from her communion, than any Church ever went before her; and it perpetually influences all her true members to follow after peace themselves, and to listen with favourable ears to every proposal for securing it.

Captivated then by the hope that this Society, which apparently united men of all persuasions in one common object, would smooth the way for general good-will and harmony; and still farther confirmed in the pleasing expectation, by the tone and conduct adopted in their presence at its meetings, many excellent persons became strongly attached to its interests, and were induced to look with some degree of impatience, if not of suspicion, upon the first symptoms of opposition to its progress.

Very early, however, in the career of the Society, it met with formidable opponents. Accustomed to deep and careful investigation; versed in the history of those struggles which the Church had formerly maintained against the dissenters from her discipline and doctrines; and in the habit of daily mixing with their descendants, of observing their present conduct, and estimating by it their present feelings, they were not inclined to augur well of any coalition of Churchmen with them, upon any terms, short of the paramount assertion of Church principles.

The formation of a Society, therefore, which proposed to unite all Christians, of all opinions, for the furtherance of the same

same religious object, without obliging any class to sacrifice its peculiarities, was a phænomenon which could not but awaken their attention: and no sooner was its plan laid before the public, than it became a subject of their serious and fearful examination. They were aware that the Church could gain nothing by associating herself with separatists upon such terms; and their apprehensions were excited by the anticipation of what she might lose; for their experience had convinced them that the times in which they lived were not those in which dissenters were disposed to conciliate or concede; they knew that it would be folly to expect their assistance in building up the walls of Jerusalem; and they were justly alarmed, lest their proffered co-operation should be intended to impede the work, instead of advancing it. The fears thus excited, by the first appearance of the Society, were not allayed by more attentive consideration of its object or its constitution. They saw clearly that the distribution of the Bible alone, without note or comment, was not the mode in which our Saviour had ordained that the knowledge of his religion should be spread: they perceived that a Society, which bound itself to circulate no interpretation of the Scriptures, because it could not determine which was the right, was not a Society which they, as members and ministers of the Church, could properly support: because, as Churchmen, they professed to know the true interpretation; and, as ministers of the Church, they were professionally bound to maintain and publish it. They were aware also that a public confederation of men of all opinions, to circulate the Bible as the common standard of truth, to which they all claimed an equal right to appeal, led to this very dangerous conclusion, that all opinions are to be found in it; and by fostering the indifference inseparable from such a conclusion, mainly tended to put the truth out of sight, and to bring religion itself into disrepute: they therefore felt themselves obliged to oppose its progress, by those ordination vows, which bound them to "use all faithful diligence to banish and drive away erroneous and strange doctrines contrary to God's word." But their objections to the Society did not end here: it professed to preach the Gospel, and to make men wise unto salvation, by merely distributing the Bible in the simple letter: thus virtually superseding the office of the priesthood, by inferring that it was not essential to the promulgation and support of Christianity.

As then the great Author of our holy religion had himself appointed that his Gospel should be made known unto the world by his ministers; and as, to enable them to perform their sacred office with effect, he had promised to be with them, in their ministration, unto the end of the world, they could not admit

admit the claims of a Society which appeared to set aside his appointment, and professed to make Christians by other ways than those which, in his wisdom, he had thought proper to direct. They were also convinced that the fundamental law of the Society, which took away the true interpretation from the Scriptures, eminently disqualified it from assuming the preacher's office: they could conceive that such a rule might very possibly produce or encourage error; but how, by keeping truth carefully out of sight, it could be calculated to promote its interests, they could not understand. And as the Saviour of Mankind had not thought fit to leave men to find out the saving truths of Christianity from the mere written word, without guides to lead them to it, so they were assured that it never could become them, the appointed ministers and stewards of his mysteries, to consent to such a measure, on any terms, or for any consideration.

To these objections to the avowed intention of the Society they also joined a mistrust of the tendency of its constitution. They were not easily to be persuaded that the dissenters would consent to surrender the whole rule and management of such an Institution to the Church; and when the public declaration, that such must be the effect of its regulations, was followed by no secession on the part of those whose interests were thus *avowedly* neglected, they were convinced that there must be a fallacy in the statement; for they saw no reason for supposing the dissenters less attached to their own principles than they had hitherto been; nor was there any proof that their natural jealousy of the Church, or their decided disinclination to its preponderance and superiority, had suffered a change. The suspicion, thus suggested by a general view of the subject, was fully justified by a particular investigation of the case before them. They soon found the fact to be at variance with the assertions of the Society's advocates; they perceived that its constitution was so artfully framed, with reference to the characteristic activity of dissenters, that, while the tendency of the whole plan was favourable to their cause, the power of employing the influence of the Association, in any way which they might judge most likely to advance it, was placed entirely in their hands.

Such were nearly the conclusions which the investigations of those who first scrutinized the "nature and tendencies of this Society" led them to form; and they were laid before the public with a force of argument and language which induced many to pause before they committed themselves in support of an Institution against which such charges were alledged; and not a few, who had joined it, were persuaded to retire from its ranks.

So

So formidable an attack produced replies in abundance; but the controversy thus excited is too well known to need recapitulation; it has been carried on with a perseverance seldom exceeded, and great and beneficial effects have resulted from it. For though the whole energies of a very formidable confederacy have been thus aroused, and the consequence has been a great increase of its numbers, its influence, and its funds, yet a jealous attention to its proceedings has also been awakened; they have been accurately watched, continually exposed, and carefully recorded: its progress among Churchmen has been materially checked, in many cases wholly prevented; and wherever it extends its ramifications, it finds some steady and vigilant friends of the establishment ready to oppose it, to detect its sophistries, and counteract its delusive machinations. In the mean time much effectual aid has been afforded to the "Society for Promoting Christian Knowlege;" its funds have been materially enlarged, its salutary influence has been extended, and its beneficial effects proportionably increased, by the very general conviction impressed upon the minds of zealous Churchmen, during this protracted controversy, of the necessity of rallying round it, as one of the main supports of our venerable establishment.

Still, however, some farther developement of the evils resulting from the British and Foreign Bible Society was universally felt to be wanting. The arguments urged against it had been, for the most part, necessarily theoretical; and though reflecting men were fully convinced of their force, and accurate observers daily discovered in the measures of the Society, notwithstanding all the caution of its managers, proofs of the stability of the premises, and the justice of the inferences of its opponents, yet the public at large required the evidence of facts, and to facts alone they were inclined to yield their good opinion of an institution so plausible in its professed object, so wary in its general conduct. The many respectable and conscientious persons also who had been induced to join it, and had thus committed themselves upon its excellence and claim to universal support, could not be expected to withdraw their sanction from it, until a strong case was made out against it. It was not to be supposed that they would change their opinion, or renounce the Society, until the necessity of such a step had been clearly demonstrated by an appeal to facts. They had joined it with the purest motives, because they thought it calculated to promote the knowledge of Christianity, and to foster peace and love among its professors in general, without injuring that Church, to which they felt themselves professionally and conscientiously bound. They therefore required a practical illustration

lustration of the arguments against it; they demanded to be shewn that it was not calculated to promote true doctrine; that its tendency was to engender disunion instead of nourishing peace; that its influence was decidedly prejudicial to the Church. Doubtless they believed that such an illustration could not be given; but the same praiseworthy consistency which has restrained them from yielding to any less powerful reasons, will, it is to be expected, induce them readily to tread back their ground the moment such a proof as they have required is produced. When the charge of hostility to the best interests of Christianity in general, and of the Church of England in particular, is clearly brought home to the British and Foreign Bible Society, then it may be confidently expected that every sound Churchman will openly and manfully renounce his connection with it.

With this view of the subject, we consider the volume before us to be of the utmost consequence, and to possess a claim upon the serious attention and dispassionate perusal of every lover of his country and his religion, (but more particularly of those who are in authority in either Church and State,) which nothing can supersede.

"It answers the demand of those who call for DEMONSTRATION; and this is its specific claim to public regard. It is emphatically what its title sets forth, a *practical* Exposition of the *tendency* and *proceedings* of the Bible Society. It is an exhibition of its whole plan *systematically* arranged and displayed, not in theory, but in *effect*. The '*surmises*,' which were deemed too uncandid and improbable to be listened to, are all *verified* *; and the *artifices* are exposed, by which 'excellent and distinguished men' have been lured to give it their support †. The comparative value, moreover, of this main stay of the Institution is appreciated ‡, and its disrespect towards dignitaries discountenancing its proceedings is pointed out §. From the special relation which it bears to a particular parish, it might be conceived to be a detail rather of a local nature than one of general application; and it is so far true, that a lively interest in the welfare of that parish, to which many powerful ties bind the Editor's affections, first suggested the undertaking; and much of the exemplification which appears is derived from documents and information, which vigilant attention to the proceedings of those who were resolved, at all adventures, to make Hackney an auxiliary station, put into his possession. But many important illustrations are extracted from the records of simultaneous movements in other parts of the kingdom; and the parallel passages from scarce remains of puritanical history, and

* See p. 74, note d; 95, note p; 204. 238. 289, to the end.
† P. 90, note n. ‡ P. 92, note n. § P. 190, note p.

from

from the system of the United Irishmen, have a reference to all. Independently, however, of this, it is to be recollected, that in all the ramifications of the Bible Society one system prevails, it being not the least profound article of its policy, that a plan of organization, synoptically exemplified, and most distinctly explained *, should be assiduously circulated wherever any opening appears for an attempt at affiliation. Its characteristic principle is that it should be ONE AND INDIVISIBLE. Wherever therefore the scene is laid, the drama is the same, as well in its design as in its execution; and though the Editor reports, specifically, transactions which have taken place at Hackney, yet,

'mutato nomine de te
Fabula narratur.' Hor. Sat. 1. l. 17.

will bring home his narrative to *every* parish throughout the kingdom; which, if already brought within the magic circle of auxiliary association, may read in it a transcript of what has been practised upon itself, though very possibly, through inadvertency, without its observation; and if hitherto undisturbed by the Society's assiduous proselytists, may confidently consider it as a præmonition of what it will experience, should it ever become the subject of their operations." Introduction, p. 17, &c.

Having thus detailed, in the Editor's own words, the nature of his design, we proceed to state the method of its execution.

The work is divided into two parts: the first contains a correspondence, commenced by the Editor with J. W. Freshfield, Esq. in consequence of information that Mr. F. was primarily and principally concerned in the plan of including Hackney in an Auxiliary District of the Bible Society. The correspondence extends to six Letters, the last in the Series being from the pen of Mr. Freshfield. This, "having convinced the Editor that all further reasoning upon the subject was vain," remains unanswered; but is here published, with "copious annotations to supply that defect. The second part of the volume consists of an Appendix, which the Editor truly affirms to be "much the most important part of the work." (Introd. p. 21.) It comprises various documents illustrating the progress of the struggle between a Secret Committee on the one hand, which was determined to enrol the parish among the dependencies of

* See a folio sheet, prepared by the Committee in London, entitled "Regulations respecting Supplies of Bibles and Testaments to Auxiliary Societies, with *Hints* on the *Constitution* and Objects of *Auxiliary and Subordinate* Societies;" with an "Address to Clergymen and Dissenting Ministers" subjoined, inviting them, in the *name* of the General Committee, to encourage their formation "on the *plan* recommended above."

the

the Bible Society, and the whole body of the Clergy on the other, supported by nearly all the respectable Churchmen in the parish, who were decidedly opposed to the attempt.

Among the papers circulated during the contest will be found three Socinian pasquinades, scurrilous and contemptible in themselves, but valuable as they afford the Editor an opportunity of investigating the interest taken by the Socinians in the prosperity of the Bible Society. This he has done in some very interesting preliminary observations, which are

"Interspersed with authentic documents establishing that important fact, and shewing the baneful operation of this alliance upon the Christian faith. At the close of these observations, the singular coalition of some Churchmen with Socinians and Papists, in charging popery upon those of their brethren who have withstood the aggressions of the Bible Society, is touched upon; and a parallel coalition of the Calvinists and Papists in the reign of James the First is pointed out, and some apposite extracts from the 'Gag,' which Bishop Montague applied to 'the Gagger of Protestants,' are produced." Introd. p. 22.

These are followed by a letter from the worthy Vicar of Doncaster to the Editor of the Doncaster Gazette, which was reprinted upon this occasion, and distributed throughout the parish of Hackney. It is a very sensible production, presenting in a short and popular form those strong arguments against the object and constitution of the Bible Society, which have been often urged, but never satisfactorily answered. It has indeed been found to answer the purpose of its supporters better to abound in vague declamation, and delusive appeals to the passions, than to rest upon an argumentative discussion of the real merits of the question at issue between them and their opponents; accordingly they have, with very few exceptions, invariably pursued the former course; and these exceptions appear to us, we confess, to prove little but the force of that reasoning which they vainly endeavour to invalidate.

The Vicar of Doncaster's letter is followed by a complete series of official papers published by the Auxiliary, Provisional, and Subordinate Committees, shewing the whole machinery of an Auxiliary Establishment, with its minor dependencies called Bible Associations; the stimulating and delusive addresses by which it contrives to work upon the feelings, and mislead the judgment of its followers; and the manner in which the proceedings of these various bodies are represented *from authority* in the public newspapers, for the information and edification of its affiliated Societies throughout the kingdom, and to prepare other districts for the labours of its advocates. These papers

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are accompanied with notes and observations by the Editor, which serve to connect and explain them, rendering them a complete practical exposition of the tendency and proceedings of the Society, and fully justifying the Editor in the conclusions which he has drawn from them, and in the earnest and awakening appeal to Churchmen upon the necessity of an associated effort to resist the farther progress of this formidable body, with which his labours are terminated. The volume closes with an Appendix of documents referred to in the course of the work, consisting partly of papers, or extracts from papers, published by the Bible Society; and partly of curious passages from the historians of the Great Rebellion, proving a striking and alarming similarity between the mode then adopted by the Puritans for the destruction of the Church and Monarchy, and the present measures and language of the Bible Society.

Having thus laid before our readers a brief analysis of the contents of this interesting volume, we shall now proceed to a more particular examination of the several parts of it; that we may give them some idea of the strong and convincing evidence which it produces in support of the leading charges against the Bible Society. We shall perhaps be induced to extend this examination somewhat beyond our usual limits, but for this we trust we shall stand excused, when the important nature of the question is considered; especially as we understand that the work itself has been already some months out of print.

The correspondence between the Editor and Mr. Freshfield, though certainly not the most interesting part of the volume, is well worthy the attentive perusal of every man who would form an accurate judgment of the Bible Society. He will there find one of its most zealous promoters so far influenced by its deceitfulness as to fancy himself under a religious obligation to interfere with a Clergyman in his own parish; to decide, in opposition to his solemnly recorded protest, upon the best mode of promoting spiritual edification among his flock; and acting upon this conviction, to connect himself with a Secret Committee, for the purpose of organizing an association to provide for the religious necessities of the poor in a manner which their appointed pastor feels himself conscientiously bound to disapprove.

"I have not relied," says he, "upon any vain conceits of my own, but have earnestly and seriously referred myself to God in prayer, that I might be guided and directed in the affair according to his holy mind and will. Having thus endeavoured to have my mind rightly informed, I feel warranted in saying, that I am thoroughly convinced, the plan of the British and Foreign Bible Society is right and unobjectionable in principle and practice; and being

being so convinced, I should feel, that to give less than my utmost assistance to the formation of the intended Auxiliary Society, would subject me to the awful consequence of being ashamed of the name of Christ; and while I should blush for myself, if I should so conduct myself, I should tremble under the consideration, that souls might be passing to eternal perdition, who, with the blessing of God, might be turned from the error of their way but for a prejudice that paralyzed my exertions." P. 5, 6, Lett. 2.

It is impossible to read this passage without being carried back, with the Editor, to the recollection "of those fearful times, when domineering fanaticism (professedly for the glory of God) had overturned in this kingdom both the altar and the throne:" (p. 11.) When, to use the energetic language of South, the worst evils were "done with the pretences of conscience, and the protestations of religion; with eyes lift up to heaven and expostulations with God, pleas of providence, and inward instigations; till at length with much labours, and many groans, they were delivered of their conceived mischief." South, vol. 5. Serm. 2.

To these times, and to the concluding incidents in the Life of Lord Herbert, of Cherbury, the Editor very properly referred Mr. Freshfield for proof that he might be under delusion upon this important subject; and the temperate but sound and seasonable remarks, which are to be found upon it in the third and fifth letters, and in a note appended to page 113, are well worthy the attention of our readers.

It appears, from the course of the correspondence, that the Editor's admonitory caution was not well received by Mr. Freshfield. When he speaks of it as conveying "a charge of fanaticism, in hard words, and severe applications," (p. 29.) it is evident that he has mistaken its object; and that he is more indignant at it, than, but for this mistake, he would have felt, is clear from the tenour of his remarks in Letters 4 and 6. Thinking, however, as we do, that the Editor was perfectly justified in his observation, and that he has not improperly termed it "an eminent act of Christian benevolence, as laying Mr. F. under considerable obligation," (p. 52,) we do most earnestly beseech our readers to bear it in mind. It is in fact one of the signs of these awful times in which we live, that men are every day more deeply entangled in the worship of imaginations; that the same infatuation now prevails which formerly plunged this country into so many calamities; that not only weak, ignorant, or ill-educated men, but persons whose rank in society, whose habits of life, whose mental attainments, might be supposed safeguards against such temptations, are daily falling

ing under them; and that without seeing the necessary effects of that yoke of bondage to which they are submitting, they allow themselves to be led away by the ignis fatuus of enthusiasm; which, while it deludes them with a shew of light, and a prospect of conferring some vague unmeasured spiritual benefits upon the world at large, is inducing them, not only to overlook their own particular duty, but to pursue a course in decided hostility to the peace and welfare of that Church to which they belong.

Of this the correspondence under consideration affords an eminent and lamentable proof; for it presents to us a Churchman, professing the most ardent affection for the Establishment, at the same time that he is setting all ecclesiastical discipline at nought; opposing his own opinions to those of the Clergy of a whole district, upon the best means of promoting the spiritual edification of their respective flocks; and deceiving himself into a belief that, unless he gave his utmost assistance to the formation of an Auxiliary Society in their parishes, contrary to their most conscientious and maturely weighed objections, he should subject himself "to the awful consequence of being ashamed of the name of Christ," and should "tremble under the consideration that souls might be passing to eternal perdition, who, with the blessing of God, might be turned from the error of their way, but for a prejudice that paralyzed his exertions."

"Here, Sir," says the Editor very properly, "had it occurred to you who those are to whom you have opposed yourself, conscientious indefatigable Clergymen, you would have thought it possible that their judgment, upon the efficacy of any measure 'to save souls from perdition,' was preferable to yours; and doing them the justice to believe, that they resisted the establishment of the projected Institution, not merely because they were satisfied of its neutrality in this respect, but that in this very respect it was baneful in its operation; you would have suspected the correctness of your own persuasions, rather than have confidently promulgated that, which by necessary implication, traduces them as either criminally ignorant, or most traiterously unfaithful." Lett. 5, p. 55.

We fear that the conduct here imputed, by the courtesy of the Editor, to the inconsideration of his correspondent, must not be so palliated. Deference to the opinions, or respect for the characters of the Clergy as a body, is certainly not the characteristic of the Bible Society. Of this the volume before us affords abundant evidence; and it is not to be wondered that so zealous an advocate of its cause, as Mr. Freshfield, should "imperceptibly have caught its spirit, and adopted its language." (P. 110, note.) We find, indeed, too many instances, throughout this correspondence, of the very trifling estimation in which their

their authority and their judgment are held, when opposed to the fiat of his favourite Institution. In his second Letter he says, " I cannot think you will consider that the opposition of the Clergy ought to determine the question; these are points upon which every man of independent mind will naturally think for himself." P. 17.

In his third letter, his language becomes still more decided. The opinion of the Clergy, as to the best means of promoting edification, is represented as a matter " comparatively immaterial;" and the attempt to assert their right, by virtue of their office, to determine upon the proper mode of promulgating the word of God to his people, is alluded to with a levity which borders upon contempt.

" ' Your Letter proceeds upon an assertion, and which you endeavour to prove, that " the best means of promoting edification, is a question of Theology," and belongs to the Clergy as " accredited Practitioners" in Divinity. I own, considering the great importance of the real object in view (the circulation of the Bible), your argument appears comparatively immaterial, and, to use the language of Dr. Clarke, " it is really as if, while the light of Revelation, no longer concealed within the ark of a particular sanctuary, is permitted to irradiate the nations of the earth, a question should arise, whether it shall be conveyed through the public portals of the Temple, or by the Gate belonging only to the Priests." However it is my task to answer your Letter, and therefore even this fringe, so respectfully distant from the true question, must receive some, though but brief consideration.' " P. 69. Lett. 6.

We wish that our limits would allow us to insert the valuable note, which the Editor has subjoined to this passage; in which, while he ably refutes this erroneous and strange doctrine of the comparative immateriality of that priesthood, to which St. Paul did not scruple to assert, that " God had committed the Ministry of reconciliation," and the sacred office of " Ambassadors for Christ," (2 Cor. v. 18, 20); he does not neglect to sift the " glowing imagery," and metaphorical verbiage of Dr. Clarke; and to place his fallacies, and perversions of Scriptural symbols, in their true light. But much interesting matter presses upon our attention; and this, and many other important passages, which we had originally marked for insertion, must be left to the private consideration of our readers.

But it must not be said, that Mr. Freshfield entirely deprives the Clergy of all right of judgment or decision in the parishes entrusted to their spiritual superintendance. Respecting matters of principle indeed, or of moral obligation, he sees no necessity for submitting to their opinion; but upon questions of form, compliment

compliment or etiquette he allows it to have some weight. (Lett. 6. pp. 83, 84.) We are not conscious of having misrepresented him; we are not willing to do so. It is with concern and regret that we contemplate the delusions of a respectable and amiable man; and most assuredly we should spare ourselves the unpleasant task of bringing them before the public, was it not that we feel it incumbent upon us to shew the real character and tendencies of the Bible Society, through the medium of the sentiments and language adopted by those who write or speak under the influence of its spirit.

The same total forgetfulness or disregard of the character and functions of a Parochial Clergyman, of which we have already given instances, must have dictated the following passage. "The parochial Clergy were solicited to take the lead; they declined doing so, and therefore other Clergymen, in conjunction with the laity, are doing what you have refused." Lett. 6. p. 120.

Mr. Freshfield must surely be aware, that every beneficed Clergyman is "charged in the Lord with the cure of the souls of the parishioners of his benefice, and with the government of his Church," (Instrument of Inst.); that no other Clergyman has the shadow of a right to interfere with him in his sacred office, much less to oppose the measures he sees fit to adopt for the discharge of it. That a self-appointed, Secret Committee should call in Clergy of their own chusing, to take the lead in a measure for spiritual edification, which the parochial Minister has decidedly objected to; and that any Clergy should be found ready to obey the summons, are lamentable proofs, that the "prostration of Ecclesiastical Authority, which," as the Editor most truly observes (note k. p. 84), "the auxiliary system has been for several years most insidiously labouring to accomplish," is much farther advanced towards its completion than even those, who have been most alive to the dangerous influence of the Society, have conceived.

Mr. Freshfield, however, has his reasons for thus refusing to yield to the opinions and intreaties of the Parochial Clergy: and as these reasons very plainly state the real end and object of all the Auxiliary Societies, and the consequence of suffering them to spring up in every quarter of the land, we recommend them to the serious consideration of all those who value the security and welfare of the Established Church.

"You state," says Mr. F. to his correspondent, "that you could not see how the circumstance of the Parish in which you officiate, being only a part of the district for which the Auxiliary Bible Society is proposed to be established, 'affected in the least the weight of your objection.' I therefore answer, that the district described

described has no necessary connection with any parish, as a parish; it includes the intire of two parishes, and part of one other (I believe of two others): it is therefore clear of any ecclesiastical head, and, if rightly considered, cannot intitle the Parochial Clergy in any one parish to 'deprecate the proceeding,' because in opposition to their opinion; nor would all the Clergy within the district be so intitled.'' (Lett. 6. pp. 73.) "This," says the Editor, in a note upon the passage, "is speaking out plainly—the only boon which those, who view with lively apprehension the proceedings of the Bible Society, have to ask of its advocates. Let the reader treasure up this declaration in his mind, that one part of the reformation to be wrought by that Society is, to '*clear*' all the parishes in the kingdom 'of their *Ecclesiastical Heads*:' it is 'to save souls from eternal perdition, (To refer again to Mr. Freshfield's Statement. Vide Appendix, No. 9.) in a new method, which DOES NOT COME WITHIN EITHER PAROCHIAL, PASTORAL, OR EPISCOPAL JURISDICTION.' This considerate men have perceived and laid to its charge long ago; but we have now got a distinct avowal of it from one of the founders of the confederacy; who does not hesitate to tell a Parochial Clergyman that, in consequence of the formation of a *new* auxiliary *district* of the Bible Society, in which his parish is included, he is no longer 'entitled' even 'to deprecate proceedings' which in his conscience he believes to be most prejudicial, in their effects, to the spiritual welfare of his parishioners; and which moreover he conceives himself to be bound, by his Ordination Vows, not merely to protest against, but, if possible, to 'banish and drive away.' What an arrogation of supremacy is here!!! A handful of private individuals convene a meeting, erect themselves into what they are pleased to call 'a Provisional Committee,' and without further ceremony, proceed to obliterate ancient land-marks, to dissolve constituted authorities, and, according to their own caprice, to circumscribe a tract of country as a territory for themselves; and then, having given it the denomination of a 'District,' in the plenitude of their usurped sovereignty, proclaim that 'no necessary connection' subsists between it 'and any parish as a parish,' which lies within its boundary, in any of those concerns which they have thought proper to take under their superintendance and controul.'" Note d, p. 74.

To this striking representation we add the following observations extracted from note k, p. 84.

"When the kingdom is reorganized, and the Bible Society's new district map published by authority, then its managing Committee may form a new ordinal to correspond with this new order of things, and make to themselves Priests of whom they please. But at present the confusion which Mr. F. would introduce is premature, and we trust that, through the quiet good sense of Englishmen, under the superintendance of the good providence of God, it will never take place.'

We join most sincerely in the hopes and wishes of the Editor: we have great confidence in the good sense of our countrymen; which, when once they can be induced to apply it to the investigation of any question, enables them speedily to unravel the wiles of the Deceiver, and induces them to treat him with the contempt he may deserve. We trust too that we may yet look up to the good Providence of God, with humble hope that its protection will not be withdrawn from the Church of England. But, in the mean time, we see the influence of this insidious Society still continuing to spread. New districts are planned out, organized, and added to its dominion; cleared of their ecclesiastical heads, absolved from all future reverence and respect for their parochial Clergy, and incited to insult them, and their superiors, by declamatory harangues upon the excellence of that Society, which they have refused to join; the piety and holiness of those, who have supported it, (see note, p. 193); and the dangerous responsibility incurred by the individuals, who, in the cant of the Society, have not "come up to the help of the Lord, to the help of the Lord against the mighty." (See p. 282.) Such a state of things cannot long be permitted to continue without effecting the same mischief, which measures of a similar kind formerly produced. Be it remembered, that the Puritans risked their experiment for the subversion of both Church and State, when the preparatory work of association had put only seven counties into their possession, (vide note, p. 344); and that complete success attended their hardihood. The affiliations of the Bible Society have already taken a much wider range; the feelings and the fears of weak Christians are the objects of its unceasing machinations in every part of the kingdom; and the columns of every country newspaper are perpetually filled with records of its success. Have all these mighty preparations, these unceasing labours, no other object than to enable the parent Society to distribute a few hundred more Bibles through the world than it could otherwise do! Is the whole host of Patrons, Presidents, Vice Presidents, and Committees, arrayed for no other end? Is this the only prospect which animates the zeal of its declaimers, which is to repay the wearisome journeyings of its itinerant orators? Is this mighty engine invented and employed merely to glean in the fields, which the Parent has already reaped; to busy itself in wringing the weekly penny from the hard hand of the poor, where the more splendid sophistries of the supreme board have levied ample contributions upon the purses of the rich!! They who can believe such things must

"——— have eaten of the insane root
That takes the reason prisoner." SHAKSPEARE.

We

We trust that we are not unreasonable alarmists; but when we see preparations so ridiculously disproportionate to their avowed object, so mischievous in their general tendency, so similar in all their characteristics, to those which have once already quenched the pure lights of religion from among us: and when we find ulterior, and far more important projects openly avowed by the more violent, or more candid panegyrists of the Society: when it is publicly declared in one place, that "the Bible Society will overthrow the Established Church," (vide note, p. 98); when, in another, the congregation at a Dissenting Meeting-house are assured from the pulpit, that, "not one in a thousand of the good men who have taken part in these proceedings sees whither they are tending;" that "they are fighting the Lord's battles, and in his hands preparing their own downfal;" that, "Mysteries, Sacraments, Confessions of Religion will be no more:" (see note b, p. 362.) when all these circumstances are placed before us, we cannot close our minds against the conviction which is forced upon them; nor should we perform our duty, if we did not earnestly intreat the guardians and protectors of our venerable Church to arouse themselves to a due sense of her critical situation.

One wheel in the complicated machine, which is employed to assail the bulwarks of our Sion, yet remains to be examined: it is of no inconsiderable magnitude and efficacy; though neither its operations, nor its powers, have hitherto been sufficiently appreciated. It has not, however, escaped the vigilant observation of the Editor of the volume before us, who thus recommends it to the consideration of Mr. Freshfield, at the conclusion of his second Letter.

"I have but one other mistake to rectify, and I have done. You say that 'no one act can be done by the members of the Society, as connected with the Society, except to distribute copies of the Bible.'

"Now what, I will beg to ask of you, is that paper which you did me the favour to inclose, and upon which I have made some observations *? What, moreover, are those reams of extracts, recommendations of yourselves, and calumnies upon those Societies and Individuals who will not connect themselves with you, which bear, I am persuaded, no inconsiderable proportion even to the Bibles which you distribute?" Lett. 3. p. 14.

Those who have seen the formidable list of Tracts, now unceasingly circulated by this Society through the kingdom, under

* The account of the proceedings at the formation of an Auxiliary Bible Society for Cambridge.

the titles of proceedings at the formation of one Auxiliary Society, and at the Anniversary Meeting of another; and who consider, that almost every one of these occurrences has hitherto added another pamphlet to the stock; will allow that these questions are pertinent. Those who have had sufficient patience and perseverance to wade through the mass of misrepresentation and tautology contained in these publications; and have well weighed the tendency of the resolutions, speeches, and addresses, of which they are composed; will be convinced that nothing very beneficial to the Established Church, nothing very likely to promote peace and harmony among Christians, is there to be found. It may be said that these are the speeches of individuals merely; that the Society cannot be answerable for the sentiments of every person, who may choose to display his oratory before an auxiliary meeting. This may at first sight appear true; though we are not quite sure that an institution, which encourages and promotes such meetings, where such sentiments are almost invariably delivered, does not make itself responsible, in some degree, for them. But however this may be, without doubt, when these speeches are collected into pamphlets, and distributed by that auxiliary association, in support of which they were delivered; when they are transmitted, in this shape, to the Parent Society in London, received by it, sold by its Bookseller, and circulated by its agents, wherever that circulation may seem likely either to smooth its course to future triumphs, or to supply its advocates with weapons to combat opposition, then they become the authorized language of the Body; by thus adopting them, it renders itself amenable to judgement for them; and the public have a right to ask, how that institution can be called a Society for the sole object of circulating the Bible, which thus unceasingly disseminates *tracts* throughout the land. If we pass from the fact to its tendencies, as developed in the character of the publications thus distributed, we shall have cause for a still heavier charge against the Society than the mere forfeiture of its original pledge. Those who are acquainted with the fanatical effusions of the republican leaders during the Great Rebellion, and the sermons of their intemperate and bigotted preachers, will know where to find a parallel for much which is contained in these pamphlets. The language indeed is not so violent, or gross; but the tendency of the sentiments is the same, and the misguided zeal of the speakers quite equal. It is true that the indignation, which the mischievous object of many of these orations is calculated to excite, is sometimes irresistibly checked by a smile at the nonsensical rhapsodies by which the mischief is conveyed, or by melancholy reflections upon the degradation of human intellect which they develope.

But

But let it not be supposed that the general effect of such harangues is less noxious, because reflecting persons, coolly perusing them in their closet, can discover their emptiness and folly. They are well calculated for the meridian in which they are delivered, and for the heated imaginations to which they are addressed: there is a method in the madness: and if such meetings are long suffered to be held, and such speeches to be made, printed, and circulated by a Society, which has access to the purses, and which controuls the consciences of so many individuals in all ranks—*actum est de Ecclesiâ.*

We are ourselves convinced that, if no other charge could be brought against the Society but this, it would be utterly subversive of its claims upon the support of every zealous and considerate Churchman. We could wish that those of this description, who have already joined it, would submit to the task (a laborious one we own) of perusing any six of these pamphlets which they may chance first to meet with, and of comparing them with the puritanical publications of the 17th century. If they find the strong similitude in temper, tone, and sentiments, which we have found; let them then ask themselves, whether the dispersion of such Tracts can be compatible with the true interests of our pure Religion, and of the Established Church, its great support, under Providence, in this kingdom? And whether, as members of that establishment, they can continue to uphold a Society, which, under the pretext of circulating the Bible, and preaching the Gospel, is diffusing such opinions through the country?

We must now take our leave of the first part of this volume; not without regret, for there are still many passages in it, to which we would willingly have called the attention of our readers; but when we consider the length to which our remarks have already been extended, and look forward to the important matter which yet remains to be investigated, we feel the necessity of proceeding on our way. At the same time we cannot refrain from recommending the whole correspondence to the dispassionate perusal of every Churchman. If he wishes to acquaint himself with the temper and the pretensions of the Bible Society, the letters of Mr. Freshfield will give him a clear insight into both: at the same time, while we think he cannot fail to be convinced by the arguments of the Editor, he will see in his sentiments and language an interesting specimen of that "gravity, sincerity, and soundness of speech," (Tit. ii. 7.) which it so well becomes a Minister of the Church of England to use, when advocating her cause against those who would weaken her influence, and undermine her authority.

(To be continued.)

ART

ART. II. *De Buonaparte, et des Bourbons, et de la Necessité de se rallier à nos Princes legitimes, pour le Bonheur de la France, et celui de l'Europe. Par F. A. de Chateaubriand, Seconde Edition, revue et corrigée.* 8vo. pp. 86.

Of Buonaparte and the Bourbons, and of the Necessity of rallying round our legitimate Princes, for the Happiness of France, and that of Europe. By F. A. Chateaubriand, (Translation.) Colburn. 1814.

POLITICS, like morals, are imperfect without theology. Practical statesmen are too apt to forget, that when all is planned and done, the will of God, as it is the moving spring of events, ought also to be the ultimate end of actions. We consider it as one of the chiefest uses of speculative politics, that they may recall this great truth, drowned by the din of vulgar business, to the public mind. But we of the present generation have fallen on one of those grand and rare moments in the history of the world, which of themselves, without pen or tongue, proclaim it to all nations. Hardly a day of the last twenty years, but has produced some occasion of direct appeal to the universal, indemonstrable axioms of practice and feeling.

We were rejoiced, therefore, when we heard that a mind so poetical and religious as M. de Chateaubriand's had been turned to these events, and was drawing from them lessons for his country on the eve of her deliverance. We looked for that rare thing since Burke, a political argument resting on no mean or vulgar interests, landed, mercantile, popular, or aristocratical, but such as was suited to the time, addressing itself directly to the love of liberty, the sense of order, the thirst of beneficence, and whatever else is yet divine in degraded human nature. We were not disappointed. Though the author has in some places evidently taken pains to stoop and be on a level with his countrymen, and has therefore grounded his advice on the tyrant's errors, rather than his crimes, his thoughts are commonly pure and lofty in substance, always fervid in expression. As a composition, his work is in good keeping, and the topics well chosen, and well placed. The style is in that improved tone which France has lately learned of Germany and England. But these are trifling merits in comparison of the object and circumstances of its original publication.

"The battle of Montmartre," says he, "was yet undecided, when the printer, devoted like myself to the king's cause, came to me for the manuscript of this pamphlet. Buonaparte was at Fontainebleau with 50 or 60,000 men; nothing was fixed as to the fate

of the house of Bourbon. In case of defeat, nothing but the most hasty flight could snatch me from death. . . . . Happy if this work has done any good: if it has conduced to pull off the mask of so loathsome a tyranny."

That his loyal and patriotic wishes were accomplished, and that his eloquent address had effect in quickening the pulse of public opinion, when it again began to beat healthfully in Paris, we have every reason to believe. But though the main question of his work has been for some time satisfactorily, and, we trust, irrevocably solved, there is much matter of importance both in principle and practice, suggested for the thoughts of every European, and especially of every Englishman, during the perusal of it.

Merely as an historical document it would be of great value, in that it points out those particulars in the system of Napoleon, which were felt as the worst grievances by the French, thereby throwing strong light on the character both of governors and governed. We are aware that such a statement must take and colour its subjects after the peculiar feelings and opinions of the individual: still, making all allowances for this (and M. de Chateaubriand's enthusiasm is so strongly marked, that we quickly see where and how far such allowances are to be made) advice so given and received must have been grounded on premises before familiar to the hearts and minds of his audience. Taking, for granted, therefore, what he states as notorious matter of fact, and supposing the spirit of his pamphlet to be a favourable specimen of the general spirit of France, we will endeavour to raise on them a few reflections, tending to answer two important questions: the one, thank God, now merely speculative; the other, vital and practical: the one referring to our possible duty, if the reign of Buonaparte, by the connivance of man and the anger of Providence, had been further prolonged; the other to our actual and immediate duty towards France and ourselves, in the present state of our relations with her. In thus dividing our thoughts, we shall nearly run parallel with the train of M. de C.'s reasoning; for to answer the first of these questions is his avowed object, and there is throughout a constant effort, perhaps involuntary, but sufficiently discernible, to make good a proposition which would go near to answer the second. By implication or allusion, if not by direct argument, we find in almost every page something meant to shew, that his country is innocent of the crimes of her late ruler. We heartily wish it could be proved, for then our duty towards her would be as manifest as delightful; to forget our old rivalry, and to draw ourselves nearer and nearer to console and befriend her. But we shall presently offer some considerations

considerations which would induce us to doubt this, and wait before we throw off all our armour, lest our newly reconciled antagonist prove unworthy of our embrace.

In both these enquiries it is of the utmost consequence to remember, that the war which we have just terminated, and in conformity to which we ought now to make and secure peace, was from the beginning a war of no common sort. It was not a wrestling for territory, nor a scramble for wealth, nor a race for honour; but it was a desperate and all-involving struggle for that, without which power, wealth, and honour, are without value, for the right of nations to be independent, and of subjects to be loyal: for external freedom, and internal order and civilization. Its circumstances were as extraordinary as its object: it was a conflict less of fleets and armies, than of doctrines and feelings, passions and principles, waged not between rival nations, but between the good and the bad, the wise and the frantic, in every nation, city, and family.

Now, we have this alternative: either this war must have essentially changed its object and circumstances at some period of its duration; or our national resources must have been so exhausted, that it was physically impossible for us to continue it; or we ought not to have concluded any peace which did not rest on the complete and decisive triumph of the principles for which we fought, and the express renunciation of their opposites by our enemies.

In order to find out whether the objects of the war had changed between 1793 and 1814, let us examine, first, the doctrine and practice of the anarchists, and of Buonaparte, with respect to national independence.

On the 28th of March, 1796, the Executive Directory, in their zeal for liberty and equality, made the following moderate avowal of their claims on other states. "The constitutional act does not permit us to consent to any alienation of that which according to the existing laws constitutes the territory of the republic." At that time, the Netherlands, Savoy, and Avignon, were the comparatively narrow limits of French usurpation. But it was the principle, not the immediate extent of the demand, which made negociation impossible. "While these dispositions," said the English ministry, "shall be persisted in, nothing is left for the King, but to prosecute a war equally just and necessary *."

Compare this with the language of Buonaparte on his return from Russia, when the miscalled French empire, though begin-

* First Letter on a Regicide Peace. Burke's Works, viii. 120.

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ning to totter, had yet one foot on the Baltic, another beyond the Adriatic. Did he appeal to the law of nations, to the interest of France, or of the ceded countries themselves, pretences by which heretofore the most abandoned and shameless conquerors have been wont to cloke their obstinacy in ill? No: we have another reference to imaginary laws, to mockeries of principle, to the fundamental rules, as they were termed, of the empire: in other words, to his own wicked will. "Though the enemy," said he to his Senate, "were on the heights of Montmartre, I would not yield a single integral part of the French empire." This is not resemblance: it is absolute identity with the regicide politics. There is no need to quote more instances: the whole world knows to its cost what was the law of negociation, peace and war to the cabinet of St. Cloud. There the worst venom of all the vipers of the Revolution was condensed and sublimated. If Carnot made mock of the majesty of kings, and insulted their ambassadors, Buonaparte did the same and worse: for by gross personal outrage he broke the heart of a queen; a heart as truly royal, and as truly feminine, as her's whom the jacobins martyred. If Brissot and Condorcet defied their God, Buonaparte blasphemed him by thanksgivings for infamy and crime; by joining his name with his own in catechisms to teach slavery, and proclamations to enforce usurpation. If Robespierre slew his thousands in his frenzy, Buonaparte has slain his ten thousands upon cool calculation. Spurning alike all boundaries, moral and geographical, they differed only in this—the limitary law of the jacobins was the will of the mob, that of Buonaparte his own will. Under this impression, we refer our readers to the triumphant arguments of the great watchman of Europe against a regicide peace, for a full conviction of the impolicy and injustice of treating with tyranny.

While we are on this subject, we feel it impossible not to remark how strongly the late events have confirmed the almost prophetic opinions of that great statesman. In proportion as we have waged war according to his maxims, as we have relied on moral rather than physical strength, as we have chosen to give others protection instead of purchasing it for ourselves, and have ceased to direct our efforts towards what are called exclusively British interests, the tide of success and glory has set strong towards us, and those meaner goods, for which we refused to alter our course, have been borne along with it.

We have in the next place to consider whether there was any thing in the domestic administration of Buonaparte, which would have made it, under all circumstances, dishonourable and unsafe for England to be at peace with him. This is a question which cannot rightly be answered without a reference to the ground-

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work of all political duty, and to the broadest axioms of the law of nations. That law and that duty rest, we conceive, substantially on the same foundation with the principles of morals in private life. It matters not whether this common base be called, as it is in itself, the standard of general utility, or, as it is to us, the will of God. It is enough to our purpose, if it be granted that it differs not in kind according as it is applied to individuals and families, or to nations. We will allow that the mode of its application to the latter is less definite, on account of the abstract and somewhat imaginary nature of those bodies: still, since the national union does not destroy or alter the nature of its elements, and since the functions of states must be discharged through the instrumentality of individuals, there cannot, generally speaking, be a fairer standard of their duties than the analogous and better known, because revealed, duties of those individuals to each other.

Now let this reasoning be applied to the present case. What is a man bound to do, if he see his neighbour's child, or servant, suffering under brutal and degrading oppression: oppression enforced by fear and violence, by scourgings and threatenings, by starvation and imprisonment: if he see them wantonly and insultingly deprived of air, and light, and liberty, and made to live a life ten times worse than death, in pain and loathsomeness, in watching and fasting, in cold and nakedness? Is it in our duty, is it in our nature, to sit at ease, and listen to the cries of those helpless and injured beings, because we happen to live on the other side of a partition wall, or because we have not, by indenture or statute, a right of controul over them? This is not an ornamental illustration. It is a case bearing a strict analogy to our situation with regard to the late French empire; only that the mischief which we were called on to redress was infinitely greater than what we have here imagined, in proportion as the moral debasement, which was the necessary and intended produce of that infernal system, exceeds in evil all possible physical wretchedness. We will take but two instances, and those M. de Chateaubriand shall choose for us. The first relates to the annihilation of domestic affection, and all the kindly charities of social life, by the law of conscription. Like those who sprang ready armed from the seed of dragon's teeth, the nurslings of regicide ambition own no father or mother.

"By breaking to pieces the ties of general society, the conscription also annihilated those of domestic life. Accustomed from their cradles to regard themselves as victims devoted to death, children no longer obeyed their parents: they become idle, vagabonds, and debauchees, in expectation of the day when they were to march to pillage and slaughter the world. What principle of religion

religion or morals had time to take root in their hearts? Fathers and mothers, on the other hand, among the lower orders, no longer attached their affections, no longer betowed their cares on children whom they must prepare to lose, who no longer formed their wealth and their staff of support, and who had become for them only a grief and a burthen. Hence that hardness of heart, that oblivion of every sentiment of nature, which leads to selfishness, to wrecklessness of good or evil, to indifference for country; which obliterate conscience and remorse, and devote a people to servitude by equally stripping it of the horror of vice, and the admiration of virtue." P. 28.

Of the horrors of the conscription itself, the animated pen of our author will present an Englishman with the most faithful description.

" But the conscription was, as it were, the crowning of these works of despotism. Scandinavia itself, styled by an historian the workshop of the human race, would have been unable to furnish men for this homicidal law. The code of the conscription will remain an eternal monument of the reign of Buonaparte: there may be found collected all that the most subtle and ingenious tyranny can devise to torment and devour the people: it is truly the code of hell. The generations of France were placed in regular rows for the axe, like the trees of a forest; every year 80,000 young men were cut down. But this was only the regular average of deaths; the conscription was often doubled or reinforced by extraordinary levies; often it devoured before-hand its destined victims, like a dissipated heir who borrows on his future income. At last they were taken even without estimate; the legal age, the qualities requisite for dying on a field of battle, were no longer regarded, and the law displayed, in this respect, a marvellous facility: it went back to infancy, it descended to old age; the discharged soldier, the man who had a substitute, were equally taken; the son of a poor artisan, perhaps, ransomed thrice, even at the expence of his father's little property, was compelled to march: maladies, infirmities, bodily defects, were no longer a protection." P. 24.

" Such a contempt was entertained for the life of man and for France, that it was even customary to call conscripts the *raw material*, and *food for cannon*. The following great question was discussed among the purveyors of human flesh, namely, to ascertain the given average time that a conscript might last; some alledged that he lasted thirty-three months, others thirty-six months.—Buonaparte was wont to say himself, *I have* 300,000 *men in reserve*. In the eleven years of his reign he caused more than five millions of Frenchmen to perish, which exceeds the number of those whom our civil wars swept away during three centuries, under the reigns of John, Charles V. Charles VI. Charles VII. Henry II. Francis II. Charles

Charles IX. Henry III. and Henry IV. In the twelve months which have just elapsed, Buonaparte raised (without reckoning the National Guard) 1,330,000 men, which is more than 100,000 per month; and yet some one had the audacity to tell him he had only expended the superfluous population!" P. 26.

But it was possible that this "devilish enginry" might not complete the work of ill. Right instincts, and early habits of virtue and affection, might prevail in many cases over the wretchlessness engendered by despair of domestic happiness, and some Frenchmen might yet be found who loved their homes, and respected their parents. This was a feeling opposite to the plan of universal conquest, for it made the return or maintenance of peace an object with some of the army. It must therefore be deadened at any rate. To this end, the fertile brain of the tyrant, after numerous pangs and throes, was at length delivered of a child-devouring monster, which having been delivered to his obsequious midwife, the Conservative Senate, in order to be licked into shape, and have its foul deformity concealed under laced swaddling bands, was introduced to the Parisian world under the title of an Imperial Code of Education *. Thus fathers were reduced to the alternative of sending their children to Buonaparte's lyceums, or leaving them uneducated; of taking no food, or swallowing poison.

"These children were placed in schools, where they were taught, by beat of drum, irreligion, debauchery, contempt of the domestic virtues, and blind obedience to the Sovereign. The paternal authority, respected by the most frightful tyrants of antiquity, was treated by Buonaparte as an abuse and a prejudice. He wished to convert our sons into a sort of Mamelukes, without God, without family, and without country. It appears that this enemy of our race was bent on destroying France to its very foundations. He has more corrupted men, done more mischief to the human race in the short space of ten years, than all the tyrants of Rome put together, from Nero down to the last persecutor of the Christians. The principles which served as the base of his administration passed from his government into the different classes of society; for a wicked government introduces vice, as a wise government cherishes virtue among a people. Irreligion, a taste for every enjoyment and expence above their means, contempt of moral ties, the spirit of adventure, of violence, and of domination, descended from the throne into families: a little more of such a reign, and France would have been a den of robbers." P. 16.

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* For some account of this blasphemous and cruel law, see the Edinburgh Annual Register for 1811.

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On these two points, the conscription, and the education of the Lyceums, we are willing to rest our argument as far as it arises out of the internal administration of Buonaparté. We will not dwell on the obligation, which may be supposed to lie on all lawful sovereigns, of resisting usurpation. It involves in this instance a hard question, concerning the limits of a prescriptive right: a sort of case which is on the whole better left to be determined by the jurists of the nation wherein it arises. It is therefore pressed with great propriety by M. de Chateaubriand on the French people, but could not be expected to have so much influence on the deliberations of our government. Neither will we weary our indignation by examining in detail all those licenses and enactments of sin, which for gain, or terror, or the gratuitous love of evil, have issued one by one, like foul imps, formed of Stygian vapour, from the Pandemonium of the Thuilleries. Deadly and debasing as they were, they were not so universal nor so certain in their effect, nor such decisive proofs of incurable depravity in the legislator, as the two we have selected. In sanctioning those two, Buonaparté made it impossible for any honourable mind ever to be at peace with him, as long as he continued at the head of a nation. Not so much by the measures themselves, and their immediate effects, as by the unnatural hatred of God, and of the common laws of nature, which they manifested, he set the last seal to his own outlawry from legitimate sovereignty: just as the Jacobins did by their laws for insulting religion, and offering bounties for murder.

The sum is this. England was called on to make peace with a power whose end was universal empire, whose means were the extinction of religion and virtue at home, in order to ensure to that single purpose popular energies, which would else have been variously employed, as the various interests, which together make up the happiness of a state, might direct. That end, and those means, had not been casually and unsteadily chosen. By their own nature, and by the nature of things about them, they were such as to last through the life of the individual in whom they were developed, and through the life of the system formed by him. The conquests might be ceded, the laws repealed, but the substance of the ill would have remained under some other form: and in a very few years France would have been as miserable as ever, and Europe probably in as much danger. Such are the considerations which have impressed us with the notion that it was unwise and unjust to enter at all into negotiation or treaty with the late tyrant of France.

One alternative yet remained. It might be said (something very like it was said at the time) that we were too poor, too weak,

weak, too dispirited, to carry on the war single-handed. Luckily for us, the course of events since, if any thing were needed but the course of events before, has done away with this cowardly doctrine, which at one time seemed coming into fashion. We say, luckily for us, because we are thus spared the trouble of looking out for arguments in its support (we have never heard any stated) such as might deserve refutation. England unable to cope with France in 1814! What then was become of Trafalgar, Talavera, Salamanca, Vittoria, St. Sebastian's? Of the emancipation of Spain, the triumph of Russia, the revival of Germany? Had we not fresh laurels enough for the enthusiasts, fresh markets enough for the calculators? In truth, despondency and opposition must be specifieks either for shortening the memory or sharpening the wit. Not being used to either, we could not help remembering all these things, nor could we for the life of us imagine by what stretch of genius or logick they might be proved disadvantageous to us.

By the mercy of Providence, and the judicial blindness of the tyrant, we have been delivered from the disgrace and humiliation, into which a peace at Chatillon would have sunk us. The circumstances of that negotiation have been studiously kept back from parliament and the public. We are inclined to think that whatever vacillation or indecision might have appeared at that critical time, whatever wavering in principle, or cowardice in action, might then have threatened to blast the triumphant prospect, did not arise from that part of the congress which represented Great Britain and her best interests. Subsequent events, however, have rendered enquiry not only unnecessary, but even invidious.

So much for our past conduct. It remains that we examine a point of considerable importance to the future: namely, how far M. de C. is warranted in considering France as an unwilling agent in these crimes. Not that we are much disposed to quarrel with him on that account. For, though we are convinced of his error, we ascribe it less to vanity or sycophancy, than to the natural shuddering of an honest man at his country's infamy. He must be an iron-minded anatomist, who does not at first shrink from the inspection of his friend's mortified limb. A like feeling probably led one of his countrymen *, in most respects a sound and manly writer, to account for the crimes of the revolution by a sort of political predestination, whereby every state

* M. de Barenton. See Tableau de la Littérature Françoise pendant le dix-huitième siecle.

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is doomed to be by turns prosperous and distressed, virtuous and debased.

To eyes not blinded by some such indulgent theory, the first glance must shew it impossible for Buonaparté to have carried his banners so far, without the helping hand of his people. We do not mean to say that they went all lengths with him: that they deliberately chose to be conscripts and exiles, to be starved in Russia, and have their throats cut in Spain. No: but they concurred in the wicked end, and then blindly submitted to the cruel means. So they reached the goal of empire, they cared not whose car they dragged thither, nor how sharp the scorpion lash which urged them on.

All this, it may be said, was the feeling of the army alone, not the will of the nation. In the first place, this is almost a distinction without a difference. The army is in France the body of the nation; and has been so ever since the revolution. That event forced into uniform the greater number of political citizens: of those who, vigorous in body, and stirring in spirit, are, in a statesman's view, the body of the people.

Or granting for a moment that there is a public voice in France distinct from that of the army, what reason have we to imagine that this voice would have been lifted up against the system of Napoleon, if it had continued to prosper? Against one or two special acts or ordinances, such as the murder of the Duke d'Enghien, the captivity of the Pope, perhaps the treason toward Spain, there was (we take it on M. de C.'s authority) a very general emotion of discontent. But we search in vain for any symptoms of dislike to that which was the source of the poison, the root of bitterness: we mean the lust of universal empire. In this very work, wherein, if any where, one would expect a frank and complete disavowal of such pretensions on the part of France, and an act of hearty contrition for having ever countenanced them, we still taste here and there lurking particles of the old leaven. Why else recur to the fulsome arrogance of calling Paris the capital of the civilized world? Why pay compliment after compliment to the memory of Lewis the Fourteenth: of him, who first inoculated France thoroughly with this pestilential ambition?

It is an awful reflection for sovereigns, how long their vices will outlast them, if once they infect their people. By the cold craftiness of Richelieu, and the selfish bigotry of his master, religious toleration, and chivalrous sentiment were driven out of French politics. By the influence and example of their successor, their last lingering footsteps were effaced, and licentiousness in morals, and unprincipled ambition in politics, were set up as idols in their stead. Since that time, Rome has been the favourite

favourite theme and model with Frenchmen; and their ruling passion has been to make themselves the Great Nation. Not that they loved empire, as the Romans did, for its own sake. We are disposed to imagine that their vanity made them ambitious, not their ambition vain: that they cared more for the plumage and hide, than for the flesh and blood of the quarry. Whichever were the domineering motive, Buonaparté's foreign policy was well calculated to gratify it; and it is this view of the French character which would lead us to doubt the correctness of M. de C.'s vindication of his countrymen, even though we had no evidence of its partiality in their subsequent conduct.

That conduct affords some damning proofs that in their hatred of the traitor they have not quite weaned themselves from love of the treason. They rail abundantly at plunder and sacrilege, but we have not heard of their sending back a single statue or altar-piece to Rome, or Florence, or Dresden. On the contrary, it has been made matter of congratulation by the highest authority in the kingdom, that they have not been obliged to refund their stolen goods. Herein we see at once how frivolous and how all-grasping is their passion for notoriety. It is a sad deficiency too in honest indignation that so many of the vile panders of tyranny, wretches as hateful and more contemptible than their employer, that Champagny for instance, the arch-liar of Bayonne, should be thrust by any weight of property or interest into their sovereign's councils. But the most melancholy consideration of all is the reluctance which they have shewn to abolish the Slave Trade. When will men consent to learn mercy in adversity, to receive deliverance with humility, and shew forth gratitude by charity? This is indeed an afflicting subject for human nature. We cannot now enlarge on it: we must close these remarks, already too long, by one or two hints to our own countrymen, arising out of the topics we have been discussing.

If France be such as we have described her, or but just ceasing to be such, an unrestrained intercourse with her cannot be without danger. The patient may be convalescent, but the disease is yet infectious. In particular, the sort of communication now subsisting between England and France demands great caution. It is not an intercourse of mere neighbourhood: it is not an intercourse of commerce: it is an intercourse of sentiment: and in this kind of trade, we know not why, the balance has commonly been in favour of our opposite neighbour. We would lay considerable stress on this matter. If bad principles and practices existed in Holland, they would not be so mischievous to us as they are existing in France. This is because men go to Holland to buy and sell, not as they do to France, to learn

learn the principles and practices of the country. Where some positive interest is concerned, the mind is otherwise taken up, and less apt to receive the contagion of fashionable vices and errors.

Another circumstance of danger is the peculiarly infectious nature of the reigning moral disease of France. Living constantly among people who do every thing for effect, who take the shadow for the substance, and the opinions of the world for the criterion of right and wrong, many an Englishman will begin to think there is something real and formidable to be seen, since every one's hair stands on ends. The dry-rot of vanity once caught, the soundest heart of oak will soon grow light and fungous, and mouldering away, will leave nothing but a windy gap, ready to inhale any noisome vapour which may float uppermost in the atmosphere of fashion. Then, if slavery or anarchy be the mode, behold a ready made courtier or demagogue: for atheism or methodism, bigotry or indifference, whatever seems to have most proselytes, this is your man.

Let no one say that the manly spirit which prevails here renders this impossible. No doubt Englishmen think highly of themselves, as such, and with reason; but they cannot bear to be laughed at, even by those whom they know for their inferiors. Nor will the persons most exposed to the seductions of French intercourse be those who from age, experience, or steadiness of principle, are best qualified to withstand them.

What then, are we to lay an embargo or a tax on parties of pleasure to the opposite coast? some man will say: or are all travelled gentlemen to be put under quarantine till duly certified to be no coxcombs? No: the danger, we conceive, is serious, and so should be the preventive. That can only be found by impressing Britons of every class, especially the young of the higher ranks, with a just sense of the mighty debt they owe to the honour and character of their country, to the memory of the great men who have succoured and adorned it, and to the bounty of Providence which has blessed and preserved it. So may we send them abroad with a rational hope, that instead of being corrupted into Frenchmen themselves, they will infuse an English spirit into strangers, and that the love of liberty, order, and religion may flow from our country, as the power of enjoying them has, over the whole civilized world.

ART. III. *The World before the Flood, with other Occasional Pieces, by J. Montgomery.* Longman and Co. 2d Edition. 1813.

OF all contests the race of poetical popularity is the most various and uncertain in its issue. Some candidates are at the goal almost as soon as they have started from the barrier; they are in the hands of all, before any one knows who they are, or whence they come; and nine or ten editions in as many months seem to set them beyond the reach of criticism or the power of oblivion. These are the men, who, with some vivacity of fancy, and readiness of expression, profit by the prevalent feeling of the day, whether of national or party spirit, or who presenting no difficulty to their reader of deep thought, or philosophic reflection, appeal to the passions on the surface of the human breast; who can stimulate without fatiguing, and relieve fashionable ennui without demanding continued or laborious attention. Of these men the glory is as transient as it is brilliant; they are born in autumn, and they perish by an early winter. Others again there are of nobler, and more vigorous powers, whose course in the race is impeded by some prominent error in taste or design; with these men the world is to forgive or forget great faults, before it can relish greater merits; they have made themselves the objects of ridicule, and while the noise of laughter is in our ears, it is hard to hear, and still harder to listen to the small voice of nature; their admirers at first are few, but passionate, disciples, not judges, uniting the zeal with the numbers of a party; criticism censures faults, but admiration unceasingly produces to notice more illustrious beauties; in such a contest the issue may be protracted, but it is clear with whom the victory will finally rest. A few will still remain, let us hope, of purer, and more unmingled excellence; men who will never suffer the fear of censure to repress a daring or original thought, and yet will never be tempted by self-love or an unworthy seeking for popularity to spare an affected idea, or meretricious expression; in whom self-respect is darkened by no shade of self-conceit; who soberly rejoice in their intellectual strength, anticipating the immortality that awaits them, and therefore in comparison deeming lightly of present fame; who acknowledge the power that is within them, as an high and holy gift to be accounted for, which may not be profaned, or corrupted, but is before-hand dedicated to the noblest purposes, to the honour of the Giver, and to the cultivation of the best affections in the hearts of their fellow-creatures. The success of such men may be slow, but it is sure, super-eminent, and for ever; pride, prejudice, or ignorance may obstruct contemporary fame,

fame, the dust and smoke may darken all below, but the flame will rise above, pure and bright in the eye of heaven.

In which of these classes are we to place Mr. Montgomery? He has no pretensions, and surely can have no wishes, to be enrolled in the first. He has been before the public for nearly twenty years, and though rising daily in the estimation of the world, he is still an author comparatively little known. Truth equally forbids us to place him in the last; indeed his warmest admirers will scarcely recognise in his Poems the productions of a soul so highly and variously gifted as the model, which we have moulded above, rather, we fear, from the contemplation of departed, than the fellowship of living perfection. But in the second class we are willing to assign him a very high rank; he has great powers, though they are obscured by great faults; with some affectation and sickly languor; some faulty taste in the colour of his diction, and the selection of his measures in lyric poetry, with some over-straining for originality, and abrupt conciseness. Mr. M. certainly possesses a vivid, and copious fancy, an imagination happy in its constant appeal to the imaginative power in others, a vigorous mind, and an amiable and devout heart. These are high qualifications, and will sufficiently account for the fame he has established in spite of the contemptuous criticism, that "took compassion on his first appearance, conceiving him to be some slender youth of seventeen, intoxicated with weak tea, and the praises of sentimental ensigns, and other provincial literati." Spite of that criticism, and in ungrateful forgetfulness of that compassion, Mr. M. has deliberately gone on committing fresh "outrages" on the public; he has dared not merely to reprint old, but to publish new productions; and the servile public has not only submitted without resistance, or expostulation, but has absolutely taken this trespasser into favour, and manifested for this violator of all law civil, or critical, a partiality, which however unmerited, seems to be daily increasing.

The present "outrage" is divided into three parts, and consists of a regular poem in ten cantos, miscellaneous poems, and prison amusements. In our remarks we will take the liberty of inverting the order in which the parts stand in the volume.

Of the prison amusements we shall say without any hesitation or exception, that we lament their republication almost as much as the cause that first produced them. They were written in early youth, and appear to us to possess all the faults with scarcely any of the beauties of Mr. M.'s later productions. To recall them from the shelter of oblivion can answer, we think, no other purpose, than to remind their author from how small beginnings he has risen to his present excellence. We have too much regard for his fame, to justify our remarks, however severe,

by citing such authority as the stanzas to a Robin Red-Breast, or the Captive Nightingale. We sincerely hope that they will be omitted in all subsequent editions.

The miscellaneous poems have greater merits, but in general present no claims to very high approbation. We suspect that our author has neither a correct nor delicate ear for the melody of lyric measures; he seems to have no idea, at least no power of using that variety in them, which adapts them so wonderfully, and so equally to all subjects, playful, severe, melancholy, tender or sublime. Whenever he ventures from the common heroic quatrain, or the stanza of eight, and six syllables, he infallibly runs into some metre, which offends either by unmusical abruptness, or a trifling brevity, often wholly unconsonant to the dignity of the ideas, which it is employed to express. The beauty of the following stanzas is, we think, much obscured by the last-mentioned fault.

> "Bear me, my failing limbs! O! bear
> A melancholy sufferer forth,
> To breathe abroad the mountain air
> Fresh from the vigorous north;
> To view the prospects waste and wild,
> Tempestuous or serene,
> Still dear to me as to the child
> The mother's mien.
> Ah who can look on Nature's face
> And feel unholy passions move?
> Her forms of majesty and grace
> I cannot chuse but love.
> Her frowns, or smiles my woes disarm,
> Care and repining cease,
> Her terrors awe, her beauties charm
> My thoughts to peace.
> Already through mine inmost soul
> A deep tranquillity I feel;
> O'er every nerve with mild control
> Her consolations steal.
> This fevered frame and fretful mind
> Jarring midst doubts and fears,
> Are soothed to harmony—I find
> Delight in tears." P. 225.

It is also a natural consequence of this fault, that the verse should at times degenerate into childish simplicity, and we lament that Mr. M. has not always been able to avoid it. From all these errors the following sonnet is entirely free; the first part of it is especially beautiful, and we beg to recommend it both for

for manner and matter to the admiration and study of our fair readers.

"*Imitated from the Italian of P. Sa[illegible]dri.*

TO A BRIDE.

The more divinely beautiful thou art
Lady! of Love's inconstancy beware;
Watch o'er thy charms, and with an angel's care
Oh guard thy maiden purity of heart.
At every whisper of temptation start.
The lightest breathings of unhallowed air
Love's tender trembling lustre will impair,
Till all the light of innocence depart—
Fresh from the bosom of an Alpine hill,
When the coy fountain sparkles into day,
And sunbeams bathe and brighten in its rill,
If here a plant and there a flower in play
Bending to sip, the little channel fill,
It ebbs and languishes, and dies away." P. 259.

We come at length to the more important, and the more valuable part of the volume: the World before the Flood. In the title there is something wild, and strange, calculated to raise expectations, which the poem itself on perusal will disappoint. When our attention is turned to that infancy of the earth, respecting which we have so little detailed information, our fancy supplying the place of sober history, and exulting in that freedom from restraint which the absence of historic account implies, paints to us every thing different from the scene before our eyes; she conjures up men of other mould, and manners, animals of superior prowess and beauty; and places before us the earth itself arrayed with richer beauties, of more varied luxuriance, or more terrible sublimity. It would be curious, if this were the place, to follow out this feeling, and trace its operation even under less powerful temptations, than those presented by the consideration of the antediluvian world. It prompted the melancholy or invidious οἷοι νυν βροτοι εισι of Homer; and however unworthy of Alexander the imputed artifice may seem of burying gigantic armour, and enormous weapons, it argues a thorough acquaintance with those common prejudices of our nature, which would certainly induce after ages to give implicit credit to the deception. This natural, and common feeling Milton had little or no difficulty in flattering, through the greater part of his poem, for before their fall our first parents were really different beings from their descendants; but he has displayed great skill in not violating it in the vision of Adam in the eleventh book, by the generalization, and distance, which forbids

our

our accurately examining the objects presented in it. Mr. Montgomery has failed in preserving this delusion; some of his actors are giants indeed, and all are blessed with scriptural longevity; but with these exceptions, his incidents and personages are things appropriate to no peculiar age, as his scenery is characteristic of no peculiar country.

In making these remarks let us not be misundertood; we do not impute this failure to Mr. M. as a fault. His plan obliged him to enter into more detail than Milton's, and in so doing it was impossible for him to adhere to that fallacy, which exists only by the obscurity through which we view it, and whose inconsistency would appear gross the moment it was brought to an examination in the light. Still when we find the sage, the minstrel, the maid, and the warrior of the antediluvian world exactly the same as the corresponding characters of our own times, we feel a disappointment unreasonable indeed, but which will, we fear, never cease to operate to the disadvantage of this poem.

The story is simply this; the giant race produced by the union of the sons of God with the daughters of men are supposed to be reduced under the dominion of one of their own number, a mighty warrior. Having subdued the rest of the earth, the giant king undertakes an expedition with an overwhelming force against the descendants of the younger sons of Adam, who reside in the land of Eden on the banks of the Euphrates. He succeeds in totally vanquishing their small and devoted army, and takes the patriarch race prisoners, among them the blameless Enoch. He seems now to be on the point of completing the ultimate object of his ambition, the storming of the mount of Paradise; the sacrifice of his captives is to propitiate his idol gods, but at this moment Enoch is translated, the prisoners miraculously delivered, and his own army driven back in panic flight by storm and tempest, and the appearance of the heavenly host in array against them. In the confusion, the king himself is slain by an unknown hand.

This seems but a slight and insufficient ground work for a poem of ten cantos, particularly if it is considered, that the action begins but the night before the battle; and that the battle itself is detailed in an episodical song; but the fact is, that the interest of the work depends very little, (too little we think) on the main story; an under-plot of the loves of Javan and Zillah seizes on the reader's mind; their fortunes pervade, (and certainly are very happily blended with) the whole action of the poem; and in fact, though perhaps unintentionally on the part of the author, Javan is the hero of the piece. He is in some measure drawn from Beattie's Minstrel, a wayward boy, but of high

high and generous feeling, an enthusiast of nature, delighted and soothed by her face of loveliness, but roused to inmost rapture by her majesty of storm and tempest, and her scenes of lofty and terrible sublimity. Bred up by Enoch in the Patriarch's valley, and from infancy almost unconsciously attached to Zillah, he passes his early years in happiness and obscurity; but panting for earthly fame, he leaves his retirement on the death of his mother, and enters the great world; ambition tempts him to renounce his God, and under the tuition of Jubal he becomes a very distinguished minstrel, the favourite bard of the Giant King. In this situation, in full possession of all he had longed for, his bitter feeling of disappointment, and his heartless desolation of spirit, are no less truly than poetically touched.

"Yet no delight the Minstrel's bosom knew,
None save the tones that from his harp he drew,
And the warm visions of a wayward mind,
Whose transient splendour left a gleam behind;
Frail as the clouds of sun-set, and as fair,
Pageants of light, resolving into air.
The world, whose charms his young affection stole,
He found too mean for an immortal soul;
Wound with his life, through all his feeling wrought
Death and eternity possessed his thought;
Remorse impelled him, unremitting care
Harassed his path, and stung him to despair.
Still was the secret of his griefs unknown,
Amidst the universe he sigh'd alone.
The fame he follow'd, and the fame he found,
Heal'd not his heart's immedicable wound.
Admir'd, applauded, crown'd, where'er he rov'd
The Bard was homeless, friendless, unbelov'd.
All else, that breath'd below the circling sky,
Was link'd to earth by some endearing tie;
He only, like the ocean weed uptorn,
And loose along the world of waters borne,
Was cast companionless from wave to wave
On life's rough sea—and there was none to save." P. 23.

Zillah too was not forgotten:

"E'en then, when melancholy numbed his brain,
And life itself stood still in every vein,
While his cold quivering lips sent vows above,
—— Never to curse her with his bitter love!
His heart espous'd with her's, in secret sware
To hold its truth unshaken by despair;
The vows dispersed, that from those lips were borne,
But never, never, was that heart forsworn;

Throughout

Throughout the world the charm of Zillah's name
Repell'd the touch of every meaner flame.
Jealous and watchful of her sex's wiles,
He trembled at the light of woman's smiles." P. 27.

Under these varied, yet combining impressions, when the camp of the "Sons of Cain," is pitched on the borders of the land of Eden; Javan flies from it by night, and returns to the valley of the Patriarchs. At the place where he had parted with Zillah, he finds her asleep in a bower, which she had framed there in melancholy, and faithful remembrance. We will not anticipate our readers by detailing the circumstances attendant on this incident; they are fanciful, and beautifully told; it seems impossible to give a more lively and elegant description of a female dreaming, than is done by the following lines.

"With quicker swell her hidden bosom raised
The shadowy tresses, that profusely shed
Their golden wreaths from her reclining head;
A deeper crimson mantled o'er her cheek,
Her close lip quiver'd as in act to speak,
While broken sobs, and tremors of unrest,
The inward trouble of a dream express'd.
At length amidst imperfect murmurs fell
The name of "Javan," and a low "farewell;"
Tranquil again her cheek resumed its hue,
And soft as infancy her breath she drew." P. 39.

Zillah awakes; the two lovers know each other, but they converse, and even part as strangers. This seems to us to be an unnatural refinement on a natural emotion. It was natural that Javan should be tormented with a thousand doubts and anxieties, with self-abasing thoughts, and fears to have offended beyond forgiveness; it was natural that Zillah too should feel doubts, and not be insensible to the influence of virgin pride, to the recollection of her own worth, and of undeserved ill-treatment, and desertion: all this for a moment; but on the one hand the eye, and still more the voice of his beloved, on the other the surprising fulfilment of a hope almost dead by long delay, and the stirrings of the undying love within her, should, we think, according to the laws of nature, have occasioned so violent a gush of momentary passion, as to have overpowered all fears, and all resolutions. However, without an eclaircissement, he leaves her, and proceeds to Enoch's cottage, by whom he is joyfully received. The remainder of the day is passed in various avocations, and it is not till the next morning, that he finds time again to see Zillah. We confess Zillah has some reason to be mortified by the tameness of her lover, and are not much astonished to find

find her rejecting his suit from that feeling of offended pride, which seems not unoongenial to the more lovely certainly, but perhaps the weaker sex. In the following night, Javan with the Patriarchs and their families are surprised, and carried away captive to the camp of the invaders; he is immediately singled out as a traitor and deserter, for his enraged master's vengeance; he is ordered to the flames. This frightful distress dissipates in an instant all the assumed indifference of Zillah; forgetful of every thing, but her love, she rushes to his bosom and vehemently demands to be allowed to die for him. A scene of distress ensues drawn with considerable ability; but events are hastening to a close; Enoch is translated, and Javan snatches his mantle. Armed with this he becomes the great ostensible agent of relieving the captives, and reconducting them to the valley, where with Zillah he enjoys all that peace and happiness, which he had in vain sought for in luxury, and wealth, or even in that breath of fame, which, we are told, the

> "Clear spirit doth raise,
> To scorn delights, and live laborious days."

From this summary it will be seen, that we are satisfied in calling Javan the hero of the Poem; in truth he is never from our sight, nor out of our recollection for a moment; he enters in the first canto, assists, or directs in all the action, and we leave him "happily settled" in the conclusion. Neither is he an unworthy character for such a station in such a poem; he is neither faultless, nor very great, nor is the poem a lofty epic; it aspires to nothing more than the beauties and interest of an unaffected tale. Perhaps we should have been better pleased, if a stronger, and more poignant feeling of repentance had been worked into the character; at least we are certain that a better moral effect would have been produced. Of Zillah we think less favourably, there is something interesting in the persevering fidelity of her attachment during Javan's long and unprovoked desertion, but the character is too slightly sketched, and in too common place a style; while her rejection of the man she loved, of him "whom she would die, to want" for so slight a reason, is a piece of female coquetry, which we are unwilling to see displayed by a woman in whose fate we are bound to be so much interested.

The circumstance too of her abandonment, and still unwearied fidelity might, if properly dwelt on, have given a peculiarity and reality to her character, highly pleasing and poetical. Mr. M. seems to have been aware of this, but how much might have been made of what he only, but beautifully, hints at.

> "While secret love, and unrewarded truth,
> Like cold clear dew upon the rose of youth,

Gave

Gave to the springing flower a chastened bloom,
And shut from rifling winds its coy perfume." P. 45.

Let us intreat Mr. M. in this respect at least to imitate the Lake Poets, among whose highest merits is their perfect delineation of female models. This is no slight praise; so much of the charm of society, of the grace of life, of the sum and quality of human happiness depends on the excellence of the female character, that he may be well deemed to have fulfilled one of the most important offices of poetry, who proposes such models for their imitation, as may please while they profit the female sex, and strengthen and adorn with every grace and virtue, those polished corners of the temple of human life. Considered too as a mere intellectual pleasure, what can be more delightful than to contemplate such characters as Oneiza or Kailyal, beings, fulfilling in every station, and under every circumstance, the duties of the moment; devout and dutiful, patient and firm, yet possessing at the same time all the softer feelings that connect them with humanity, and make their portraiture, though uncommon not unnatural, susceptible of passionate love, and of unshaken fidelity in it; full of the amiable delicacy, and retiring modesty of their sex, and when summoned to suffer nobly, or act bravely, still in the exhibition of more than manly fortitude or courage, suffering and doing all things as women. Such a contemplation, while it affords the purest pleasure, must humanize the heart, and nourish our love for those domestic scenes, within whose holy circle contending passions settle into peace, where anxiety is not without recompence of delight, where joy brightens into blessed rapture, and sorrow herself is without bitterness.

We have left ourselves but little room to descend into the particulars of the poem; some faults of taste, and some verbal inaccuracies*, we could point out, but we prefer the more pleasing task of introducing to our readers a few passages of exquisite beauty, which may serve as a favourable sample of the whole poem. To draw after Milton the character of Adam, appears to require no common powers; to make him exactly alike the Adam of the Paradise Lost, must lead to servile imitation; and Milton has made him so much an historic reality, that we could not tolerate any essential difference. We think, that Mr. M. has accomplished this object nobly; his Adam is the same per-

* The application of the word "serenades" to any music of which Angels are the performers, strikes us as particularly offensive, and uncommon. Did the want of a rhyme compel Mr. M. to use it?

sonage,

sonage, we knew before, acting under different circumstances, and with only a corresponding variation in his own feelings, and powers. But let our reader's judge for themselves:

" With him his noblest sons might not compare
In god-like feature, and majestic air;
Not out of weakness rose his gradual frame,
Perfect from his Creator's hand he came.
And, as in form excelling, so in mind
The Sire of men transcended all mankind.
A soul was in his eye, and in his speech
A dialect of Heaven no art could reach;
For oft of old to him the evening breeze,
Had borne the voice of God among the trees;
Angels were wont their songs with his to blend,
And talk with him as their familiar friend.
But deep remorse for that mysterious crime,
Whose dire contagion through elapsing time
Diffused the curse of death beyond controul,
Had wrought such self-abasement in his soul,
That he, whose honours were approached by none,
Was yet the meekest man beneath the sun.
From Sin, as from the Serpent, that betray'd
Eve's early innocence, he shrunk afraid;
Vice he rebuk'd with so austere a frown,
He seem'd to bring an instant judgment down;
Yet, while he chid, compunctious tears would start,
And yearning tenderness dissolve his heart;
The guilt of all his race became his own,
He suffer'd as if *he* had sinn'd alone.
Within our glen to filial love endear'd,
Abroad for wisdom, truth and justice fear'd,
He walk'd so humbly in the sight of all,
The vilest ne'er reproached him with his fall.
Children were his delight—they ran to meet
His soothing hand, and clasp his honour'd feet;
While, 'midst their fearless sports supremely blest,
He grew in heart a child among the rest.
Yet as a Parent, nought beneath the sky,
Touch'd him so quickly as an infant's eye;
Joy from its smile of happiness he caught,
Its flash of rage sent horror through his thought;
His smitten conscience felt as fierce a pain,
As if he fell from innocence again." P. 76.

The burying place of the Patriarchs was a scene in perfect unison with the constitution of Mr. M's. mind: to him the idea of death presents no object either of terror or of despair; it is neither

" The

"The first dark day of nothingness," or
"The last of danger and distress."

On the contrary, he dwells on it frequently, and with humble delight. The following description accordingly is very chearful, and we believe will be felt by many of our readers to be in true taste, and every way soothing to the mind.

"A scene sequestered from the haunts of men,
The loveliest nook of all that lovely glen,
Where weary pilgrims found their last repose:
The little heaps were ranged in comely rows,
With walks between, by friends and kindred trod,
Who dress'd with duteous hands each hallow'd sod;
No sculptur'd monument was taught to breathe
His praises, whom the worm devour'd beneath;
The high, the low, the mighty, and the fair,
Equal in death were undistinguish'd there:
Yet not a hillock moulder'd near that spot
By one dishonour'd, or by all forgot:
To some warm heart the poorest dust was dear,
From some kind eye the meanest claim'd a tear,
And oft the living by affection led
Were wont to walk in spirit with their dead,
Where no dark cypress cast a doleful gloom,
No blighting yew shed poison o'er the tomb;
But white and red with intermingling flowers,
The graves look'd beautiful in sun and showers;
Green myrtles fenc'd it, and beyond their bound
Ran the clear rill with ever-murmuring sound.
'Twas not a scene for grief to nourish care;
It breath'd of hope, and mov'd the heart to prayer." P. 96.

We had marked some other passages for citation, but we have already exceeded our limits. Our opinion of the poem may easily be gathered from the preceding remarks; great faults we think it has; that it has great beauties, the passages cited demonstrate without our testimony. While we thank Mr. M. for the pleasure these have afforded us, we cannot conclude without observing, that every page of this poem presents a strong confirmation of the remarks we ventured in a former number on the power of moral association in poetry. The peculiar charm of this poem is not in the incidents, for they are common; not in the delineation of character; the glowing language or harmonious flow of the measure; other poems, which please us less, might be found more highly qualified in all these points; it is to be found, we think, in the constant reference to pure, and holy images associated in the reader's mind with the expressed sentiments of the poem. Mr. M. has built his fame, we are sure,

sure, on the firm foundation, and will be read, when others are forgotten, who now occupy every sofa in every drawing room in the metropolis. Spite of the arguments of philosophers, or the querulous invective of the satyrist, there *is* a constant struggle in the human heartfor amelioration; by nature we delight in the good, and the beautiful; this we hold to be an indisputable truth; and whatever presents them to our attention, whatever brings to our view the dormant ideas of them, which are laid up in our intellectual storehouse, will always be read and admired, and will always improve those, who read and admire. This is the double triumph of legitimate poetry.

ART. IV. *The Operations of the Holy Ghost, illustrated and confirmed in a Series of Sermons, evincing the Wisdom and Consistency of the Divine Economy; with Notes and Illustrations, exhibiting the Evidence of the Truth, and the Authority of the Doctrine, from the Primitive Church and the Church of England. By the Rev. Frederick Nolan, a Presbyter of the United Church.* 8vo. 534 pp. 12s. Rivingtons. 1813.

THE importance of the subject discussed in this volume will be questioned by no man to whom the name of Christian can with propriety be applied. Its difficulty is perhaps equal to its importance. On no subject at least are opinions more various, on no theological question are the systems adopted by opposite parties maintained and controverted with greater acrimony and zeal. Much of this difficulty and opposition arises from hasty, inaccurate, and partial views, from hastily adapting insulated texts of Scripture to preconceived notions, from systematically confounding the extraordinary with the ordinary operations of the Holy Ghost, and from rashly concluding that all spiritual influence must be perceived by actual impulse, or verified by positive feeling.

That a real spiritual influence may exist without any consciousness or sensible experience on our part, it requires very little reflection to be enabled to discover. All that is created must be sustained by the creating power mediately or immediately, or it would instantly return to its original non-entity. The power which sustains that which it created must be present by some kind of influence to that which it sustains. That influence, whether mediately or immediately exercised, must in this case evidently be spiritual. We perceive not its presence. We feel not its influence. We cannot trace its nature so as to ascertain whether

ther it be immediate from God or mediate by the ministry of other beings, commissioned and empowered by him, nor can we describe its operations. But we cannot question its reality. We feel that we are unequal to our own preservation for a single moment, and we know that the agent must be present where its agency is exercised. The divine Spirit is, we Christians cannot doubt, essentially and immediately present and connected with all that exists. The connection is mysterious, but it is unquestionable. It is a truth which natural reason is not much disposed to attend to, and probably not very apt to discover; it must however feel and acknowledge it the moment that it is fully and fairly presented to the mind. As such St. Paul (Acts xvii. 27, 28.) seems certainly to have considered it, for he announced it to the Athenians with perfect confidence, that, though their philosophy had not enabled them to make the discovery, or they had failed to attend to it, their reason should at once perceive its force and acknowledge its truth, when it was fairly stated to them. An approximation to it he remarks in one of their own poets; and he judiciously takes advantage of this circumstance to aid his argument by engaging their attention, not to a barbarous novelty, as they might at first deem it, but to a philosophic truth. "For we are also his offspring," is the expression which he quotes, and it fully bears the intended inference. It follows necessarily that if we are the offspring of God, the relation being that of creature and Creator, we must owe the preservation of our being to the continued exercise of that power to which we owe its commencement. Creation out of nothing was a truth scarcely if at all known or acknowledged even by the most enlightened of Pagan philosophers. It was generally deemed impossible. Yet it is a truth equally sublime and impressive, and in fact it is of more easy apprehension than the supposed eternity of matter which was generally believed and taught in the schools of antiquity. When it is once discovered that "God made (out of nothing) the world, and all things therein," the consequence will follow of course that "in him we live, move, and have our being." There are ordinary and natural means of preserving life with which we are perfectly acquainted; but every man is at once aware that they are not the efficient causes by which our being is sustained. Of these efficient causes we have no perception. Of the mode and means of their operation we have neither consciousness nor any kind of sensible knowledge. Yet sound philosophy will not allow us to question the fact. Here then we have unquestionably a spiritual influence, maintaining the being and condition of man, and of all created intelligences and things, not less mysterious than that which the Gospel teaches with respect to the commencement, growth, perfection and consequence of the Christian life.

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If the revelation of the doctrine be clear, and the evidence of its being revealed sufficient, the difficulties by which it is accompanied, and the mystery in which it is involved, will furnish no valid objections to the belief of it. For the same or similar difficulties may be urged, and the same or similar obscurities are in fact discovered in regard to our natural life. If we cannot allow them to have any weight in the latter, we ought not to allow them any force in the former.

The difficulties respecting spiritual influence among Christians, at least, refer not so much to its reality, which is generally acknowledged, as to its nature, to the means by which it is obtained, and to the evidence by which it is proved. There is in the enquiries to which this subject leads, much room for error, and often a vehement tendency to delusion. In Scripture, the distinction between the extraordinary and ordinary operations of the Spirit, though, in general, sufficiently apparent to learned, sober, and attentive readers, is not always so accurately marked as to arrest the attention of the ignorant, the enthusiastic, and the prejudiced. We read of the miraculous descent of the Holy Ghost even on ordinary Christians, and of sudden conversions followed by visible effects and sensible impulses of the Spirit. In all these, in the most remarkable cases as they are recorded in Scripture, there is order, method, and sobriety, and we may always in every case mark the important distinction which the Scriptures invariably point out, or enable us to discover, between the extraordinary and transient effects of the Spirit, and the ordinary and permanent means and effects of grace. As these are frequently understood, no such distinction is regarded, and the result is error, wildness, and enthusiasm. According to a very common system, the Spirit did every thing irresistibly and unaccountably; and what it did in the first age, excepting the power of miracles, we are taught to believe it does equally in the present, without any defined means in its commencement, or marks of gradual and progressive improvement in its consequences. Now if such were the case, we might justly ask, What need of so many ages of previous preparation for the Gospel? When all for which the Gospel was fitted was, according to this view, obtained in a moment of time, might have been so obtained at any period, is now obtained in the same manner in every instance of supposed conversion. The Scriptures speak of a fulness of time previous to which the Gospel was not to be, and in a certain sense *could not* be, published. According to the system referred to, every period from the fall to the present moment was equally fitted for the effusion of the Spirit and the promulgation of the sublime truths of the new law, because in the sense understood they might be arbitrarily impressed on any mind however rude, vicious, or ignorant. The long period

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of preparation which introduced the Gospel, we are accustomed to account for by referring to the ignorance (the individual and social ignorance) of the human race, to the infancy of human nature, which required time and long accumulated experience to prepare the individual and social intellect of man for the reception of moral and spiritual truth.

When the Saviour at length appeared, from motives of perfect wisdom, and for reasons of great importance, he selected as his companions, the witnesses of his life and labours, the depositaries of his doctrine, the founders of his Church, and the dispensers of his discipline, a few unlettered men, very ignorant, and very prejudiced; but still they were, one only excepted, generally virtuous and altogether sincere. According to the system alluded to, these men might have been transformed in an instant into the most enlightened and liberal of human beings, superior to any of their own and of every age. We find nothing of this kind done nor attempted. The apostles were doubtless eminently fitted for the purpose for which they were selected, because the selection was made by infinite wisdom. But we find no attempt to produce any sudden or arbitrary change in their minds or habits. They were gradually instructed as they were able to receive instruction. Facts they could witness, the nature of which they could not at first understand, and the tendency of which they could not even anticipate. Their prejudices, which were frequently vulgar, and always violent, were borne with patience, and were combated with moderation; generally by indirect means and management. Many of their prejudices remained to the very last, and survived even their Master's resurrection. Nay after the miraculous descent of the Holy Ghost, they were not immediately convinced of the Catholic nature of the new religion of which they were the appointed ministers. That important, and as it may be justly esteemed primary truth, they embraced with reluctance and hesitation, till reflection on the divine will clearly announced, experience and habit rendered it familiar to them. By the careful discipline and mild instruction of their heavenly Master, during the period of his public ministry, they were (as men are ordinarily in other cases prepared for their future pursuits,) gradually fitted for the mighty purpose for which they were chosen; while in the moral process, by which they acquired this fitness, there is nothing arbitrary, nothing irresistible, nothing analogous to those violent and sudden conversions by which the worst of felons may, as is imagined, in an instant be transformed into a saint.

Supernatural aid and influence were indeed necessary to enable the apostles to accomplish the object of their mission, and they received it on the day of Pentecost. But that effusion did not essentially

essentially alter their character. It only conferred, and was meant only to confer the additional power which they required, chiefly the means of publicly proving the authority of their pretensions. Their ordinary commission, as ambassadors of Christ and stewards of the mysteries of God, with full power to establish, to instruct, to feed and to govern the infant Church, they received ten days before. This commission was really more important to them and to the Church than all the splendid powers which they received on the day of Pentecost. The latter were to cease. The former was destined to remain for the edification of the body of Christ to the end of time. The latter were conferred to aid their natural acquirements, not to destroy or supersede them. They were conferred to bring all things to their remembrance; to prevent the infirmities of their nature and the imperfections of their character from affecting the great truths which they were commissioned to publish to the world. They were further intended to give them the power of universal communication by the gift of tongues, to free them, from error by bestowing upon them the knowledge of all necessary truth, and from imposition and imposture by granting them the gift of discerning spirits, and finally to exhibit the proof of their Divine commission to the conviction of every beholder, by the power of working miracles, and to convey the proof to more distant persons and periods by the gift of prophecy, and by an infallible record of the important facts of which they were the witnesses.

It is of the utmost importance to attend to the unquestionable fact, that there is nothing in the whole history of these splendid gifts or graces, which allows us justly to infer that the miraculous effusion of the Spirit wrought of itself any arbitrary or essential change upon the minds and characters of the apostles. Even the remarkable transition which we quickly perceive from timidity to boldness, from prejudice and partiality to the full and virtuous glow of Christian charity, is perfectly intelligible, and may be easily explained, in perfect consistency with their original character, from considering the effect on that character of the full view which they now possessed of the whole Christian system, of which they were before so ignorant. That full view it is obvious that they chiefly owed to the personal instruction of their Divine Master; the full import of which they now understood, partly from their conversations with him during the forty days between his resurrection and ascension, and partly from the force of facts which had occurred, and of prospects which had opened upon them so contrary to their first expectations and early prejudices. They owed it further to the natural and moral influence of the fulfilment of his prophecies and promises; to the lively faith which that fulfilment tended to produce and to promote. Far be

it from us to deny that a great portion of these blessed effects may be traced to the illumination of the Holy Spirit through the medium of the extraordinary powers which it conferred, and of its ordinary influence in the service and sacraments of the new religion. But that the miraculous effusion of the Holy Ghost did not produce in the apostles a total and essential change of character, and of their habits of thought, appears further from many varying circumstances on which it is needless to dwell, and especially from their writings. They acquired by that effusion the gift of tongues. They were enabled to speak, and doubtless, when necessary, to write every language which the course of their mission required them to use; but it does not appear that they were inspired so as to speak or write the pure idiom peculiar to the tongue which they employed. They wrote Greek, but it bears all the marks of their country, with all the peculiarities of their vernacular language, of their national habits of thought, and of their natural and characteristic modes of expression. They differ too very essentially in their style, manner, and spirit from each other. St. John has one style and manner, St. Peter another, and St. Paul a third. It is the difference of individual character. It affects not the matter of the writing, which is equally perfect in all, but it proves that the miraculous effusion left them all in their great characteristic distinctions, in their habits of thought and modes of expression as they were; and therefore it proves that there was no arbitrary change effected, no irresistible influence employed. This appears still farther from those well-known passages of Scripture, in which it is distinctly asserted, that the extraordinary gifts of the Spirit were by many individuals abused, and that in every case they were under the perfect controul of the gifted person, who was responsible to God for the proper use or vain and vicious abuse of them.

Men are led to confound the ordinary with the extraordinary influence of the Spirit, from the rash and erroneous assumption that they were intended for the same purpose, and that of all influence which is real we must be conscious. Accordingly many men consider that the only difference in this respect which subsists between the present and the apostolic age, is, that the power of miracles is withdrawn. But this is a very remarkable and essential difference. It is indeed decisive of the question. If the power of miracles no longer exists, the extraordinary gifts and all that belongs to them of impulse and consciousness have utterly ceased. The gift and the proof were always conjoined, and if the latter cannot now be furnished, the former ought no longer to be pretended. The extraordinary gifts of the apostolic age were conferred for specific purposes; and when those purposes were obtained to the extent which pleased Providence, and when,

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the proofs of the whole were effectually established and combined for the conviction of every succeeding age, they were withdrawn. The ordinary gifts are permanent. They are as necessary now as they ever were, and they exist now if they ever existed. But how are we to ascertain their existence, if we are not conscious of them, if we have no direct, no sensible, no palpable proofs? We are to ascertain them by the criterions which God has given us. We are to obtain them by the means which he has instituted, and to prove them by the fruits which he has indicated. In him we unquestionably live, move, and have our natural being. Yet we feel not the Divine influence which is thus indispensably necessary to the preservation of our natural life. Certain means, of which nature, or experience, or education dictates the use, and which Providence supplies, are necessary for our subsistence We feel that they are means only, and we conclude, without hesitation, that they are rendered subservient to their end by some Divine arrangement, interposition or influence, of which we are utterly ignorant, and altogether unconscious. Now no two states of being can be more essentially different than our natural and Christian life, than our natural and Christian prospects. In the former, we resemble the beasts that perish. In the latter, we acquire a faint indeed but real approach to the image of the Deity. If we readily grant, and we must grant a Divine influence in the former, can we hesitate to grant an influence in the latter —an influence adapted to the mighty difference in the two conditions? Man is fitted for certain purposes of time, and is intended to pass through time to eternity. He is made up of matter and spirit. Were the Divine influence, by which even our natural life and material frame are maintained through the medium of natural means, subject to our observation and consciousness, the nature of man would be altogether changed, whether for the better or the worse we cannot perhaps imagine. Certain it is, that with the Divine influence which sustains our frame ever present to our senses or our consciousness, we should not accomplish as we do the present objects of our animal existence. In forming such a creature as man, an intellectual and moral being, in ultimately destining him, through a state of probation, for a higher condition, for higher attainments, and a more intimate communication with the Creator; it is certainly easy to believe the Divine influence, because it seems in the case supposed indispensably necessary. But it is not necessary, nor is it reasonable to expect that this influence should be perceptible, and not only ever present but ever felt. In such a condition there would be no probation. It would be a state of absolute and supernatural perfection, guarded by infinite power ever present and ever felt, from which to fall would be utterly impossible. Now,

however well these consequences may accord with the Calvinistic doctrine, that the saints cannot fall from grace, it is not tenable either on natural or scriptural grounds. Man would be no longer a moral being, but a mere passive object of the Divine influence. The divine Spirit, as the truth is taught in Scripture, co-operates with the spirit of man; who is at liberty to neglect, to controul, to grieve and even to despise it. It is not sensible. It is not irresistible. It is not arbitrary. It is secured through the medium of means. These means are sensible and simple; they act not as charms; yet are they indispensable where they may be regularly attained; and they are always effectual, they always communicate the grace of which they are the appointed means, when the proper personal disposition and conduct accompany and follow the external observance.

Nothing has been more fatal in this important and interesting enquiry, than this search after sensible impulses and extraordinary experience, to the total neglect of the established means by which grace is conferred, and of the proper proofs by which its operation is attested. The tendency of this too common practice is to mislead the mind, to subject it to the delusive power of enthusiasm, and to the dangerous fervour of a heated imagination. It further tends to separate from the doctine of the Gospel the institution of order and discipline, which with respect to human obligation are essentially conjoined, as they are positively established by the same authority, and are intended to contribute equally to the same ultimate effect. It degrades the outward ordinances and sacraments of the Church into mere insignificant forms, which may or may not be observed, according to the caprice of each individual or society. With whatever disposition they are in this case observed, and with whatever effect they are followed, they confer, according to this system, nothing, and prove nothing, unless the individual is vain or fervid enough to feign an impulse which he supposes sensible, and an experience which he imagines to be equivalent to a divine impression of exclusive election.

The blessed Redeemer, when he instituted the external means of grace, the seals of the Christian covenant, he imparted to them the power of that grace which he meant them to signify. While they confer grace mystically, they tend directly, by the solemnity and reverence attached to sacred ordinances of the highest possible authority and obligation, to preserve the form and the substance of true religion. Wherever these ordinances are neglected, rarely administered or lightly esteemed, Christianity becomes little better than a system of Deism. Its peculiar doctrines gradually fall into equal contempt with its sacred ordinances. Indifference predominates under the specious pretence of liberality, and

the cry becomes universal, that morality is the only end of the Gospel, and that doctrines and ordinances are altogether indifferent, and in effect insignificant. We have had frequent occasion in foreign countries, and in various parts of our own united kingdom, to remark the effect of this *liberal* cry and fascinating principle; and we have uniformly found it as fatal to the morality of the Gospel, which it professes exclusively to admire, as to its doctrines and ordinances, which it rashly reprobates as mere "beggarly elements." We have therefore felt ourselves perfectly entitled to conclude from that experience which confirms our legitimate deductions from Scripture, that Christian virtue, the morality taught by the Gospel, cannot be attained by those who deny its doctrines and reject its ordinances. Something men of this class may attain by the silent influence of the Gospel on society, by the improvement which it has notoriously introduced into all the modern systems of morals—something much beyond what society acknowledged, or science taught before the Gospel was preached. But this is not Christian morality. An attentive consideration of its effects, where it pretends the greatest perfection, will at once exhibit the vast, the essential difference, The enquiry will further prove that the perfection which modern science pretends to picture, and which modern liberalists affect to enforce, is seldom aimed at, and still seldomer attained even by those whose pretensions are the highest; while the attainments of every class will shew how necessary, how indispensable the aids of the Gospel are in order to attain the comparative perfection of which man is capable. The morality of nature, or of science, or the morality of the Gospel, if it can be so called, without the means which the Gospel has instituted for its attainment, is conversant with time and temporal arrangements only; and for aught that science can certainly say, for aught even that Christianity, wrought down in our modern liberal systems into a mere moral code, can distinctly assert, it may end in time. We may hope, we may wish for something more, for something in eternity. The Gospel has rendered the language of this hope, and the associations which it suggests, familiar to every ear, and interesting to every heart. But how is the hope to be realized? Not by nature—for decay, death and dissolution quickly involve all living beings, personally known to us, in a darkness which nature cannot penetrate—not by science, for science is the mere child, and necessarily the scholar of nature, and cannot penetrate that which nature does not teach, or which she leaves in obscurity Life is a gift, the gift of God; but as life expires to human view, if immortality belong to us, the life which we appear to lose, must be prolonged or renewed by him who gave it. Both the certainty and the mode of this renovation we can learn with

certainty only from him. If he has attached the blessings of immortality, and the grace which fits us for it, in any measure to the observance of external ordinances, we who know the conditions, or who have it in our power to know them, (the awful alternative of course afflicts such only) shall reject or neglect the solemn obligation at our utmost peril.

That the Church of England attributes to the ordinances of the Gospel the high importance for which we contend, is so notorious, as to be acknowledged by all who are even partially acquainted with her established constitution and authorised writings; and that her opinion is founded on indisputable warrants of Scripture, is in our estimation equally unquestionable. It is to the neglect of this Scripture doctrine, and of the facts on which it is so certainly founded, that we must attribute the various and violent disputes which have disturbed the peace of the Church, respecting the operations of the Holy Ghost. To expose this common neglect, and to confute this common error, and the numerous errors consequent upon it; to give to the means of grace the importance which the Scriptures inculcate, and which the Church teaches and adopts, and thereby to "arrive at a just idea of the principal part of the Divine economy," is the professed object of Mr. Nolan's book, from which we regret that, falling unintentionally into the system of our critical brethren of the North, we have so long detained our readers. The subject, we repeat it, is of the utmost importance; and it is, we are happy to say, treated in the work before us with great ability, with great moderation, and with uncommon learning. The style seems to have been the least within the author's view; but the argument will always be found sufficiently clear, and the statement sufficiently accurate, by those who prefer sound sense to useless ornament; while the illustrations often display originality of thought, accompanied with great acuteness and ingenuity. The mass of notes, collected at the end of the Sermons, and comprising much more than half the volume, exhibit an extent of reading, ancient and modern, very uncommon in this superficial age; while the arrangement and application prove that the author has thought as profoundly as he has read extensively; and that his stock of knowledge is accurately arranged, and carefully methodised for ordinary use. Indeed, we know not a book, if we except Bishop Pearson on the Creed, better adapted than the volume before us to be placed in the hands of young divines, if it were only to direct their attention to the original sources of theological information on some of the most important questions which demand their attention, and to guide them in their use. In these respects we think it preferable to Pearson, whose quotations and references, although admirably adduced and most skilfully

fully adapted to the point in discussion, are often too profound for young divines, and are sometimes apt to puzzle even the learned, unless they can refer to books which are within the reach of very few; and unless they are thoroughly acquainted with the Eastern languages, as well as with Greek and Latin. This valuable appendix really appears to us to leave nothing to demand on the score of authority and argument. The great value of Mr. Nolan's book, besides the mass of useful learning which it thus contains, and to which it accurately refers, consists in clearly distinguishing between the extraordinary and the ordinary gifts of the Spirit, and in asserting and ascertaining the importance and efficacy of the means of grace. The agreement of the doctrine for which he contends with Scripture is, we are perfectly satisfied, clearly established in the sermons, which are six in number. That which is most important in the notes or appendix, is the agreement pointed out, and, we have no hesitation in thinking, proved, between the received doctrine of the Church of England strictly scriptural, as the sermons shew it to be, and the testimony accurately traced of the Primitive Church. Another important testimony, admirably combined and illustrated in these notes, is that of the venerable fathers and founders of our reformed establishment, who have been often quoted as supporting opinions upon this subject, which our Church certainly does not countenance; and what is remarkable, they have been quoted with equal confidence by the partisans of very opposite sentiments. Mr. N., in his preface, both ingeniously and justly attributes this singularity to the low opinions which both parties, Arminians as well as Calvinists, entertain respecting the ordinary means of grace, which he considers from the authority of the last words of our Saviour to his apostles in the charge which accompanied their apostolic mission, (St. Matth. xxviii. 19, 20,) as the first principle, the very foundation of all our enquiries on the subject of spiritual influence, the foundation solemnly fixed by our Lord himself. The power of spiritual influence, which the Redeemer grants and asserts, he distinctly limits to pass through the channel of the sacraments, and were this sufficiently considered, the contending parties might be more easily reconciled than they are likely to be, "without conceding any essential point in their respective systems."

"By placing the question on the true foundation," Mr. Nolan says in the Preface, "and estimating it by a reference to the Means of Grace, he has been enabled to ascertain the sentiments of our reformers on this subject, which has been often referred to their decision; but on which an appeal has been hitherto made to them without effect, as confined to those points, on which, as curious and dangerous, they have generally declined expressing themselves, and have

have discouraged enquiry in others. However briefly or ambiguously they may have expressed themselves on those abstruse and subtle points, from which the decision of the matter in debate is too frequently drawn; on the subject of the Means of Grace, they have delivered themselves with sufficient fulness and explicitness, to disclose their peculiar principles, and determine the point at issue. And although they have not expressed their sentiments in a formal enunciation, they have advanced sufficient to evince that they maintained the principles, and favoured the conclusions of the subjoined work. In which circumstance, it may be observed by the way, we acquire a solution of the paradox, how they have been quoted by the disputants on both sides; as holding a scheme which partly agreed with their respective systems, they have been believed to favour those with whom they partially coincided." P. xiii.

The first sermon from Acts i. 8, is "On the Descent and Manifestation of the Holy Ghost;" in which the author, 1st, clearly "establishes the reality of the fact, and illustrates the wisdom, consistency and design displayed in that extraordinary event:" 2dly, he "examines the efficacy with which the Holy Spirit operated in the establishment of Christianity; with a view to estimate the power exhibited in that circumstance, and to prove that it originated not from natural causes, but from divine." The whole circumstances of the miracle, all the facts and accidents and consequences, as they are detailed in Scripture, are carefully collected and judiciously considered. They are of the utmost importance in unfolding the nature, in tracing the origin, and in establishing the truth of our religion. Sixty pages of notes and illustrations belong to this discourse. In Scripture the conduct and circumstances of the apostles are of necessity only partially detailed. Sufficient appears to prove their divine authority, their perfect sincerity and their success to a certain and an astonishing extent. Their own ultimate fate, and the final triumph of their cause, they could not themselves relate. Mr. N. supplies this deficiency by a copious collection of evidence from contemporary and subsequent writers, Christian, Jewish and Pagan, on which, and on various connected texts of Scripture, he comments with eminent skill and ability. We particularly recommend the long notes referring to pages 31 and 33, to the serious perusal and candid judgment of the admirers of Gibbon, a man unfortunately not more distinguished by his learning and sagacity, than by his credulous conjectures, and perverse ingenuity in every thing connected with the history, the origin, the progress, and the proof of our holy religion.

The second sermon, from St. Mark xvi. 20, is "On the extraordinary Operations of the Holy Ghost."—From "the total incompetency of the apostles to accomplish the end" (of their mighty

mighty mission) " by any natural means of which they were possessed," Mr. N. considers and points out " the nature and adequacy of the supernatural means which were employed to remedy their incompetency, and by which they attained the specified object most effectually." The subject thus laid down is very ably investigated in all its parts. The nature and peculiar propriety of the supernatural means conferred are strikingly contrasted with the natural incompetency of the agents employed in the commencement and progress of the infant Church. In exhibiting this contrast, we remark one mistake or oversight in the author which surprised us. He says, p. 46, that they " received a command to take nothing for their journey, neither staves nor scrip," &c. St. Luke ix. 3. Now this command referred not to the final commission, when " the wide extent of the habitable world lay open to their steps, and marked out the limits of their pilgrimage ;" but to their first mission, " to the lost sheep of the house of Israel," St. Matth. x. 6. They were commanded expressly not to go into the way of the Gentiles, nor to enter even into any city of the Samaritans, Ibid. x. 5. Previous to the extension of their commission, the prohibition mentioned by Mr. N. was expressly removed.—See St. Luke xxii. 35, 36. The notes, &c. on this discourse extend from page 295 to page 333, combining the valuable evidence of the earliest Christian writers who followed the apostles on the nature and progress of the extraordinary operations of the Holy Ghost. The note referring to page 66, from p. 321 to page 332, is particularly important, as it adds the evidence 1. of *Heretics*; 2. of unconverted *Heathens*; and, lastly, of *Jews*. The first were prejudiced against many essential truths. The two last were the positive and generally the vindictive enemies of the whole system. The casual evidence which they unwillingly furnish to facts and consequences, is of great value, and it is well collected, assorted, and estimated in the note referred to.

The third sermon, from Ephes. iv. 10, 11, 12, is " On the ordinary Operations of the Holy Ghost." In distinguishing between the extraordinary and ordinary operations, Mr. N. considers the " apostles, prophets, and evangelists" of the text as extraordinary, and the gifts mentioned as respecting particularly the composing the canon of Scripture. The " Pastors and teachers," and the gifts connected with them, he considers as permanent and ordinary, and as including especially all that belongs to the right " administration of holy orders, the word and sacraments." After considering the Scriptures, as composed partly by the extraordinary means of inspiration, and partly by ordinary acquirements and testimony, guarded by Omnipotence from every essential error, Mr. N. briefly " illustrates the difference existing between

tween the ordinary operations of the Spirit enumerated in the text." He secondly evinces that they are properly mystick; i. e. imperceptible in the mode of working, and represented to us merely by a figure or mystery. He concludes this discourse by shortly but effectually combating the objections to the reality of spiritual influence, because the operation is imperceptible; because it "assumes no form that we can behold, utters no language which we can hear or interpret;" and by shewing "that it is in the effect, and not to the perception, that the internal spiritual influence is manifested;"—that the proof consists not in any sense or feeling or perception, but in the fruits of the Spirit—in the consequences which follow its mystic operation.

The notes, &c. on this third discourse, extend from page 334 to page 371, and contain a valuable collection of authorities respecting the divine origin and authenticity of the Scripture canon, and the mystic nature of ordinary grace, from the formularies of our Church; from the writings of our reformers; from the works of eminent divines of later times; and from the testimony of the Fathers. The quotations from the Homilies, from Cranmer, Hooper, and Latimer, respecting the mystic nature of ordinary grace and the sacramental symbols by which it is conveyed, are very important and very striking. These are supported by quotations equally important from the Fathers of the first and purest ages of the Church, and are again confirmed by the serious judgment of our ablest and best divines of the last century.

The fourth sermon, from 1 Cor. xiii. 8, 9, 10, is "On the Cessation of the extraordinary Operations of the Holy Ghost."—In this discourse Mr. N. marks very strikingly "the boundary line between the ordinary and extraordinary operations of the Holy Ghost;" shewing clearly that neither did the former infer the latter, nor the latter the former, of which we have many striking instances in Scripture, to which he distinctly refers. He next shews that the latter were intended to cease, and that the text actually refers to and indicates this cessation. He thirdly contends that there was a fitness and expediency in the circumstance of their cessation, when the object for which they were conferred was attained; when the canon of Scripture was composed, and the evidence of the whole so established and combined, as that it might be faithfully continued from age to age, and would be fully effectual to convince every candid mind capable of moral conviction. He concludes, by shortly but sufficiently obviating the objections of sceptics to the evidence which we possess, because that which the first age enjoyed is not continued; though "infidels still exist to be convinced, and barbarous nations remain to be converted." The notes, &c. on this discourse extend from page 371 to page 432; and amply confirm,

firm, by extracts from and particular references to the early Fathers of the primitive Church, and to the earlier and later writers of our own Church, the various important positions maintained in the sermon. We would point out the note referring to page 129, and extending from page 386 to 398, as particularly valuable; where the heathen testimony is again considered, and where the case of Josephus, how far he does or does not refer to Christians and to Christ, is ably and candidly examined. The testimony to our Lord's miracles and divinity found in the present copies of Josephus Mr. N. renounces as a forgery. In this opinion he ably supports Dr. Lardner against Dr. Hales, who defends the interpolated passage. He shews clearly at the same time, that Josephus does so allude to the Christians and to Christ, as we should expect a Jew of his description to allude to the new religion and its founder, to neither of which he attributed any higher authority than to the impostor Theudas, and to other sects, which he mentions in the course of his history. The two notes, referring to different passages in page 133, and extending from page 401 to page 422, are worthy of peculiar attention. The former refers to that evidence of our religion which rests on prophecy, which is so contrived as to furnish almost equally to every age of the Church "the demonstration of the Spirit and of power." The latters refers to the testimony of the earliest Christians, which clearly proves that the plenary power of miracles, which was possessed by the apostles, did not descend to their successors. Something remained adapted to the altered state of things; but the great object being attained, the divine interposition and divine communications were less frequent and less remarkable. Mr. N. is not afraid to agree with Dr. Middleton in the famous position which he affirms, "that after the days of the apostles, no standing power of working miracles was continued in the Church, to which they might perpetually appeal for the conviction of believers." In this position he was doubtless right, though his latent object seems decidedly to have been enmity to the Gospel in general, and even to the miracles of the apostolic age. This object of the false priest, Mr. N. properly remarks, the infidel historian of the decline and fall of the Roman empire has attempted to fulfil, with the success which generally attends a bad cause, rendered still worse by want of candour and insincerity in historical research.

The fifth sermon, from St. Matth. xxviii. 19, 20, is "On the Continuance of the ordinary Operations of the Holy Ghost." The importance of this text Mr. N. observes in his preface, as we have already noticed, is primary. He properly considers the words of the text as referring exclusively to the ordinary Operations of the Holy Spirit, as conveying to the apostles their ordi-

nary commission of ministers of Christ and stewards of the mysteries of God, with the power of perpetuating that commission successively to the end of the world. The first sacramental mean of grace, or baptism, is expressly mentioned in this remarkable text. The second, or the sacrament of the Lord's supper, having been solemnly instituted and expressly enjoined, is unquestionably included in the injunction, to teach all who are baptized "*to observe all things* whatsoever Christ had commanded." "And lo," adds the Divine Redeemer, "I am with you always, even unto the end of the world"—not personally, not visibly, but through the medium of the Holy Spirit the Comforter, (see St. John xiv. 16—18;) and that again through the regular channel of the word and sacraments. This discourse is particularly valuable on the subject of holy orders, and on the indispensable necessity of the authority which was at first conferred being continued by an uninterrupted succession from the apostles who first received it. The author establishes 1. "that in the administration of holy orders, and in the dispensation of the word and sacraments, the Holy Ghost particularly sustains his presence, in effecting our sanctification and illumination"—and 2 the "great fitness and wisdom evinced in the institution of those rites and ordinances; particularly as means calculated to excite and confirm faith, whereby we receive that grace, which effects our sanctification and illumination, and which proceeds from the immediate operation of the Holy Ghost."—The various positions and arguments on the importance and spiritual efficacy of orders, of the word and sacraments rightly administered, are completely confirmed in the notes, &c. extending from page 432 to page 484, by quotations from the primitive Fathers, from the public formularies of our Church, from the private writings of our reformers, from the works of more modern divines, and from the public confessions of three of the reformed churches abroad. We would particularly point out to serious attention and candid consideration, the note referring to page 159 at page 442, on the *ordination* of St. Matthias, with the whole of the argument in this sermon on the same subject, and that on the tradition by which we trace the succession of the ministry through the apostolical age down to the present day. As a specimen of the author's style, and of his sentiments respecting the means of grace, we give the following quotation.

"In the language of inspiration we are assured of those who 'first trusted in Christ,' that 'they trusted after that they heard the Word of Truth, the Gospel of their salvation;' and '*after* that *they believed*, they were *sealed with that Holy Spirit* of promise *.'

"* Eph. i. 12, 13, 14."

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The consideration of the Word, thus regularly leads to that of the Sacraments; which are the seals and pledges of that Grace which we receive through a lively 'Faith in the operation' and promises of the Divine Dispenser. And our investigation of the nature of the Sacraments leads to similar conclusions relative to the fitness and wisdom evinced in their institution.

"From the familiar and significant images which these ordinances convey to the mind, it has been already observed*, that we acquire some remote knowledge of the modes of spiritual operation, however mystick its nature and inscrutable its influence. But these sacred rites are not merely to be regarded as signs, but as seals and pledges of grace; the inward effect, accompanying, under prescribed conditions, the external ceremony And contemplated in this light, they must be regarded as means particularly calculated, to exercise and confirm that Faith, by which they are rendered effectual, and to operate upon it in such a manner as to ensure the highest practical advantages to the worthy recipient.

"For, in the first place, in receiving those sacred mysteries, we are required to believe that of which we have no direct evidence or perception; that by the secret but effectual operation of Divine Grace, our inward or spiritual part is sanctified and sustained, in the same manner as our outward and corporeal is cleansed and nourished by the external elements. And the exercise to which our Faith is thus subjected, tends to keep alive in our minds a sense of the power and the presence of Christ; by whose interposition these effects are produced, in co-operation with his ministry. In the next place, these sacred ordinances, are as well calculated to confirm as to exercise our Faith; since the promise of the Spirit is annexed to the rite when devoutly received, and duly administered. Our trust in the special providence of God, that such efficacy attends its dispensation, is thus proportionate to the reliance which we place in the divine promises which are pledged that it shall be effectual: and which are thus solemnly sealed to us, when it is administered according to his command and ordinance.

"The degree of assurance and consolation in the divine grace which we thus acquire, is not only most suited to the condition of dependent creatures, but includes many practical advantages which are expressly appropriate to our state as probationary. As Faith, in the largest sense of the term, is proposed as the condition under which the rite shall prove an effectual instrument in conferring grace; a duty being thus imposed on us, to scrutinize our actions † in receiving those holy mysteries, the inducements to practical holiness are multiplied in a degree proportionate to our obligations to be constant communicants. And while the attainment of grace is still left a matter of Faith, not of sensation, we are neither inspired with a vain security of existing in the special favour of God, nor dispirited by a groundless distrust of attaining it. Thus, con-

"* See Sermon III. p. 92, 93." "† 1 Cor. xi. 28. 31."

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sequently, while no part of our dependence on the divine support is diminished; the strongest inducements are afforded us to endeavour, not merely to retain the portion of grace which we have received, but to labour for a larger measure of the Spirit.

"But the Holy Communion is a rite which is not merely symbolical, but commemorative *; not merely perpetuating the remembrance of Christ's act and ordinance, but preserving a memorial of his death and sacrifice; 'for, as often as we eat this bread, and drink this cup, *we do shew the Lord's death* till he come †.' And this is the light in which this rite, when contemplated, conveys not only the most important and instructive lesson to our faith, but the most awful and affecting. For it is not to those who merely believe in our Lord's power, or acknowledge his authority ‡, that 'faith is imputed for righteousness ‖;' but to those who 'believe that he was *delivered for our offences* and *raised for our justification* §.' To give us any interest in his death, any share in his salvation, we must acknowledge him as our Redeemer and Saviour; we must believe, that 'we were reconciled to God, by his death, and are saved by his life ¶.' And these are the circumstances which, penetrating the heart, render that faith, which is effectual in exciting our best purposes, efficacious in awakening our warmest affections. For these are mental associations, which the Sacrament, as containing memorials of our Lord's passion, has a tendency to excite, which, consequently, render it the most impressive and affecting of religious ceremonies." P. 179.

The sixth and last sermon, from St John xiv. 15, 16, 17, is "On the Fruits and Witness of the Holy Ghost."—It is not a little remarkable that in respect to spiritual influence men should imagine or expect sensible impulses or positive perception, when almost every view of man and every analogy of nature, animal and vegetable, almost invariably indicate the contrary. We sow the seed, we know not how it grows. For a certain period it is altogether lost to human view. Yet, if the seed is good, the soil proper, and the season favourable, the expected increase will not fail. The intermediate progress will quickly give confidence to the sower, and the fruit will in due time reward his labour. This analogy which is expressly scriptural, (St. Matth. xiii. 37. St. Mark iv. 14. 2 Cor. ix. 6. Gal. vi. 7, 8.) may be very strikingly applied to the spiritual influence by which the Christian life is begun, continued through its various stages, and conducted to its glorious close. Experience gives confidence to the husbandman, a confidence, which ultimately rests in God. The divine promise of spiritual aid and consolation is not less sure, sealed as it

"* Luke xxii. 19." "† 1 Cor. xi. 26." "‡ Matt. vii. 21—23."
"‖ Rom. iv. 22." "§ Ibid. 25."
"¶ Rom. v. 10; Comp. Heb. ix. 14. vii. 25."

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is by ordinances of awful solemnity, and accompanied, as it will be in every due celebration, by the proper fruits and real witness of the Holy Ghost. We experience the gifts of the Spirit, and discover that we possess them, by feeling in our hearts, and enjoying in our conduct their proper and promised effects.

"Here, however, it is of importance to observe," says Mr. N., "that it is not the strength nor the exquisiteness of those feelings, that declare them to be the work of grace, specially infused, and immediately imparted. 'Joy' the most intense, and 'hope' the most ecstatick, may arise in the mind, from the workings of our animal spirits; and these emotions may lull the conscience by promising it some delusive good, and finally sink us in a state of undisturbed but fatal security. All those feelings, however, which seize the mind, in sudden and irregular impulses, are not merely suspicious, but spurious evidences of the divine influence; for transports and raptures are the marks of an enthusiastick fancy, not of a spiritual mind. The work of divine grace is, on the contrary, progressive; and gradually displays itself in the effects wrought in our temper and conduct *. To have any security of its indwelling we must have attended those ordinances by which we are anointed; which are the seals and pledges of the Spirit †. To judge of its growth we must commence by scrutinizing our actions, not examining our feelings ‡. To an attendance on the means of grace we must add 'prayer and supplication ‖;' and to prayer and supplication sincere and unremitted obedience §; then it is that we are assured, that '*the God of peace* shall be *with us* ¶:' then it is, we are taught to believe that, '*the peace of God*, which passeth all understanding, *shall keep our hearts and minds* through Christ Jesus **.' This calm composure of mind, and total resignation to the divine will; this comfort and consolation of spirit, which arise from reflecting on a life of persevering piety; are consequently the religious affections that constitute the choicest fruits of the Holy Ghost, the last and surest test of his indwelling and operation." P. 214.

The positions of this discourse are three. 1. The nature and degree of that knowledge which we may attain of the inward abode of the Holy Ghost, &c. 2. The nature and quality of those fruits or effects, &c. by which we are individually apprized of his indwelling and operation; and, lastly, the fitness and wisdom of the particular modes in which his influence is revealed. These positions are supported with equal zeal and sobriety, with zeal against indifference and sobriety against enthusiasm; and the principal parts of the argument are confirmed, as usual, in the notes, &c. page 484 to the end, by striking and apposite authori-

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"* Jam. iii. 17, 18. Rom. v. 3, 4, 5." "† John iii. 5. vi. 53. 2 Cor. i. 21, 22." "‡ Gal. vi. 3, 4." "‖ Phil. iv. 6." "§ Ibid. 8, 9." "¶ Ibid. 9." "** Ibid. 7."

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ties from the Fathers, our public formularies, our first reformers, and our most eminent divines of later times.

In reviewing Mr. Nolan's book, we fear that we have not attained the end which we proposed:—but it is high time to draw to a close, and to sum up our judgment of a work from which we have derived much satisfaction, and still more instruction. We have no hesitation in saying, that we think it does high honour to the author, and that it reflects credit even on the Church of which he is a Presbyter. It well merits a very general circulation among the clergy, and a particular recommendation to the study of the younger part of the order. Especially does it merit the serious attention of the ordinary disputants and every day preachers, on the difficult and mysterious subject which it so ably treats, and on which they are unfortunately more eager to dogmatise and to dispute than to read, learn, and reflect. That we agree with Mr. N. in every particular point, argument, and illustration, we will not pretend. But we have no hesitation in asserting, that we think the present work better adapted to reconcile the different opinions of thinking, serious and sober men on this subject than any with which we are acquainted. The great obstacle in the present age, even among sober and serious men, to a just estimation of the sacraments and of the nature and operation of that grace of which the sacraments are the signs and seals, consists in the general neglect of Church authority, and in the total ignorance or contempt of the mission of her ministers. If the sacraments have divine authority and divine efficacy, the minister which celebrates them must have a divine commission, and this commission he can ordinarily derive only by succession from those on whom it was at first conferred by the Redeemer himself. This, which is evidently of so much importance, a spurious liberality has contrived to render insignificant or odious in the estimation even of some pious and thoughtful men. That it was considered of the utmost importance in the first and purest ages of the Church, and in the age in which our own Church was reformed, Mr. N. has completely proved, and our public formularies have distinctly asserted—binding the consequences on the conscience of every faithful and enlightened member of our communion.

We do not expect much concession on the part of Calvinists, for they are generally too warm and too much wedded to their own system of sudden conversions, imaginary perceptions, and sensible impulses, to allow judgment its cool and sober operation. In general too they systematically underrate the importance and efficacy of the sacraments, and there is very little hope of their being brought to see and acknowledge their error, as they have almost universally in practice, and altogether in principle rejected the

the mission on which that importance and efficacy depend. The very claim to it so distinctly made by the Church of England, they treat with ridicule or scorn. This is a fundamental error, of which we have very little hope to see the remedy, as the great mass of Calvinists in this country and elsewhere really want the authority which they despise. Men are always with difficulty brought to acknowledge the importance of that which they are conscious that they do not possess, the acquisition of which would require an entire change of system, renunciation of present opinions, connections, and habits. Yet if we attribute to the sacraments the importance and efficacy which the Scriptures certainly attribute to them, the authority of the ministry by which they are administered must be admitted of course. For without that authority they become utterly insignificant, like the act of a pretended ambassador without a commission from the prince, whose name and authority he assumes. For these reasons we have no hope that Mr. N.'s book will conciliate the favour either of our *liberal* or of our Calvinistic brethren on either side of the Tweed. He will be marked out by both parties as a bigotted high churchman—as such he will be shunned, and by this absurd nick-name, altogether unmerited on his part, he will be refuted without any expence of thought, of reading, or of writing.

Art. V. *The Official Project of a Constitution for the United Netherlands. To which is prefixed the Declaration of His Royal Highness the Prince Sovereign, relative to the New Code. Translated from the Dutch, with Permission, and published by Authority.* 64 pp. 3s. 6d. Murray.

The struggles for supreme power in Europe which were made by the Austrian family in the sixteenth century; the great confederacies which ensued to prevent it from establishing an universal monarchy, and to maintain the freedom of religious opinion against the vast pretensions of the Roman Pontiff; and the violence of that protracted warfare which was terminated by the Treaty of Westphalia; established, by precedent of acknowledged validity, if not by direct provision, a general law which renders the domestic concerns of nations a subject of common interest, and if need be in matters of high importance the ground of foreign interference. Thenceforward the countries of Europe became as the members of a great family united by interest, duty, and attachment. An institution familiarly called the Balance of Powers, became not only a matter of occasional convention, but acquired the force of public law.

Many attempts have been made to disturb and to destroy that law. In the progress of events new relations have arisen inconsistent with its authority, and new principles have been called into operation which threatened its subversion. In the unprecedented warfare of the French revolution it seemed to be abrogated for ever. It will be one of the greatest blessings flowing from the present glorious peace, if the sovereign powers shall again concur in regarding the civilized world as a federal commonwealth subsisting, to resist the claims of the arrogant, to protect the rights of the weak, and to give stability and grace to lawful dominion. They will then be taught to submit themselves in dutiful allegiance to that law, and the legislatures of nations; and the nations also will regard themselves as amenable to the tribunal of the public opinion, and as restrained from making any internal changes which are incompatible with the general safety of Europe.

England having acquired fresh vigour and influence in all the collisions of this eventful time, and, as we humbly presume, advancing even yet in political consideration, continues to regard, with great anxiety, whatever passes in the neighbouring states to affect their future rank and disposition in the affairs of peace and war. Whatever happens in that country, an alliance with which our wisest Statesmen have ever valued, as affording us a cheap and sufficient barrier against our principal enemies, we consider as of vital importance. For that reason the little work before us has claimed our earliest attention, and we think it suggests a speculation which, at every period, would be of great national concern, but under the circumstances of the present day is of an importance very nearly approaching that of our own immediate domestic affairs.

The United Provinces came into independent existence under our fostering care, and flourished under our protection during the brightest periods of their history. They have never been permanently opposed to us but under the influence of our common enemy; and in union with us, they have exacted the respect of the mightiest potentates, and been enabled to repel the aggressions of their most powerful opponents. To that union, history attributes the failure of those projects of ambition which the Spanish monarchy had formed for acquiring an ascendancy over all the affairs of Europe, civil and ecclesiastical; to that union we are indebted, under Providence, for the establishment of the protestant religion; by that alone a limit was established to the encroachments of Louis XIV.; and by dissolving it the revolutionary power of France was enabled to proceed in that course of outrageous aggression against civilized society, by which the subjugation of the world was almost completed.

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The Prince of Orange being recalled to his hereditary rank and power in that republic, proceeds immediately to the formation of a new constitution. Addressing himself to his people he says,

"Invited to the sovereignty of these states by your confidence and your attachment, we from the first declared that we would undertake the same, only under the guarantee of a wise constitution, which might secure your freedom against all possible abuses; and we have ever since continued to feel the necessity thereof.

"We regarded it, therefore, as one of the first and most sacred of our duties to summon together some men of consideration, and to charge them with the weighty task of establishing a fundamental code, built upon your manners, your habits, and corresponding to the wants of the present times."

Though we are little qualified to judge of the policy of princes in the great measures of administration, and are never disposed to question the validity of their proceedings while the public good is, without doubt, the object of their aim, yet we lament that any necessity should apparently exist to require or to justify this address from the Prince of Orange to his subjects, the people of the United States. We should have deemed it a far happier circumstance if, upon his return to his native land, he had professed his desire of re-establishing himself in the antient rights and prerogatives of his family, according to the antient laws and usages of the commonwealth, rather than of accepting an invitation, however unanimous, to become the head of a new government. We regret the more that his Highness should have found it necessary to promulgate a new fundamental code, as if in those laws and usages there was nothing to sustain the authority essential to his own dignity, and to the happiness and power of the state.

We are weary of revolutions, and have long thought that the re-establishment of order and public safety in society depends upon the union of all classes in the reverence of established law, as a sacred work of antient institution. The work of any present legislature is at best but a provision of political expediency, which presuming speculators will often question or deride, and sometimes forcibly assail; but when we make antiquity the foundation of public authority, we have the aid of all the virtues and all the noble habits of civilized man to sustain our social fabric. Filial piety and subjection to departed wisdom become the prop of loyalty. The laws exact obedience not merely as the mandates of power, but as the dictates of a revered ancestry, and are the object of filial love and veneration.

Upon these principles, when Princes or their people proceed to the labour of forming a new constitution, they abandon, of necessity, their surest advantage, and however sagacious their intention or beneficent their motives may be, they enter on a most hazardous experiment. The innovations effected by such a process in authority or jurisprudence have not the best chance of permanency. Both the founders of the Spartan republic, and of the Roman state, unable from their peculiar circumstances to avail themselves of that advantage, had recourse to the same wise expedient for supplying that defect. Lycurgus would have none of his laws written; he would have them considered as oracles, as emanations from that divine response which sanctified the voice of his country that had appointed him to the office of Legislator; he would have them engraved in the hearts of the people, and to effect this, he endeavoured so to direct the education of the rising generation, that his institutions might be to them as a law of nature. The institutions of Numa dictated, as he said, in his preternatural intercourse with superior beings, were to be for ever guarded by that miraculous shield, the gift of heaven, which lie left as the palladium of his empire.

Not one of the established governments of Europe was the creature of positive institution. Each of them originated in remote authority, which gradually acquired the validity of prescription, and was slowly matured by circumstances which frequently had no immediate connection with the effect produced, as the improving manners and habits of men and their moral wants required. Not one of them was the work of speculative philosophy or of political adventure, but each of them was the result of many occasional necessities; and of the deliberate adaptation of subsisting power to meet those necessities. We may incur the contempt of some of our cotemporaries, who, profiting nothing from the adversities of the age, are still addicted to the forms and principles of a modern school; but taught by the history of many ages and of many nations, we think that the formation of a government by the gradual operation of a competent authority, rooted in prescription, continually adapting itself to the temper of its subjects, or adapting that temper to its own character, is the most, and, perhaps, the only reasonable and lawful way of forming a constitutional code, and of adding stability to beneficent institutions.

We recollect when the convulsions of the moral world had just begun to shake the foundations of society, that one of the libellers of this revolutionary school, applying his doctrines to this country, denied the existence of the British constitution, and insolently demanded where it was deposited, and in whose custody it remained? True it is that the far-famed and enviable

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constitution of this great empire is not recorded on a roll of any perishable substance, nor is there any fiduciary appointments to preserve its memorial from the rust of time or the canker of corruption. It subsists like the institutions of Lycurgus in the paramount supremacy of the laws proceeding from, and administered by, an hereditary Sovereign, whose high function and prerogative we attribute to prescriptive origin, and consider not among the least of the antient and undoubted rights of the community which he governs. That function and prerogative acting in legislation with the concurrence of all the estates of the realm, and aided in the execution of justice by the learning, research, and experience of the sages of our antient jurisprudence, after a process of many ages, is intimately connected with the liberties, the habits, the interests, and the moral feelings of all classes of the people, and is inseparable from them. That connection perfect in all its points, strengthening to perpetuity the power of government, and securing to the people all its advantages, must always be the slow result of experience and gradual amelioration, and never was the previous decree of any conceited projector, or speculative theorist.

The men of consideration charged with the duty of forming a new constitution for the United Netherlands having performed their work, the Prince of Orange adds his sanction to their proceeding.

"After a careful examination of this work, we have given it our approbation. But this does not satisfy our heart. It respects the concerns of the whole Netherlands. The whole Dutch people must be recognized in this important work. That people must receive the strongest possible assurance, that their dearest interests are sufficiently attended to therein; that religion, as the fountain of all good, is thereby honoured and maintained, and religious freedom disturbed by nothing of temporal concerns, but secured in the most ample manner; that the education of youth, and the spread of scientific knowledge shall be attended to by the government, and freed from all those vexatious regulations which oppress the genius and subdue the spirit; that personal freedom shall no longer be an empty name, and dependent on the caprices of a suspicious and crafty police; that an impartial administration of justice guided by fixed principles, secure to every man his property; that commerce, agriculture, and manufactures be no longer obstructed, but have free course, like rich springs of public and private prosperity; that therefore no restraint be imposed on the domestic economy of the higher and lower classes of the state, but that they be conformable to the general laws and the general government; that the movements of general government be not palsied by too great a zeal for local interests, but rather receive from it an additional impulse; that the general laws, by

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means of an harmonious co-operation of the two principal branches of the government, be founded on the true interests of the state, that the finances, and the arming of the people, the main pillars of the body politic, be placed in that central point, upon which the greatest and most invaluable privilege of every free people, *their independence*—may be firmly fixed. Which of you can doubt of this truth, after the terrible experience you have had of a foreign tyranny, which acknowledged no right when it wanted means for its own maintenance by violence; after having sighed, of late years, under the most oppressive yoke that ever was imposed since the Spanish times.

"Now at least you know the true value of those precious rights for which our fathers sacrificed their property and blood; of that happiness which they bequeathed to their descendants; and which we saw lost through the adversity of the times.

"Following, therefore, and deriving encouragement from their example, it becomes my duty, in imitation of those whose name I bear, and whose memory I honour, to restore that which is lost; it is your duty to support me therein with all your efforts, that under the blessing of divine Providence, who summons us to this task, we may leave our beloved country completely reconquered and re-established to our children.

"In order to be enabled to judge whether the constitutional code thus framed, as before stated, be a means of attaining the above great object, we have thought it right that the said code be submitted for maturer consideration to a numerous assembly of persons, the most considerable and best qualified among you."

The Prince then proceeds to appoint an assembly of six hundred persons, which soon afterwards actually met and gave their sanction to the work before us.

The governments of the United Provinces, being of more recent establishment than any other in Europe, had during three centuries been found adequate to all the purposes for which government is instituted. When we consider that they were established in defiance of the most powerful monarchy which had arisen in Europe since the decline of the Romans, aided by a religious despotism which for ages had held mankind in hopeless subjection; that the most warlike and best disciplined troops, under the most eminent commanders, were destined to crush them in the weakness of their infant state; that they then derived their whole strength from a feeble population thinly scattered over a barren territory hardly recovered from the ocean; that their resources were no more than the produce of their pastures, which the great rivers continually inundated to destroy and not to enrich; and that they had no apparent hope of national prosperity but in their industry, their patience, and unconquerable love of liberty; that with all these formidable difficulties

difficulties they established a fœderal government under the auspices of the House of Orange, which enabled them finally to triumph over all their enemies; when we reflect that during many vicissitudes the alliance of that government was deemed the security of the mighty, and its hostility terrible to all; that under its guidance they became almost the masters of the sea; that they founded the richest colonies in the most distant climates; that they became the emporium of Europe; that they raised a structure of public credit, which even in these times might astonish us; that their great men were among the most eminent for scholastic learning, jurisprudence general and municipal, liberal and abstruse science, and whatever enlarges and adorns the human understanding; that with very few domestic convulsions their people enjoyed immunities inferior to none but those of British subjects; and that after twenty years of the deepest calamity in the privation of that government, and of all its advantages and enjoyments, the people, in recalling their antient princes, might have been blessed with the restoration of their ancient system of laws, with such changes only as were manifestly expedient, and those to be made by their antient legislature, we cannot but lament that it was deemed necessary to abrogate that ancient system, and to form a new fundamental code by a popular authority, which was never before recognized.

We are nevertheless persuaded, that in the structure of that government, admirably suited as it was to its first duty of founding and maintaining the commonwealth in defiance of its original enemy, some alterations might have been projected with a moral certainty of amelioration. It had two remarkable defects, naturally common to all fœderal institutions, the ill effects of which in past times were imperfectly counteracted by temporary expedients or foreign interference. The States General which in most countries appear to possess, and in all well ordered communities actually enjoy, a large portion of public power, in that establishment not only participated in that power more fully than in any other, but in the exercise of it they were much more impelled by the fluctuation of popular opinion. They were bound by the orders and instructions of the local and provincial authorities, who were their constituents; so that in matters calling for deliberate councils and the instant exercise of vigorous resolution, they were no more than the subordinate executors of the uninformed and factious will of the municipalities, for whose directions they waited, and were bound to wait, even in the most trying emergencies. The bond of the confederation being only political, the security against domestic jealousies was feeble. In many important cases there was no union in public sentiment, and even upon all great occasions an

imperfect

imperfect union in public action. The uncertain prerogatives of the supreme magistracy, often inadequate to the most pressing necessities, was a source of frequent difficulty, and querulous sedition. Such was the rudeness of faction in some instances, and such the bold perversity of presuming demagogues, who, to serve their own purposes, would impede all the operations of the government, and that even under the direction of the public enemy, that foreign interference became necessary to sustain the authority of the laws; and all the energies of the state, exhausted in domestic discord, became feeble when employed against a public enemy. It was undoubtedly the duty of the restored government in 1813, as it had been its duty at almost every former period, to remedy defects so glaring and of such certain danger in many future contingencies, which had often brought the state into imminent peril, and had recently plunged the nation in apparently hopeless ruin.

In the new constitution now adopted by a species of national convention, under the direction of the Prince of Orange, these defects are indeed fully remedied. The prince, assuming a new title of sovereignty, is invested with great authority; his family become royal; he nominates, and at his pleasure changes, the council of state to administer his prerogatives. To him are confided, without responsibility, the affairs of trade and colonies, of war and of peace, of alliances and of treaties, the disposal and patronage of the fleets and armies, the direction of the finances and of the mint, the institutions of honour, the proposal of the laws, or the accepting them when proposed by the states, the decision of all differences between the provinces, the remission of punishments, and the vast power of dispensing with the laws whenever he deems it expedient.

The states general, consisting of fifty-five members, are elected by the states of the provinces, and vacate their seats by succession, one third of their number in every year, but are always eligible again. The high officers of state are admissible to that function. Liberal salaries are assigned to them out of the public treasury. It is their function to legislate in concurrence with the sovereign prince, and to provide the ways and means for the public expenditure.

Each of the provinces enjoys its separate magistracy, and its separate states, elected by the citizens who pay direct or immediate taxes. Each has its peculiar nobility and orders of knighthood. The states of the provinces elect the members of the states general, and provide the laws respecting religion, education, the administration of the poor, agriculture, commerce, manufactures, and trade, and whatever else the sovereign prince directs, or whatever relates to internal police and economy.

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They have a power of taxation for these purposes, subject to the controul of the states general.

The criminal justice entrusted to the sovereign prince is guarded from abuse by several wise regulations, and is to be administered by the local magistracies. But a supreme criminal court, called the high council, is appointed for the trial of the national functionaries under accusation, with the power of receiving appeals from the inferior courts in matters of importance. The judicial power is enjoyed for life.

A permanent militia is provided for; and the hydraulical department, peculiar to the Dutch nation, is under the superintendance of a competent power. The freedom of religious worship is protected. The antient endowments of the reformed Church are restored, and the supplies recently granted to other persuasions are continued. Provision is promised for the schools and the universities, and for the education of the indigent: and finally, any alterations or additions to the constitutional code are to be effected by the states general convened for that purpose, which is then to consist of double its ordinary number.

In this constitution there are some points upon which we cannot pronounce without qualifying our approbation. This power of dispensing with the laws even for an instant we deem inconsistent with all wholesome legislation, and more characteristic of Asiatic despotism than of the mildness of European monarchy, even in its most absolute form. We think that the states general are too far removed in the process of successive delegations from the community at large, and are too few in number to answer the purposes of a representative legislature, the excellence of which consists in its double property of expressing the public will when that will is just and wise, and of forming it by the influence of its own virtue and prudence when its tendency is perverted.

As subjects to the most excellent government which human wisdom ever framed, not merely for the bodily necessities of civilized man in the enjoyment of his personal freedom, estate, and civil immunities, but in his unrestricted use of the intellectual faculty, we cannot but observe, that in this code there is a studied silence as to that great privilege, the ample shield of every other, without which no people can be secure under any system against the aggression of power and the subversion of equitable laws, we mean the liberty of the press. We know the inestimable value of our parliaments, our trial by jury, and our incorruptible courts of justice. We deem them at once the depositaries of all our rights and all our affections, while the state rests upon their support to awe presuming innovators, and to guard its establishments from domestic peril or aspersion.

But

But these sacred institutions would be worth nothing, they would either cease to exist, or might exist only as public nuisances, the instruments of unprincipled power, without the continual aid and guardianship of a free and unrestricted press. The licentiousness of the press is restrained among us by severe but just coercion. In its freedom the most generous quality of our nature is called into action, and acts for all moral and intellectual advancements, stimulating every virtue, ennobling every thing which it touches, and preserving all the rules and all the rights of society in exact harmony and proportion. Where this privilege is curtailed men shall become gloomy and unsocial. The ungenerous vices shall all predominate, and liberty, however guarded, shall languish and expire.

Yet many of the provisions of this constitutional code are so sage and excellent, that we lament its having originated from any source other than the antient and constituted authorities of the commonwealth. We ardently hope that it will continue to be cherished and enjoyed by the country for which it is framed, and that its advantageous effects will be extended to society at large. If its duration should be limited by its proceeding from an authority, the existence of which was beyond all question occasional, and not legitimately founded in any antient or prescriptive law, then we shall lament that the example of our British ancestors in many a similar necessity has not prevailed in the councils of the Prince of Orange, whose personal dignity is greatest as the heir of an antient dynasty, and whose power might, we think, have been sufficiently enlarged without a total abrogation of the fundamental laws of the antient states.

England will undoubtedly wish well to the sovereign Prince of the Netherlands, and to the constitution which shall secure his government, politic and mild as we persuade ourselves it will always be. The alliance of the two countries is of equal importance to both of them, and its stability will probably be promoted by preventing for ever that corrupt and foreign influence which was in many former instances exercised over the deliberations of the states general by the enemies of that alliance. The augmented powers of the House of Orange afford new facilities to every joint operation of the two nations either in treaty or in action, and strengthen the foundations of the political balance, equally necessary to the prosperity, the glory, and the greatness of either state.

Europe is now reviving from the tremendous shock of moral and political revolution, which originated in vain philosophy and was matured by successful crime. In all our political speculations we wish to enforce these important truths; that experience is better than speculation; that the inheritance of order and social

social institutions, which was derived from a distant ancestry, are due to a distant posterity; and that the prosperity which nations derive from established laws and religion are a treasure to be enjoyed and improved, but not a possession to be hazarded in wanton experiment, or to be wasted in speculative prodigality.

ART. VI. *Memoirs of Algernon Sydney, by George Wilson Meadley, &c. &c.*

(Concluded from Vol. I. p. 619.)

WE come now to an important period in the political life of Sydney, when he was appointed one of the commissioners who were to sit in judgment upon their sovereign. His conduct, at this crisis, seems to us, we confess, to bear no stamp of a great and commanding mind. He occasionally attended the court during its preliminary arrangements, but he did not sit at the trial. It may be asked, why he did so act? why, if he thought of this trial and the sentence then pronounced, as he afterwards declared he did, that "that it was the justest and bravest action that ever was done in England, or any where else;" (P. 85) why did he not attend in his place? A question this, which we feel not much concerned to answer. There is a similar inconsistency in all guilt, for which it is sometimes impossible to account. But whatever was his motive, Mr. Meadley seems to have no authority for imputing to him the one he has chosen. "Having so far sanctioned," says he, "the great principles of making rulers responsible for misconduct, he declined any further attendance, not choosing it is thought to trample upon a fallen foe." (P. 31.)

What ground there is for giving this colour to Sydney's behaviour we know not; to whom the author is indebted for the ingenuous supposition we stop not to inquire. His absence from the trial cannot affect our opinion either of his principles, or character; as by his own eager claim to all the responsibility of the action, it must be imputed to any thing, rather than a motive which would exculpate him from the charge of regicide. But though we feel it to be of little importance to inquire into the reasons of Sydney's conduct on this occasion, we cannot pass over the language, in which the author has chosen to convey his view of them to the public. May we then be permitted to ask the biographer of Sydney, what he means by "the great principle of making rulers responsible for misconduct." That kind of personal responsibility, to which the unhappy

happy Charles was subjected, is so absurd in itself, so utterly unjustifiable by any law human or divine, so destructive of all government, that we are really at a loss to conceive by what process of mind Mr. Meadley has been enabled to exalt it into "a great principle." We presume he knows it to be a fundamental article of the British Constitution, that *the king is not responsible.*

"By law," says Blackstone, "the person of the King is sacred, even though the measures pursued in his reign be completely tyrannical and arbitrary; for no jurisdiction on earth has power to try him in a criminal way, much less to condemn him to punishment." (Comment. vol. I. p. 242.)

Again,

"Whatever is exceptionable in the conduct of public affairs, is not to be imputed to the king, nor is he answerable for it personally to his people." (Vol. I. p. 245.)

We really beg pardon of our readers for quoting authorities in support of a doctrine, which we think that all parties in the kingdom profess to acknowledge, unless it be some speculative republicans, who, wholly busied in dreaming over their visionary theories, have never thought of looking around them for a little real knowledge; and are so infatuated by their own conceits, that even the tremendous lessons of political wisdom, which have been now read to us for so many years, at the expence of the happiness and liberty of half the world, have been lost upon them.

"It is neither intended (says Mr. Meadley, p. 33,) to deny, nor yet to palliate the irregularities which took place at this unprecedented trial." This is doubtless a prudent determination; for why deny or palliate irregularities, when the whole proceeding was an infamous and unexampled usurpation of authority, which no people ever possessed, or ever before pretended to exercise?

When the axe must be laid to the root of the tree, and nothing can rescue it from being cut down; it would indeed be folly to occupy ourselves in pruning some of the branches, which may seem, even to an admirer of its rottenness and deformities, to be of unsightly growth. But though Mr. Meadley declines this task, he was engaged, we think, in an equally fruitless and unnecessary labour, by endeavouring to rescue the judges of Charles from the imputation of acting under the influence of Cromwell.

Whether they be supposed to have "received his mandates, and to have acted in obedience to his will," (p. 34.) or whether their own wishes so far coincided with his, as to render any exertion of influence unnecessary, it is now of little consequence

to

to ascertain; as in either case their crime is the same. A republican would indeed be anxious to ascertain such a fact; because, in his opinion, the character of the action would turn upon it: but those who consider regicide to be the head and front of their offending; who assert that the trial and execution of the King were deeds, which could not on any principle be defended; which stamped their perpetrators with indelible guilt, will be little interested in inquiring, whether this guilt was incurred to establish a republic on the ruins of the monarchy, or to pave the way to the throne for an usurper.

It is possible that, the judges "were actuated throughout by the most ardent enthusiasm;" that they, or some of them, were so far blinded by fanatical frenzy, as to consider themselves "called upon by every moral and religious duty to execute justice on" him, whom they thought "the author, of so many calamities." (P. 35.) This may be possible; but we surely shall not allow this to be pleaded in extenuation of their guilt. Men have often worked themselves up to a belief, that they were called upon to do things contrary to the laws of men, and the known will of God; and yet this confident persuasion has never exempted them from the penalty of those laws, which it led them to break; nor must we flatter them with a hope of its obtaining their pardon at a higher tribunal. Could self delusion once be admitted as an excuse for transgression; or in bar of punishment, we should soon hear enough of irresistible impulses to the commission of every crime; of highwaymen "actuated by the most ardent enthusiasm," and murderers considering themselves called upon by every moral and religious duty, to execute justice "upon the" supposed "authors of their calamities." In fact, Mr. Meadley has produced, in favour of the murderers of Charles, the very same arguments, which that notable example of self delusion, Bellingham, used to prove, that he had broken no law human or divine by the assassination of one of the best and most virtuous ministers this country ever possessed.

The concluding reflections of Mr. Meadley, upon this subject are quite in character with the tenour of such arguments.

"The propriety of this whole proceeding may, indeed, be fairly questioned by all, who, reflecting coolly on the prepossessions and feelings of mankind, are aware of the imprudence of disregarding them, and of the mischievous effects of a re-action where extreme measures are pursued. Yet it was surely more dignified to arraign and punish the deposed king in the face of the whole nation, than to resort to any of those secret means of destruction so often practised on the rulers of despotic states. For the representatives of a people thus solemnly requiring judgment on

their

their former sovereign, no precedent, perhaps, could strictly be adduced: but the presumed sanctity of a crowned head had been as notoriously, and far more grossly, violated by Queen Elizabeth, in the trial and execution of the Queen of Scots." P. 36.

How strangely does party spirit pervert the reason, and benumb the feelings of its votaries! We have no doubt, that this author would repel with indignation the charge of being the advocate, or the apologist of murder: yet do we find him here resolving as atrocious a murder as ever was committed into a mere question of prudence, and propriety. He does not seem to think it possible that any one can find moral guilt in the murder of a King by his rebellious subjects; though no doubt he would abhor the villain who would shoot his master through the head, because he was not pleased with his mode of managing his family; or the assassin, who would stab his unsuspecting foe to the heart, in revenge of a private quarrel. With a mind completely made up to the guilt of the deposed king, and the right of his subjects to take his life, he employs himself in coolly estimating the relative advantages of the mode, which these regicides pursued, and of that of assassination; and he decides in favour of the former as the most *dignified!!*

That Sydney "approved the sentence of the court;" that "he regarded the right of resisting oppression as essential to the general safety in all societies upheld by law," (p. 37.) we were well aware: but that any author should be found, in the nineteenth century, who could recommend such doctrines to public approbation without a single qualifying sentence; without a caution, even against carrying them to that extreme, to which they are so evidently liable; an extreme directly subversive of all law, and destructive of all society—or that any biographer should now hold up the character of him who maintained such doctrines, and acted upon them to their utmost extent, as an example of pure and disinterested patriotism, we really did not expect. We read such sentiments with grief and indignation: we grieve to see the rational and moral faculties of man so perverted, as to disqualify him from drawing the line between good and evil; we are indignant at the effrontery with which murder is commended, and the meed of virtue and patriotism bestowed upon a set of fanatical and bloodthirsty regicides.

We shall not dwell upon the unimportant part which Sydney acted from the time of the King's death, till the dissolution of the long parliament by Cromwell; when he, with the rest of his party, were driven from the helm of state, by that more wily politician, whose purposes they had so greatly, though perhaps unintentionally served. From this time till the death

death of Cromwell, Sydney remained in retirement; but when the Long Parliament was restored, he returned to his post, and was appointed embassador to Denmark to mediate a peace between that country and Sweden. While he was engaged in this capacity the restoration took place, and reduced him to a private station. Conscious that he was justly obnoxious to the new government, he followed the advice of his friends, and remained abroad until the last illness and death of his father. Then he returned, "under an assurance of safety and a passport from the king," says Mr. Meadley, (p. 153); but, as a contemporary assures us, secured by a particular pardon, upon repeated promises of quiet and constant obedience *. Be this as it may, the permission to return at all was an act of grace on the part of the government, and should effectually have tied up the hands of an honourable man from practising against it. But Sydney, who while in exile had never been at rest; who had urged the Dutch and the French to assist him in once more plunging his native country into the horrors of a civil war; could not be contented with personal security, and quiet possession of his property; though both his life and his estates had been justly forfeited, and he ought to have remembered, that he held them at the mercy, and by the favour of the King.

We pass over Mr. Meadley's account of the history of these times; it is too deeply tinged with party spirit to be considered in any higher light than that of a temporary political pamphlet; the aim of which is to blacken the character of one party by every possible means, and by the same latitude of representation to raise the other to popular favour and esteem. Sydney assumed no important rank in the transactions of the day; two abortive attempts to get into parliament comprehended all his public exertions; but in private he continued a restless agitator, ready to join in any schemes with the disaffected for harrassing or overturning the government, and condescending, with this view, even to become a pensioner of the natural enemy of his country. Though some obscurity hangs over this transaction, it is not denied by Mr. Meadley, that there is direct evidence to prove his receipt of money from the French Minister Barillon; and that it was given under the idea, that he might be rendered serviceable to the designs of the French government.

Mr. Meadley, indeed endeavours to throw a shade of suspicion over the credibility of Barillon's testimony; but aware that his ground is not tenable, he thinks it best upon the whole to admit the fact, and defend it; which he does as follows,

* Spratt's History of the Rye House Plot.

"It

"It must however be conceded, that the receipt of two sums of money, with which Barillon has separately charged him, admits not of an easy defence; though much no doubt depends, on the manner in which such sums were accepted, and the purposes to which they were applied. There is in fact an essential difference, between the mercenary hireling who betrays his country, and the man who receives money, from a quarter otherwise objectionable, at a great national crisis, and solely on a public account. But, whilst the demerit of the action, arises chiefly from the motives of the receiver, no explanatory documents have hitherto appeared: Barillon simply charging Sydney with the sums in question, as part of his secret disbursements. The ambassador, indeed, insinuates, that having hitherto given Sydney no more money than had been expressly ordered, he had by no means satisfied his demands; but should find it easy to engage him altogether in his master's interest, by advancing a still larger sum."

Again;

"If Sydney received money from this minister, it was doubtless for some public purpose, as he is understood to have made occasional disbursements among his own inferior partizans. Even on this less probable view of the subject his character may be free from stain; unless it be received as an indisputable maxim, that in resisting the oppression of an arbitrary government, it is immoral to accept of foreign aid. In the general conduct of nations, it has rarely happened, that the best purposes have been effected, by the exertions of the pure and well principled alone: and a man like Sydney should not be too harshly censured, if in endeavouring to maintain his country's freedom, he occasionally sought for or derived assistance, from less disinterested and ingenuous minds." P. 79.

Mr. Meadley must pardon us for saying, that we consider the whole of this to be very miserable sophistry. The only difference between the case of Sydney, and that of the mercenary hireling, is this; that the former received money to assist him in committing a crime, which he was desirous of committing; while the other perpetrates it merely for the filthy lucre's sake. If Sydney may be acquitted of becoming a traitor for the sake of gaining a thousand guineas, he still is chargeable with the guilt of conspiring with the enemy of his country, to overthrow its government. That the demerit of any action arises chiefly from the motives of the agent, we never can admit: on the contrary, a sounder morality teaches us, that no motive can possibly justify an action, which is bad in itself. And even if we were disposed to relax in favour of Mr. Meadley's less rigid code of moral obligation, we should certainly never allow, that a wish to overthrow the legitimate government under which we live, is a motive sufficiently

only good, to justify the treachery of selling ourselves to its natural enemies. Great and generous minds have ever held it something degrading to public men to receive money at all from a foreign power, even if no services were expected in return: but the universal consent of the world has affixed a mark of infamy upon him, who condescends to defile his hands with the bribes of an enemy; which are ever given upon the condition, either expressed or implied, of aiding the designs of that enemy upon his country. Sydney was well aware that the paltry sums, which were furnished him by the French court, would not have been bestowed but as the price of treason. And, if to the guilt of receiving them on such terms, he added the double treachery of accepting them upon the score of influence, which he knew himself not to possess; or for services, which he was morally certain of not being able to perform; (vide p. 180, 181, 182) we can scarcely find words strong enough to express our detestation of such execrable meanness.

We come now to the last scene of Sydney's life, upon which, as we have before observed, his fame seems entirely to have depended. Had he been left to the common course of nature, or had the government of the day contented itself with narrowly observing his conduct, and counteracting his designs; withholding prosecution unless guilt could be clearly brought home to him, he might have sunk into his grave unhonoured even by a party. But the reputation, which his life and actions would never have earned for him, his prosecution and death have secured him; and little as we have been hitherto inclined to walk in the same path with Mr. Meadley, we shall heartily join him in his reprobation of this perversion of law and justice.

It is certain that the measures and conduct of Charles the Second's government at this time, were such, as to give well founded cause for alarm or disgust to every lover of his country and its constitution: and the character of his successor, whose arbitrary principles of government were likely to be rendered more offensive, oppressive, and dangerous by the coldness and cruelty of his nature, and the domineering and sanguinary superstition to which he was blindly attached, presented a most discouraging and gloomy prospect. But though good and wise men saw already ample reasons for apprehension, and for preparation against the crisis which was evidently approaching; yet their minds were by no means bent upon that desperate and illegal measure, which Mr. Meadley would call a *reaction*; and the temperate manner in which they asserted and defended the liberties of their country, in the succeeding reign, shewed that they had learned wisdom from the example of their fathers; and their ability and firmness enabled them to save their

country at once from the mischiefs of an arbitrary government, and the horrors of a revolutionary war.

The persons however, to whom Sydney had attached himself, had other views. They were none of them inclined to cool or moderate measures; and he himself a rigid republican, looking forward to the re-establishment of his favourite form of government as the great object of pursuit, was known to be no advocate for any reform short of that. When therefore,

"Some of his party proposed, in a public declaration of their objects, to express a wish that matters might be happily accommodated," Sydney boldly observed that, "when wise men draw their swords against their king, they lay aside the thought of treating with him." P. 228.

"The intercourse of such distinguished men," says our author, "could not long escape the notice of a jealous government, and was calculated to excite the royal vengeance on the first convenient pretence." P. 229.

To a certain point we agree with him: the strict and constant intercourse of men, notoriously hostile to the established form of government; some of whom had been deeply implicated in the late rebellion, and were well known to be not only willing to join in any similar projects, but to be active in contriving the mode of carrying them into effect, could not escape the notice of any vigilant government; and must have induced it to take all just and legal measures for self-defence. How far *royal* vengeance may have been excited, we have little means of knowing; it is certain that the resentment of the Duke of York was strong against those who had attempted to exclude him from the throne; and there is reason to suppose that his influence was employed to close the channels of mercy, if not to impede the due course of justice. Enough however had been done to awaken the suspicions and fears of any government; and if the conduct of Sydney and his associates had been wholly disregarded, it would have argued an unpardonable neglect of the great trust committed by the constitution to the executive power.

Whether the Rye House Plot had any other foundation than the loose talking of desperate men, who, if they had possessed skill to contrive, wanted not a will to execute any scheme of rebellion or assassination; or whether, if it was seriously intended at any time, to have put such a plan into execution, Sydney had any knowledge of it, or concern in it; it is not our business to enquire. The evidence is most perplexed, and defective; and proves no more than that there were many disaffected men, ripe for the most daring mischief, who looked

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up to Sydney, and his noble associates, as persons, who, from their known hostility to the reigning family, and the government, might be supposed ready to favour and support them in their treasons. It is however certain, that the attempt to make good the charge of high treason against Sydney completely failed; and the whole trial was most disgraceful to all concerned in it, and has affixed a stain upon the judicial character of that day, which never can be effaced.

Mr. Meadley's account of the trial seems to be generally clear and authentic: he mentions indeed two circumstances, which, as they are not supported by sufficient evidence, should not have been introduced as undoubted facts.

The character of Jefferies is already sufficiently known and detested; it was therefore unnecessary to attempt to blacken it still more: and as he has no authority, but that of Sydney himself, who could not have been personally acquainted with the facts, for asserting that Jefferies consulted with the crown lawyers on the means of compassing his death; or that he followed the jury out of court, and instructed them as to the verdict they were to give; it became an impartial biographer to disregard such stories, instead of embodying them with his work, as of equal authenticity with the rest of his narrative.

The observations with which Mr. Meadley concludes his relation of Sydney's catastrophe, oblige us, however unwilling, once more to have recourse to the language of censure: they are indeed marked by the same party spirit, to which we have already so often had occasion to object. After detailing the proceedings of parliament on the bill for reversing Sydney's attainder, he proceeds thus.

"The history of this infamous transaction is indelibly implanted in the public mind; and held out by every judicious patriot, as a caution to all wicked rulers, that, however successful in their sanguinary projects, the day of retribution may arrive; and as a consolation to each despondling friend of public freedom, that, however unfortunate for the moment, few well directed efforts are entirely lost."

Before we read this paragraph we really had indulged a hope that the striking lesson, which Sydney's fate so forcibly suggests, would not have been overlooked by his biographer: and that instead of a crambe repetita of wicked rulers, desponding friends of freedom, &c. which would better suit the conclusion of a school boy's theme, than the pages of a philosophical biographer, we should have been gratified by some of those moral reflections, which such an event may naturally be supposed to excite in a virtuous mind.

We cannot however refrain from suggesting a little alteration

in his language, which, in our opinion, would furnish a sentence much more applicable to the subject, more consonant with truth, and more calculated to convey useful instruction to his readers' mind. We should propose to read it thus. The history of this transaction should be indelibly implanted on the public mind; and while it excites a feeling of abhorrence at the infamy which characterized the actors in it, may it also be held out by every judicious patriot as a caution to all wicked demagogues, that however successful in their sanguinary projects for a time, the day of retribution will arrive; and the confusion of law, the perversion of justice, and the debasement of morals, which their own conduct has principally contributed to produce, will in their turn be employed to work the destruction of their contrivers, by agents, as wicked, but more fortunate or powerful than themselves. It may also be a consolation to those, who sicken at the recital of the calamities, which these pretended friends of public freedom wantonly bring upon their country, to know that,

> ——— "they but teach
> Bloody instructions, which being taught, return
> To plague the inventors: this evenhanded justice
> Commends the ingredients of our poisoned chalice
> To our own lips." MACBETH.

This is a lesson, which, though we feel none of that "inveteracy of tory prejudice," of which Mr. Meadley speaks, (p. 286,) nor have the slightest desire to assault the fame of Sydney, such as it is, has always appeared to us to be strongly inculcated by his trial and condemnation. And while we have fully participated in those warm feelings of abhorrence, which it has called forth from every lover of justice; we have at the same time been irresistibly reminded that, the doctrine of accumulated and constructive treasons, which was employed to produce his conviction, was first brought forward at the equally iniquitous trial of lord Strafford by the great promoters of that very cause, in which Sydney was actively engaged from his youth; and for which he scrupled not to declare that he considered himself a martyr.

Mr. Meadley has evidently drawn the character of his hero con amore, and we are not disposed to quarrel with his partialities, though we must be excused from sympathizing in them.

"The name of Algernon Sydney has been long illustrious in the annals of his country, and revered among the friends of freedom, as the champion, and martyr, of their cause. In vain have the apologists of courtly crimes endeavoured to traduce his character, and to bring public virtue into discredit, by impeaching the

rectitude of his designs. Though prejudice and delusion might prevail for a moment, the atrocious calumnies were soon exposed; for the more minutely his conduct is investigated, the more free will it be found from every selfish stain."

Our readers are aware of the meaning of Mr Meadley's language. "The friends of freedom," are a party, of which the country has heard much, and we believe known quite enough. The freedom, to which they are friendly, and the manner in which they would establish it, are both very justly appreciated; and though we have little doubt that they are right in revering the name of Algernon Sydney, as the champion and martyr of their cause; as we have not the slightest ambition to be reckoned of their company, so we must declare ourselves no parties to the veneration which they pay to their idol. At the same time we are no "apologists for courtly crimes," nor have we any pleasure in "traducing his character." The crimes of a court, are to us as odious as the crimes of an individual, and shall be as strongly reprobated; but we are not of the number of those, who see no vices but in governors, no virtues but in their opponents. We boldly avow our impeachment of the rectitude of Sydney's designs; because we have been taught by Samuel the prophet, that in the sight of God "rebellion is as the sin of witchcraft, and stubbornness as idolatry:" and it is our firm belief, that nothing is so sure to bring public virtue into discredit, as to impute to every loyal and intrepid servant of his prince, motives of base self-interest, or servile adulation, and to deck out every factious demagogue in the trappings and integrity of patriotism. Notwithstanding the acknowledged fact of his being in the pay of his country's worst enemy, Sydney's character may have been free from every selfish stain; he may not have laboured for his own aggrandizement, he may have acted under delusion, but his actions were deeply criminal; the calamities of his country, the destruction of the constitution, the guilt of rebellion and of regicide hang upon his head, and though he was at last put to death unjustly, yet loyalty, virtue, and religion forbid us to rank him with the heroes or the patriots of history.

We are little disposed to inquire into the private character of Sydney, our notice therefore of Mr. Meadley's remarks on this subject shall be brief. We are told of the "sweetness of nature much noticed in his early years, and to be traced in his subsequent progress;" at the same time it is allowed, that "he was irascible, tenacious, and impatient of contradiction or controul." (p. 288.) We attempt not to reconcile these statements. From the little that is known of Sydney's private conduct we should infer, that he was not an amiable man. The feeling

feeling complaints of his father, shew that he was deficient in personal attentions to *him*, and in respect for his advice and opinions.

"After you had left me sick, solitary, and sad at Penshurst; and that you had resolved to undertake the employment, wherein you had lately been; you neither came to give a farewell, nor did so much as send one to me, but only writ a wrangling letter or two about money, &c. and though before and after your going out of England you writ to divers other persons; the first letter that I received from you was dated, as I remember, on the 13th of September." (Earl of Leicester to Al. Sydney, Appendix, p 320.) "You must give me leave to remember, of how little weight my opinions and counsels have been with you, and how unfriendly you have rejected those exhortations and admonitions, which, in much affection and kindness, I have given you upon many occasions, and in almost every thing, from the highest to the lowest, that hath concerned you; and this you may think sufficient to discourage me from putting my advices into the like danger." (Same letter, App. p. 332.)

We are to remember that this father was ever most kind and indulgent; that he had shewn a more than ordinary affection for Sydney, as lord Lisle's letter proves, (App. p. 316,) and yet this is the return made by a man whose "heart," says Mr. Meadley, "was alive to every tender sympathy, and vibrating with the most exquisite feelings." (P. 288.) If we wished to enter upon the subject, we might also say a word upon that commendation, with which Mr. Meadley records Sydney's attentions to lady Strangford, for the following passage in the letter from lord Leicester, already quoted, might reasonably suggest a doubt, whether it was really deserving of eulogium.

"I have little to say to your complaints of your sister Strangford's unequal returns to your affection and kindness; but that I am sorry for it, and that you are well enough served for bestowing so much of your care where it was not due, and neglecting them to whom it was due; and I hope you will be wiser hereafter." (App. p. 325.)

Our opinion of Sydney's political character has been already sufficiently given in the course of this article: of his religion Mr. Meadley himself shall speak.

"Regarding religion solely as a divine philosophy, Sydney placed no reliance on the efficacy of external forms. He was a firm believer in the wisdom and benevolence of the Deity; in the truth and obligations of the Christian Scheme: but he was averse to public worship, and to every description of ecclesiastical influence in the state. He was devoid of all intolerance and bigotry,

bigotry, where religion alone was concerned, and his aversion to popery was chiefly grounded on its supposed connection with arbitrary power." (P. 296.)

If Mr. Meadley thinks that this will recommend his hero to the approbation of the world, we shall be content to leave it to work its effect. But we think that the public have heard enough of philosophy, to know that it is something different from Religion; and reflecting men will not easily allow, that he who is averse to public worship, which God has expressly commanded; and who places no reliance on the efficacy of external forms, two of which, called by Christians sacraments, Christ himself ordained; can be a firm believer, or at least a right believer in the truth and obligations of the Christian scheme.

Sydney's merits as a writer we are not disposed to discuss. If his discourses concerning government were ever "regarded as a precious legacy to his country, and one of the noblest efforts of the human mind, as a work that could never be too much valued and read," (p. 298,) that time is long since gone by; and far be it from us to recall them from that oblivion to which they are silently, and, in our opinion, justly consigned.

The awful experience of the last twenty-five years has sufficiently shewn the folly and the danger of an attempt to reduce such abstract theories to practice; and we are not at all apprehensive, that even the labours of Mr. Meadley will occasion "a reaction" in the public mind in their favour. We trust that there will long remain in this country good sense enough to detect the errors of Sydney's principles; and energy enough in its laws to defeat and punish the imitators of his conduct.

After the specimens which have been already given of the tone and temper in which this volume is written, our readers will not be surprised to find the author speaking of the Revolution of 1688 in terms which the wise and temperate actors in that difficult crisis would not have dared to use. He tells us that, "originating in consultations like those of Sydney and his associates, it afforded a practical illustration of his maxims, in the expulsion of a tyrant from the throne." (P. 282.) Surely no language could more fully prove, either his ignorance of the real views and intentions of the illustrious patriots, who planned and accomplished this great event; or his determination to distort facts, for the purpose of producing that, as a practical enforcement of those principles of government, to which they most studiously avoided recurring. Nothing could be more unlike "the consultations of Sydney and his associates," than those which preceded and produced the Revolution; nothing could be farther from "a practical illustration of his maxims," than its result. So far were the great leaders of that day from

venturing upon any measures, which can justly be stiled "the expulsion of a tyrant from his throne," that it is a notorious fact that, had the attempts to work upon the pusillanimity of James, and induce him to quit the kingdom, failed of effect, the whole project would have been abandoned in despair. And when he did retire, and leave the throne vacant, the greatest possible care was taken to shew that, far from being expelled, he had abdicated, and reduced the nation to the necessity of appointing a successor: that no precedent might be drawn from this extraordinary case in favour of a deposing power inherent in the people; which these great statesmen knew to be no more compatible with fact or reason, than it is with the principles of the constitution.

Mr. Meadley's attachment to the principles and public character of Mr. Fox has induced him, with very little judgment, to adopt that unguarded language, which the heat of debate, or the intemperance of a tavern dinner, are reported to have drawn from that statesman. We find him therefore, gravely stating it as his opinion, that "resistance had" in Sydney's time "become a matter of prudence, rather than of morality;" (p. 228.) and that "James the Second was publicly cashiered for his misconduct." (P. 282.)

We wish Mr. Meadley to recollect, that these two expressions by no means added to the fame or character of Mr. Fox, from whom they are borrowed; that even his friends are believed secretly to have wished, that he had never used them; and that the best which they could say in his defence was, that they dropped from him in the heat and torrent of his eloquence, and were therefore not to be too severely scrutinized, as the deliberate dictates of his judgment, or the settled opinions of his mind. We wish him also to consider that, even if they were so, it would be well for his reputation that they were forgotten: for the first is as inconsistent with sound reason and good morals, as the latter is irreconcileable to the truth of history. That which is in itself immoral, can never be justified by any change of circumstances. If resistance to lawful authority is wrong in itself, (and that it is so, in the unqualified sense in which Mr. Meadley always uses the term, we have already sufficiently shewn) then no accidents can alter its character; and to reduce it to a mere question of prudence, is to adopt the morals of the highwayman, who determines upon the propriety of assaulting the innocent traveller by calculating the chances of detection. As for the republican jargon of cashiering kings, we have always considered it to have been used by Mr. Fox merely ad captandum: as such, it was certainly well suited to the meridian of a tavern; being level to the

the intellects, and flattering to the passions of the low and vulgar reformists, who flourish in such an atmosphere; but it was as certainly utterly unworthy the talents, the attainments, the political knowledge of Mr. Fox.

It is indeed one of those sentiments, which degraded the man whom Providence had fitted for a great statesman, into a mere factious declaimer; which ranked him among the enemies of all that is honourable, virtuous, and wise; and made every good and moderate man his opponent, from a regard to duty, and even to personal safety. How far it is discreet or prudent to adopt the most offensive of a party orator's sentiments, as his own; to introduce them into a grave work; and endeavour to record them, as the convictions of his cool unbiassed reason, we shall leave Mr. Meadley to determine. Of this we are ourselves convinced, that the language which the heat of debate would not palliate in Mr. Fox, will scarcely be excused as the deliberate opinions of the Biographer; and that if Mr. Meadley aspires to the honourable title of a just, impartial, and candid historian, he will do well in future to divest his mind of party feelings, and to avoid decking out his pages with the cast off expressions of party declamation.

BRITISH CATALOGUE.

DIVINITY.

ART. 7. *Hulsean Prize Dissertation on the Magi. By John Clarke Franks, of Trinity College.* 3s. 8vo. 98 pp. Cambridge, Deighton. London, Longman. 1814.

We know of no prize in either of our Universities, which has, during the very few years which have elapsed since its establishment, produced so many creditable specimens of theological research. The dissertation before us is by no means inferior even to the best of its predecessors. It is neither a flowery essay nor a pompous declamation, but a series of well-digested thoughts, and able observation on a subject of much interest to the biblical scholar. The arrangement is exceedingly good, and the learning displayed upon the different points which are fairly within the view of the subject, is various and extensive; the authorities cited bear ample testimony to the labour of its author and to his judgment in selection. Upon the whole we do not know a better *precis* of all the widely scattered information which is to be discovered upon this subject, and we can recommend it

to

to our readers not only as a creditable prize, but as an able and an useful treatise upon the curious and important point upon which it treats. Mr. Franks has divided his matter into five chapters. In the first he treats upon the description of persons designated by the term Magi, upon the country from whence they came, and of the curious traditions extant respecting them.—The second is dedicated to the consideration of the nature of the heavenly star which guided them, and of the reason why the Magi esteemed it an intimation of the birth of our Saviour. The third chapter treats of the date, with respect to the birth of Christ, of the appearance of the star, and the arrival at Bethlehem. In the course of this discussion, a very ingenious palliation of the cruelty of Herod is adduced.

"The cruel decree of Herod for the murder of the infants at Bethlehem, included, as stated by St. Matthew, those ἀπὸ διετοῦς καὶ κατωτέρω.—Our authorized version, in company with many biblical critics, translates this as if every infant in Bethlehem, that had not commenced its third year, were butchered by the soldiers of Herod. We recoil with horror at the mention of a massacre so inhuman and undistinguishing. Acquainted as we are with the cruelties of the Jewish tyrant, we would fain here endeavour to soften the deep die of so sanguinary a deed, and rejoice to find that the testimony of inspiration against him does not accuse him of a crime so heinous. The word διετὴς is undoubtedly ambiguous; and is not only used to signify that which has completed its second year, but that also which is beginning it. This double sense given by Hesychius and Phavorinus, who explain it as signifying that which lives δι' ὅλου τοῦ ἔτους, is also proved from the usage of Aristotle *. Thus we are not necessitated to suppose that Herod extended his murders beyond those who had completed their first year." P. 73.

In the fourth chapter an account is given of those circumstances which happened subsequently to the arrival of the Magi at Bethlehem. These were scarcely of sufficient interest to demand a chapter for themselves; a very sensible observation, however, of the author, occurs upon that species of mystical refinement in criticism, which was at one time so much in vogue.

"Another mysticism, of a nature somewhat remarkable, has also been introduced into this same verse. The Evangelist states, that the Magi "found the child with Mary his mother." It has been remarked upon these words with wonderful subtilty by commentators of some note, that this was so ordered by the over-ruling providence of God, in order that Joseph might not be supposed by them to be the real father of Jesus. Now from the words of St. Matthew just quoted, to deny the presence of Joseph, seems an inference scarcely warrantable. But the endeavour

vour thence to deduce a doctrine, which, resting on a true and solid foundation, needs not the assistance of such fanciful criticism, can answer no other end, than give to its enemies an occasion of cavil and ridicule. P. 89.

The conclusion, which sums up the evidence, and considers the instruction to be deduced from the whole, is well put together, but we wish that the last paragraph had been omitted, as the quotation from Bishop Porteus, with which it concludes, is by no means happy, and we do not like the idea that "this feeble pen is utterly unable to do justice to the subject." This is as much out of taste as it is out of truth: this "feeble pen," has written a very good and creditable essay, which has been justly honoured with a prize; the least therefore that we can say of such sort of complaints is, that they are wholly unnecessary.

ART. 8. *Hints to the Clergy of the Established Church, on the present relaxed State of Ecclesiastical Discipline.* 8vo. 40 pp. Rivingtons. 1814.

We do not consider that the author of this pamphlet is an enemy to the established Church, or a friend to any other system of religious worship; we esteem him to be a man, as his writings shew, of a snarling and peevish temper of mind, which seems to delight in the errors attendant on every human establishment, for the pleasure of developing and exposing them. He has collected within the space of a few pages a number of insulated instances of neglect in the clergy, and of abuses which have crept into the performance of religious worship; but with all the cowardice of a snarler, he conceals, in most cases, those names, by which alone we might be enabled to appreciate the justice of the charge. In a *certain* cathedral, in a *certain* parish, in a *certain* church, he informs us, that the duty is neglected, the service is profaned, or the minister disgraced. These general charges savour more of malignity than of a desire to reform or amend. We may judge of the author's knowledge of ecclesiastical affairs, where he urges a strong objection against the consecration of a Bishop of London on a Sunday; had he consulted our Ordinal he would have learnt that to give the

* "Hist. Anim. lib. ix. 5. He says, that Stags, when they become ἔλικες, first have horns; which is known to happen to them in the early part of their second year. In another place, stating that they cast their horns yearly, he says, that they begin ἀπὸ ἑαλῶν, recovering them τῷ τρίτῳ ἔτει.—The word does not elsewhere occur in Scripture.—See Sir Norton Knatchbull's Annotations, in locum."

greater solemnity to this sacred service the venerable compilers of our Litany have specially directed that it shall " always be performed on some Sunday or holy-day."

Of his ideas on the subject of holy orders, which he appears to consider as nothing more than a call to the bar, or to any other profession which may be relinquished whenever interest or fancy may require, we may judge by the following paragraph.

" If men, with failings natural or acquired, are improperly admitted into the church, and justice requires (which I know not how to allow) that they should continue in it, especially if their conduct has been good, part of their incomes should be applied to the remuneration of fit substitutes to supply their places. There appears to be no more hardship in requiring a clergyman, who is incapable of discharging his duty properly, to withdraw, than men in other professions, who have no claim to emolument (unless after long servitude, and at a late period of life) for duties they are unable to perform. Of such serious effect is this evil of incompetence in the clergy, that many churches have suffered great diminutions in their congregations in consequence of it: those of *St Mary at Lambeth, St. Mary at Newington, Dartford in Kent*, &c. &c. will be found among the number. ' Reading, without being heard (says an old divine), and also confused and indistinct reading, is a gradual approach to the reading in an unknown tongue.'

" You will see the great object of this letter has been, to call the attention of some of our Bishops to the state and condition of their dioceses, and to impress upon their minds the necessity of visiting them more frequently than heretofore, taking care to provide faithful and active substitutes to supply their places when absent; and, in short, to remind their Lordships of certain duties, which other avocations may have caused them to forget. Without such visitations or reports, we can never expect the inferior clergy to be much more exemplary than they have been." P. 33.

In a note subjoined to this last sentence, he accuses the Bishop of Winchester of never having visited his clergy more than once since his translation to the see; implying by this accusation, that his Lordship has wholly neglected the duties of his diocese. If all his charges are stated with no more candour, and founded upon no better ground than this, the clergy need not be alarmed for the credit of the Church. The author ought to ~~have known~~, or if he had known, to have stated, that in no diocese are the clergy so regularly visited, as the Chancellor, according to immemorial custom, visits the clergy every year in the place and with the authority of the Bishop, who is situated in the centre of a comparatively small diocese, affording the greatest facility of communication or complaint. He has forgot to state that the Bishop confirms, in every principal parish in his

his diocese, every two or three years, which is in fact as much a visitation of the clergy as if he regularly held his court. So much for this author's faculty of misrepresentation.

At the same time we doubt not but that *certain* abuses in some of his *certain* churches do really exist, perhaps even to the most *gratifying* extent. We must however mortify him a little in return, by expressing our strong conviction of the imperious necessity of a reformation. As lovers, as friends of our English Church, we are not disposed to connive at such abuses, we can call with a voice more powerful than the snarl of peevish malignity, upon those within whose jurisdiction they happen, to come forward and apply the due remedies of ecclesiastical discipline. Let the accusation be first referred to the proper tribunal, with the proper specification of names and places; and if due cognizance is not taken of the charge, then let it be brought in its proper shape before the public. We approve not of the garbled statements and anonymous accusations of anonymous personages by an anonymous author.

Never were the body of the clergy more animated and zealous in the performance of their duties than at the present moment: long may they continue faithful ministers of the Gospel; they owe it to themselves, to their country, and to their God. There are still a few among the clergy, as among every other body of men, to whom some other stimulus must be applied; if upon these the fear of shame and exposure should so far operate as to recall them to a sense of their neglected duties, and to deter them from similar offences hereafter, we shall not regret that such a pamphlet as the present has been published. The clergy cannot be too narrowly watched in the discharge of their sacred office, and fortunately for them, they will ever find a number of malignant spirits, who through pure love of reproach, will eagerly drag every error into public notice. This race of creatures we consider to be far from useless in the present state of human nature, for though dirty and disgusting in themselves, like their fellow reptile the toad, they cleanse and purify the reservoir of waters in which they are cast.

ART. 9. *Family Instructor, or a regular Course of Scriptural Readings, by J. Watkins, L.L.D.* 3 vols. 12mo. Hatchard. 1814.

The author has assigned a scriptural subject to every day in the year, and has accompanied it with suitable explanations and reflections. Those in the two first volumes are taken from the Old Testament and the Prophets, while the third volume is dedicated

dedicated entirely to the New. Upon some of these Dr. Watkins has expatiated with good sense and well directed zeal, while upon others there is too great a tendency both in sentiment and style to what is usually denominated "cant." We also object to the general neglect of all exhortation upon Christian duties; the Sermon on the Mount, for instance, is passed over in only three short chapters; besides which, they are very little to the purpose. It surely cannot be conformable to the plan of a man who professes to present the reader with a Christian manual, or general reflections upon the most striking parts in the holy Scriptures, to make so glaring an omission. It seems to be wilfully kept out of view by preachers and writers of a certain party in religion, that man has any duty to perform towards his Maker, or that the Almighty has laid any injunctions upon his obedience. When therefore in three volumes dedicated to the explication of the holy Scripture we find the performance of duty very lightly insisted upon, and very few exhortations upon Christian conduct, we must confess that such an omission in our view considerably lowers the estimation of the work, inasmuch as it is an unfaithful representation of the doctrines of those Scriptures, by all of which, and not by select parts and doctrines, we are to be saved. At the same time it is fair to say, that on many points the reflections of our author are sufficiently useful, and may be productive of much good, although from such an omission we cannot recommend these volumes as a whole; although in particular portions we approve of their tendency. The following is part of a very sensible and useful comment upon tribute paid by our Saviour to the Roman government.

"Remembering that they are placed here in a state of probation, they studiously avoid giving offence, except where the laws of Christ are at direct variance with the customs of the world; in which case they have no hesitation about the course to be adopted, being resolved in all matters that affect the rights of conscience, to obey God rather than man. But while they so determine to follow the line of duty, they are at the same time careful to respect the institutions of human society in all things which do not affect their religious principles, nor lead to the encouragement of improper practices. Our Lord, therefore, having taught his disciples, that in his community there are no unreasonable impositions nor invidious distinctions, but that all the members are one and the same body in Christ Jesus, expressly signified, that, as his kingdom is not of this world, his subjects must submit to the regulations of the countries where they dwell, in all points that are of a mere temporal concern, and do not by example or otherwise tend to the injury of his religion. In conformity with this rule he ordered the tribute to be paid, though, so great was his poverty, that a miracle was to be performed for the purpose. Thus, from the highest of all

all possible authority, believers of every description may learn the indispensible obligation which lies upon them to obey the superior powers, and that no excuse is sufficient to palliate either a disregard of civil institutions or an evasion of legal demands. Disaffection to government is not only sinful, as betraying a want of trust in Providence, but it is extremely dangerous to the general interests of mankind, by leading to sedition and anarchy, in which humanity and religion are sure to suffer. It is no light offence to treat that state with contempt by whose laws we are protected, and it is an injury to our neighbour to elude the payment of those taxes which are required for the public welfare; since, if the revenue is deficient in one quarter, it must necessarily derive a supply from another; so that the industry of men less able or willing to practise deception, may be oppressed to make up for our fraud. The example of our Saviour is so decisive upon this point, that it is suprising how any men, who call themselves his disciples, can reconcile their profession and practice together, when they endeavour to loosen the bonds of society, by withholding any part of their contribution to the maintenance of that polity, without which they could not subsist. That which is expedient for all who value their comfort and security in this world, becomes an absolute rule of action to the Christian, whose religion must so shine in his works, that others may be induced to glorify his Father who is in heaven. As, therefore, we do not live for ourselves alone, let us be punctually careful to "render to all their dues; tribute, to whom tribute; custom to whom custom; fear to whom fear; honour, to whom honour." Rom. xiii. 7." P. 215.

POETRY.

ART. 10. *Congratulatory Odes to the Prince Regent, the Emperor of Russia, and the King of Prussia. By Robert Southey, Esq. Poet-Laureat.* 4to. 32 pp. Longman. 1814.

Whatever proceeds from the pen of Mr. Southey on so triumphant an occasion, is delivered as it were *ex cathedrâ*, and commands attention and respect. We are not disposed with many of our cotemporaries to hold dulness as an essential prerogative of the laurelled head, nor to believe that the genius of Southey, like the breath of Clarence, will be overwhelmed in a butt of Sack. Whatever he has sent forth into the world since the *Royal bays* have been conferred upon him, has partaken of the same genius, and the same faults, which are so eminently conspicuous in all his former poems. It is not our intention at the present moment to enter into any discussion upon the peculiar style of Mr. Southey's poetry, but merely to examine the poems before us as the *feu de joie* of the favored bard on the arrival

rival of these mighty sovereigns within the British realms. There are three Odes, addressed separately to each of the allied sovereigns. The first, dedicated to the Prince Regent, is perhaps the most common-place of the three, it has little that will arrest attention, nor has it much to boast beyond the ordinary burst of triumphant exclamation. The apostrophe to that departed statesman, to whose invincible courage and irresistible talent we owe all the national honour that we now enjoy, is finely conceived.

> "Forget not him, my Country, in thy joy!
> But let thy grateful hand
> With laurel garlands hang
> The tomb of Perceval.
> Virtuous and firm and wise,
> The ark of Britain in her darkest day
> He steer'd through stormy seas—
> And long shall Britain hold his memory dear,
> And faithful History give
> His meed of lasting praise." P. 12.

In the second ode to the Emperor Alexander there is displayed a larger portion of poetical fire. In contemplating the feeling of vindictive joy that might have burst forth, had Paris fallen a victim to that desolation and destruction which it so richly had deserved, the poet breaks out into the following animated strain.

> "Who should have blamed the Conqueror for that deed?
> Yea, rather would not one exulting cry
> Have risen from Elbe to Nile,
> How is the Oppressor fallen!
> Moscow's re-rising walls
> Had rung with glad acclaim;
> Thanksgiving hymns had fill'd
> Tyrol's rejoicing vales;
> How is the Oppressor fallen!
> The Germans in their grass-grown marts had met
> To celebrate the deed;
> Holland's still waters had been starr'd
> With festive lights, reflected there
> From every house and hut,
> From every town and tower;
> The Iberian and the Lusian's injured realms,
> From all their mountain-holds,
> From all their ravaged fields,
> From cities sack'd, from violated fanes,
> And from the sanctuary of every heart,
> Had pour'd that pious strain;

How

How is the Oppressor fallen!
Righteous art thou, O Lord!
Thou Zaragossa, from thy sepulchres
Hadst join'd the hymn, and from thine ashes thou,
Manresa, faithful still!
The blood that calls for vengeance in thy streets
Madrid, and Porto thine,
And that which from the breach
Of Tarragona sent its cry to Heaven,
Had rested then appeased.
Orphans had clapt their hands,
And widows would have wept exulting tears,
And childless parents with a bitter joy,
Have blest the avenging deed." P. 17.

The conclusion of these ideas is too finely expressed to be omitted.

"Raise, Russia, with thy spoils,
A nobler monument
Than e'er imperial Rome
Built in her plenitude of pride and power!
Still Alexander on the banks of Seine,
Thy noblest monument
For future ages stands—
PARIS SUBDUED AND SPARED." P. 21.

In the third Ode to the king of Prussia there are some spirited and almost sublime passages. After a description of the solemn thanksgiving of the allied Sovereigns to the Almighty on the field of battle after the victory of Leipsic, the poet adds,

"It was a moment when the exalted soul
Might almost wish to burst its mortal bounds,
Lest all of life to come
Vapid and void should seem
After that high-wrought hour." P. 28.

A spirited eulogy on the venerable Blucher follows, and the Ode is closed by a happy allusion to thes word of Frederic, which was rescued from the usurper's grasp, which, together with his own, the Monarch is called upon to replace on the tomb of the great Frederic.

These Odes the reader will have observed to be monostrophic, in the strict sense of the word. Mr. Southey has disdained the shackles of rhyme, in some passages with much success, but in others, where the spirit flags, and the poet falls into his accustomed error of approaching too nearly to prose, we regret its absence. We approve highly of the strain of piety which pervades these songs of triumph, it adds a grandeur and dignity to

the whole. Mr. Southey's style, as a laureat, is decidedly new; it appears to have been formed upon the prophetic poetry of scripture, as arranged by Bishop Lowth; we can scarcely give an opinion on the judgment of our bard in his selection of this model for secular poetry, as our ears are not sufficiently accustomed to the flow. We have no hesitation, however, in asserting that these Odes far exceed his Carmen Triumphale at the commencement of the year, and if his future improvement is in the same proportion, he will do honour to the laurels which adorn his brow.

ART. 11. *Ode on the Deliverance of Europe. By T. H. Merivale, Esq.* Murray. 1814.

We heartily wish that this Ode had been anonymous, for then we could have given our free judgment upon its merits. But when "Roncesvalles" is before us, every inferior production of its author must be passed over in respectful silence. Upon that poem we hope to give an opinion at some length in a future number: we shall therefore stand excused in expressing no opinion upon the Ode before us, except a wish that it had never been written. Men endowed with a rapid genius, and a facility of writing, are never sufficiently aware how much an unsuccessful trifle detracts from their fame: so many more can discover the errors and deficiencies of a small work, than can enjoy the beauties or appreciate the excellency of a large one.

ART. 12. *Anacreon in Dublin, with Cuts.* 12mo. 236 pp. 8s. J. J. Stockdale. 1814.

Were we better acquainted with the politics of Dublin, we should enjoy with greater satisfaction the humour of our Irish Anacreon. It is evidently the production of a scholar, and of one who is well acquainted with the original, and the parodies, if we can apply this term to a translation, are adapted to living characters with much ease and success. As a specimen, we shall select "The Petitioner," which is happily parodied from *μεσονυκτίοις ποθ' ὥραις.*

"The session had closed, no new mischief was planning,
And safely I dreamed of the clauses of Canning;
When soft at the door some one scratch'd like a mouse,
Crying, "Pray take me in to a seat in your house!"

From my slumber I started, exclaiming, Who's there?—
"I want," it replied, "your possessions to share:
Teazed, tantalized, worried, and stript to the skin,—
Only poor little Popery!—pray take me in!"

Soft

Soft pity prevail'd as I listen'd to him;
The lights had burn'd out, so I hasten'd to trim:—
Then open'd the door, where a boy he did stand,
With a Cross on his breast and a Pike in his hand.

His wants I relieved, I indulged all his wishes,
And gave him his fill of my loaves and my fishes;
I stirr'd up the fire, and roused the dull embers,
And in my warm bosom I cherish'd his Members.

Revived and refreshed, the false Urchin arose,
While his Members began their new strength to disclose;
And laughing he cried, "Let us try, my good host,
If my Pike its old vigour and keenness hath lost!"

Then deep in my bosom he darted the steel:—
"Ah ha, foolish heretic, now dost thou feel?—
No longer teazed, worried, and stripp'd to the skin,
'Tis poor little Popery now takes *You* in!" P. 35.

A dedication to Lord Byron is prefixed to the work, not indeed in the usual style of dedications, in which his lordship is attacked with much vigour and more justice. His lordship's own dedications are brought together into one point of view, betraying a curious instance of poetical no less than moral inconsistency.

"All this, your Lordship will say, is very unlike the accustomed courtesies of a Dedication:—and as you have relieved us from the troublesome duties of consistency, a few words might have been expended in your praise, without committing me to any permanent panegyric. Under your Lordship's example, we may now satirize those whom we have praised, or praise those whom we have satirized. Yet, if, by some strange chance, you should ever deem consistency a merit, your Lordship will do well to seek it in your censurers rather than in your approvers.

"At present, however, it is not only very possible, but very proper, to be "the gratefully obliged friend *" of the "Feaster of Hirelings †;"—the "most affectionate kinsman ‡" of a "paralytic puler §;"—and the "affectionately obedient servant ‖" of the

"* Lord Byron's Dedication to Lord Holland."

"† "Thy HOLLAND's banquets shall each toil repay;
While grateful Britain yields the praise she owes,
To HOLLAND's hirelings and to Learning's foes."
Lord Byron's English Bards and Scotch Reviewers. p. 41.

"‡ Lord Byron's Dedication to the Earl of Carlisle."

"§ "No Muse will cheer, with renovating smile,
The paralytic pulings of CARLISLE."
Lord Byron's English Bards, &c. p. 56.
"What can ennoble knaves, or fools, or cowards?"
Lord Byron's new Reading of Pope; in ibid. note p. 71.

"‖ Lord Byron's Dedication to Mr. Thomas Moore."

" advocate of lust*."—Yet who shall startle at these contradictions?

" Against Lord Carlisle and Lord Holland, your praise and your censure have fallen equally harmless:—But the Twopenny-Postman and your Lordship!—Really, really, the revilers of the Sovereign must not quarrel at their petty calumnies on one another." P. ix.

From these specimens of the prose and verse, it will be easily discovered in what style the work is composed. We have no doubt but that our readers will be much amused by its perusal. In the notes there is a very curious and interesting detail of all the public proceedings, and private intrigues of that Hydra of Treason the Catholic Board; but as it is now by the wisdom and firmness of the Irish government (for a time at least) dissolved, we will not insult the ashes even of Catiline and Cethegus.

MEDICAL.

Art. 13. *Æsculapian Secrets revealed. By Peter Mac Flogg'em.* 8vo. 226 pp. Chapple. 1813.

At medicine and medical men a hearty laugh has ever been allowed, and we believe that the gentlemen of the profession themselves will be the first to join in it; as they have always the ample revenge in their power of relieving the miseries, and palliating the sufferings of their fellow-creatures. But at such a production as the present, it is impossible, notwithstanding the allurements of a black and red daub, (called a caricature,) even to raise a smile. A more vulgar, ignorant, and scurrilous attack upon an honourable profession we never witnessed, without one atom of wit to recommend its violence, or one grain of humour to relieve its vulgarity. The only portion of more than two hundred close printed pages which the reader will find bearable, is the advice to a young physician respecting his carriage.

" There is a method by which you may support your *dignity* in this respect, although the expence of *constantly* keeping a chariot may at first be rather incompatible with your finances; which is, to hire a *job carriage* for a *day*, about once in two or three weeks, and on *that* day to pay a *general* visit to your patients whether *sick or not;* and in the intermediate time, your coachman has either lamed *himself*, or one of your *horses;* your carriage is undergoing some necessary repairs, or finding yourself getting *corpulent*, you judge it requisite to take the exercise of *occasionally* walking;

" * Nor spare melodious advocates of lust."
Lord Byron's English Bards, &c. p. 23.

walking; either of these excuses may answer the end tolerably well, and a *white lie*, you know, can never be injurious to any one. In this place, accept another very necessary hint, that cannot here be properly omitted; which is, that in riding through the streets, particularly those which are most populous, you should remember always to sit as *forward* on the seat as possible, with a *book in your hand*, that the passengers may observe how *intent* you are on your studies; and that every spare moment of your time is occupied for the *public good*; indeed the same advice will hold equally good in your *days of perambulation*, as your *meditations* cannot be more *advantageously* and *attentively* pursued, than in the noisy and bustling streets of Holborn, Fleet-street, or Cheapside. By this manœuvre you are *your own* trumpeter, an absolute stalking-horse, or advertisement of your own great talents; but at the same time you are carrying on this farce, you may amuse yourself with the newspaper, Joe Millar, or some other publication equally *edifying* and *useful* for a practitioner in medicine." P. 36.

ART. 14. *Observations on the Diseases of Females. By Charles M. Clarke, Surgeon to the Queen's Lying-In Hospital, &c.* Longman and Co. 1814.

It is with much satisfaction that we turn from the dangerous and delusive publications of designing empirics and ignorant impostors, to the pages of a volume replete with all the information on a delicate and important subject which the most experienced practitioner or the most enquiring student could demand. To such readers alone the work is dedicated; and although many useful hints may be derived from thence by the matron and the mother, yet it is by no means calculated to extend the superficial ignorance, or to gratify the cravings of idle curiosity. All that is contained in this volume is solid, deep, and interesting; the arrangement is excellent, and the style clear, simple, and devoid of that affectation which generally infects the writings of the half-educated man of science. To the medical profession at large it will be valuable and useful, to the student indispensable. The delicate nature of the subject will not allow us to give any analysis or extract from the work; we shall have performed our duty to the public in giving our tribute of unqualified approbation to its author, who appears to possess that peculiar skill in his profession, which is the joint result of active ingenuity and sober experience.

There is an air both of simple and unaffected feeling in the last sentence of his preface, which we are the more pleased with, as it is rarely to be met with in writers upon these and similar subjects.

"The author entreats that the reader will make allowances for many inaccuracies in this work. He has endeavoured to write clearly,

clearly, rather than elegantly: he has not wilfully misled any one; and if these observations shall prove in the smallest degree useful in diffusing information upon the subject of them, or in mitigating the sufferings of human nature, the author will not consider his labour thrown away, nor his time misemployed."

DRAMATIC.

ART. 15. *Arminius, or the Deliverance of Germany. A Tragedy. By Charles Knight.* 90 pp. 4s. 6d. Sherwood and Co. 1814.

This tragedy, or rather from its length, this dramatic tale, is founded upon the celebrated defeat of the Roman legions under Varus by the revolting Germans led on by Arminius. It is almost unnecessary to observe that the idea was suggested by the glorious struggle, which in these days we have been permitted by the Almighty to witness, of the German nations for their liberty, their laws, and their national existence. The parallel is just, and the coincidence remarkable. It appears, however, that the history of the defeat of Varus has been dramatized by Campistron in French, and by A. Murphy in English.

The tragedy now before us is evidently the production of a young man, neither devoid of taste nor genius. He has formed himself upon the most classical models of our English drama; Mason in particular appears to have been his favourite, though occasionally the patriotic spirit of the author of Gustavus Vasa appears to have been infused into his mind. His imitations of Shakspeare are less frequent, though occasionally a quaint turn both in the language and in the sentiment shews that he has not inattentively studied that mighty master of dramatic nature. The address of Arminius to his soldiers at the beginning of the fifth act is a spirited composition, but we are of opinion that the best specimen which we can produce of the author's powers is the concluding speech.

> "*Arm.* This is a noble triumph! let our bards
> Inscribe these glories in their sacred records;
> And when they write of this proud day of freedom,
> Then let them note how low the nations lay,
> Flat at the conqueror's feet, till wild oppression
> Work'd up the trembling heart to feel its strength,
> And teach ambitious lords what fragile chains
> They knit for men determined to be free!
> Monarchs and thrones may fall, when these are built
> On lawless power, but never shall a race
> Of free-born men be fetter'd to the earth
> For conquerors to bestride. Tyrants may strut
> Their hour of vanity, but never, never
>
> Shall

Shall this wide earth hold but *one* gorgeous throne,
Rear'd on the ruins of insulted nations;
Nature will undermine the bloody fabric,
Till one vast wreck shall bury the destroyer,
And crowd the groaning earth with monuments
For wisdom to weep over."

As a first attempt in the fields of dramatic poetry this tragedy is highly creditable to its author; but we fear that it is too long and too patriotic to be at all adapted for actual representation; at the same time the connection in the dialogue and the alternation of character is kept up with sufficient spirit not to exhaust the attention of the reader. From these signs we are of opinion, that the author has capacity sufficient to produce a tragedy which may not be unworthy of the stage; but he must previously study with much attention that happy introduction of incident, which is productive of what is generally termed "stage trick," he must choose a subject somewhat less patriotic, and above all he must concentrate his spirit within a much smaller compass.

MISCELLANIES.

ART. 16. *The Port-folio; containing Essays, Letters, and Narratives.* 2 vols. 12mo. 14s. Murray. 1814.

When in the first five pages of the preface we meet with such exquisite nonsense as the following, what can be reasonably expected from the work itself?

"My child, like other urchins of his age, must needs carry a whip! Which whip, his darling toy, he loves so dearly, that he says, 'tis shame to use it on hard wood; and, therefore, scorns his top, and turns it on mankind. I can, however, confidently say, he means no harm even when he hits the hardest; on the contrary, his object is always good; and, I must say, I think in general he uses the whip discreetly. To prove that my assertions are not partial, I have seen him tickle the legs of a young man, who was going to sleep, while an old gentleman was prosing over some uninteresting tale, who, had he been discovered snoring, would have forfeited an estate for his inattention and disrespect. I have also seen him give a sharp touch to a foolish young lady, who was about to do something that would have exposed her to censure. But perhaps I have almost tired you of him, in whose favour I wished to prepossess you. I will therefore conclude with saying, that, as Caligula wished the people of Rome to have but one head, that he might destroy them at one blow, so do I wish the inhabitants of Britain to have but one voice, and that in favour of my DARLING." P. v.

We

We can assure our readers that the dear child's whip is perfectly inoffensive to all but to the reader; we should indeed propose that instead of the "Port-folio," a name which appears to have been picked out at random, this publication should have been denominated "MY DARLING." We have no doubt but that such a name would have taken in at least a dozen purchasers, and might have secured full half as many readers, of which worthy class of personages this unfortunate work will stand much in need: notwithstanding it is very neatly printed and in two very pretty volumes 12mo. "My Darling," indeed, like most other darlings, is sufficiently tiresome, and however humoured it may have been by its author, it certainly will not retaliate this humour upon the reader. Of all the faults that a book can have, which critics for their sins are condemned to read, the most provoking is that of silly insipidity; where there is just irritation enough to keep oneself awake, without sufficient absurdity to make one laugh. In these two volumes we have certainly sufficient variety, we have essays, novelettes, characters, attempts at murder, and attempts at wit, and scraps of stories, and scraps of sermons; but all is vapid, all is silly.

ART. 17. *Familiar Scenes, Histories, and Reflections.* 8vo. 166 pp. 3s. 6d. Gale, Curtis, and Spencer. 1814.

Though we do not altogether approve of the *preaching barber*, who is the prominent character in these village annals, yet we must allow that there is a considerable knowledge of human nature displayed in this little volume. The author has a clear conception both of the vices and the miseries of a village life, and some of the remedies which he proposes, are not ill calculated to produce a reformation. The religious sentiments are generally good and practical, we therefore approve of them; but they sometimes approach rather too near to the methodism of the old school, which though we do not admire, yet we consider it as a much more respectable species of error than the cant of the new. The visit to the workhouse is admirable, the manners of the poor are pourtrayed to the life. Our readers will be pleased to be presented with a part of it.

"I accosted first an old man, who was hobbling along upon crutches. 'Friend,' said I, 'you are happily provided with a home now you are old and helpless.' 'A home, Sir,' replied he, 'tis a bad sort of a home, I should never have caught the *rheumatis*, and lost the use of my limbs, if I had'nt *comed* here.' 'You forget your age,' said another old man standing near, 'he's ten years older than I am, and I'm the age of man. What a discontented old soul *you be*, I've more cause to grumble, for you *comed*

comed in of your own choosing, and I was forced in by the parish officers.' 'Don't reflect so harshly on him,' said I, 'if he forgets his age, or mistakes the cause of his infirmities, that's not the way to convince him.' 'My poor old friend,' resumed I, 'be content with your lot. 'Tis seldom appointed to man to reach the years full of labour and sorrow, and whether they overtake us in a palace or a work-house they need the exercise of patience and resignation.' A gleam of satisfaction lighted up his withered countenance, which I hoped was occasioned by the idea I had suggested, but was sadly disappointed to discover it arose merely from the triumph he seemed to feel at my reproof of his acquaintance. 'You had need come forwards to talk to gentlefolks,' said he, 'who begged their bread and stole gin?' The pointed question, and the silence of the questioned, plainly told me the truth of the case." P. 4.

"A middle aged man, with a wooden leg, now passed me, and I accosted him with the question, how he came in that condition? He told me that he had lost his leg in the service of his king and country, but he should not have valued that, if they had found him a better place than a work-house to die in. I felt a little surprized that they had not, and being a governor of one of our noble asylums, for the relief of my brave but poor countrymen, was turning in my mind the means of amending his situation, when on looking more earnestly in his face, I discovered he was an old pensioner, who had been expelled from the hospital to which I belonged, for immoral conduct and breach of rules. 'Ungrateful murmurer,' said I, 'what thanks do you owe your God and country, for providing any habitation for you?' His confusion may easily be imagined when I mentioned my knowledge of his person and character, and he slunk away from further observation, as the old man had done before." P. 6.

The querulous acrimony of the old ladies is described with equal truth of colouring in the ensuing chapter.

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THE

BRITISH CRITIC,

FOR AUGUST, 1814.

ART. I. *An Inquiry into the Nature and Extent of Poetic Licence. By N. A. Vigors, Jun. Esq.* 8vo. 674 pp. 12s. London, Murray; Edinburgh, Blackwood. 1813.

OF the severer rules of art which regulate criticism, in judging of the works of design, our elder poets had no knowledge, or little experience. In their choice of the models by which they were guided in their compositions, they were rather influenced by accidental attachment than directed by well grounded approbation. With little difficulty we may trace their fictions to their origin; and find them derive their descent from oriental sources. The intercourse opened with the eastern nations, through the expeditions undertaken by the Crusaders to Palestine, and the inroads of the Moors into the south of Europe, familiarized the Provençal minstrels with the tales of oriental invention. From the rich vein which was thus opened to poetical invention, the Italian poets extracted the ore, which they have wrought with such exquisite art. The romantic fictions of Bojardo and Ariosto are enriched from this original. Their subject is not only founded on oriental story, and sustained by oriental characters, but their finest imagery and most interesting narratives are frequently adopted from eastern tales *.

To the same sources our native bards are largely indebted, through the intervention of the Italians: their direct imitation of whom is coeval with the origin of our poetry. The tales of Chaucer, the father of English poetry, may be traced through Boccacio, to an oriental original. Of the Italian poets Spenser

* We mention as an example the beautiful episode of Isabella. Orland. Fur. Cant. xxix. st. 12. literally copied from the tale of Merwan and the Nun, the Arabic original of which may be seen in Richardson's Arab. Gram. p. 56. ed. Lond. 1811.

was a professed admirer and imitator; and Shakspeare has drawn copiously from the same sources, with the aid of novelists and translators. The subject of his dramas may be frequently traced to the same original with the tales of Chaucer and the fictions of Spenser. The "Tempest" alone, which contains the finest effort of his fancy, furnishes a proof and exemplification of the assumption. The scene and subject of this extraordinary drama, its characters and imagery, are drawn from Italian life, and founded on Italian superstitions.

From compositions thus accidental in their origin, and irregular in the management, little aid could be derived in elucidating the principles or exemplifying the precepts of severer criticism; however calculated they might be to furnish materials for the illustration of poetic licence. To the same sources which supplied poetry with the means of amplifying its powers we may trace the causes which gave criticism the precision of an art. The great convulsion which civil society sustained on the bursting forth of the Mohammedan power, as it forced the Greeks to seek a refuge in the interior of Europe, opened to the western world the inestimable stores of classical literature. The operation of this event on the taste of the European nations is marked by the opposition of a striking contrast. The partiality to marvellous fictions and irregular fables, which distinguishes the eastern compositions, is forcibly contrasted with the predilection for probable incident and regular designs, which characterize the western. Much of the great and sudden change which thus occurred is to be attributed to the cultivation of science, which, in exercising the judgment in abstruse speculation, led the taste to require and appreciate the quality of precision in the arts of design. But the great revolution which took place in the taste of Europe is sufficiently accounted for in those effects which may be attributed to the revival of letters; which renewed our acquaintance with the correct models of the Greek and Roman schools, and introduced to our notice the critical systems by which their principles of composition were illustrated and enforced. In Italy, whither the learned fugitives first sought a refuge, this effect was most strongly felt, and is thus most decidedly marked. In Tasso, who received every advantage to be derived from a classical education, from being intended for a learned profession, it is directly apparent. In his works we not only possess the most exquisite specimens of genuine poetry, but the justest precepts of solid criticism. His immortal poem, in its subject and imagery, retains the characteristic marks of its oriental descent; but in its plan and management it exhibits the effects of Greek and Roman cultivation.

But

But by the advancement which was thus made in the improvement of taste we have profited little. In its progress northward, criticism has derived nothing of strength or purity from the channel through which it has passed. Through France it has passed into England, retaining little of the clearness or vigour with which it issued from the source. That country, expert in all the arts of intrigue, has had the address, by exaggerating the defects, and misrepresenting the very graces of its Italian rivals, to supplant them in the estimation of the surrounding nations. While the names of Bossu, Rollin, and Bouhours are familiar to every ear, those of Tasso, Speroni, and Metastasio are rarely cited as arbiters of taste. Nor can the critical code, which they have succeeded in imposing on our taste, derive any of its authority from possessing a high original, or from its intrinsic merit. From the subtle arts of a party it dates its origin, and derives its influence. That coalition of rival wits, who succeeded in giving it the authority of law, was held together by no higher principle than a sense of jealousy at the sudden and splendid reputation of the great Corneille; in which they were notoriously abetted by the secret influence of Cardinal Richelieu, then prime minister of France. The severe ordeal to which this critical tribunal subjected "The Cid," a drama composed with a disregard to the tame rules of those minute censors, laid the foundation of that system of criticism which still constitutes the standard of taste. To the system, thus projected and raised by M. Hédelin, aided by M. Chapelan, M. Bouhours has added the weight of false, though specious reasoning: Mess. Dacier and Bossu have given it the authority of learning perverted and misapplied.

A system which came recommended by such imposing pretensions, and which was wrought up with an unusual degree of art, required no extraneous aids to gain it a footing in this country. This is an obligation for which we stand indebted to the obscure diligence of Rymer and Dennis, who seem to have been animated by no higher motives than those which instigated Mess. Hédelin and Chapelan in their enmity to Corneille. The dramatic writers of the preceding age were marked out as the objects of the low invective of Rymer; while Dennis directed his rude and misshapen weapons against the popular writers of the day. The main force of those assailants was directed against Dryden and Addison, who shrunk from the contest: the carelessness of the former dreaded the force of their objections; the delicacy of the latter retired from their violence.

Thus, without a shew of opposition, has that critical code acquired the force and obligation of law, to which we owe no natural submission, as being as equivocal in its origin as it is arbitrary in its enactment. In its tendency it has been so far specious,

as it professedly aimed at submitting poetry rather to the test of our reason than our taste. It has thus certainly added strength to the trunk by lopping off the exuberant branches; but it has carried off the fruit and blossom together with the foliage. Among the canons of this criticism, the following are fundamental tenets, which will sufficiently illustrate the spirit and the tendency of the system. In epic poetry it has decided, that the moral of the fable should be the principal object; that the action should be unincumbered with episode, and the imagery divested of machinery; unless that artificial species be admitted which is conducted by the ministration of allegorical beings. In the drama it has decreed, that the unities of time, place, and action should be rigidly observed; that the scene should not be shifted during the course of the performance, and the plot not extended beyond the occurrences of a day. In the management of the minuter parts and ornamental appendages, the model proposed to the artist's imitation was not less formal and severe. The characters admitted of no deviation from moral rectitude. In the sentiments, the standard of truth was to be the test of excellence. The versification was to consist of measured syllables; and the language to admit of no deviation from the grammarian's rules.

When the native and vigorous compositions of our early bards are measured by this standard,—when the luxuriant productions of those poets, whom they followed as their models, are estimated by its proportions, they present a sightless mass of rudeness, error, and deformity. This, however, is an effect directly contrary to that which they possess over the mind; for what mind can be insensible to the irresistible charms of their poetry,—the magic of their fictions, and the truth and nature of their delineations? Did we possess no other proof of the falseness of those critical theories, which are so openly at variance with the practice of genuine poets, even in their compositions we should behold them refuted, on the indisputable evidence of feeling, and of fact. But their refutation has been undertaken on the very foundation on which they have been raised; and on the grounds of reason and nature they have been demonstrated to be as false in principle as they are erroneous in practice. In this undertaking we distinguish, from their pre-eminence, the labours of Johnson, Hurd, Beattie, and Metastasio; by whom the fabrick of this criticism has been shaken to the foundation. The event of their valuable exertions has been the establishment of many important theorems in the philosophy of the Fine Arts. It has been thus clearly demonstrated, that the end of poetry is to please; and that it affects to instruct only as by instructing it is calculated to please. From this fundamental principle the defence of nature and fancy, of Shakespeare

speare and Ariosto, follows by legitimate deduction, or in the way of natural consequence. On these grounds it has been established, that poetical manners and characters are not most perfect when they are morally correct, but when they are naturally true. The region of fiction has been again laid open to the epic poet; and the dramatic left uncircumscribed by unnecessary restraints of time and place.

The labours which have been thus successfully directed towards extending the boundaries of criticism, as they have secured greater immunities to the poet, have necessarily tended to encrease the licences of the art. In a proportionable degree must they have consequently increased his labours who aspires at giving to Criticism a more extensive and liberal range; who aims at rendering its pale commensurate with the bounds of Poetry and fancy, by ascertaining the nature and defining the limits of those licences, which have been immemorially granted to the elder and more engaging of these arts. Where Criticism is shaped by the rule and proportion of truth, the undertaking must be attended with little difficulty. The nature of Poetic Licence is thus accurately determined, by marking the limits which Criticism prescribes; where the latter terminates the former must commence; as it is merely by licence that the poet can thus transgress the limits which the critic has prescribed. But, on these principles, as the legitimacy of every licence is questionable, its extent is necessarily left undefined. Criticism has already prescribed the boundary line to poetical invention, and has limited it strictly to the circle of truth; in passing that boundary line, poetry is devoid of authority, as placed beyond the cognizance of critical rules: consequently, for aught that these rules may determine, the space to which it now feels at liberty to expatiate is as variable as the inventions of fancy, and as interminable as the expansion of thought.

The clear view which we thus acquire of the nature and extensiveness of Poetical Licence may naturally induce a belief that Criticism contains those principles within itself, by which the qualities may be determined, and the limits exactly defined, of every immunity in which the poet is indulged. It would be unreasonable to doubt the justice of this supposition; as it would be unjust to undervalue the efforts of those critics, whose accumulated labours have nearly exhausted the varieties of their art; who have prescribed the justest rules to direct the poet in his adherence to truth of nature, and his deviations into the licences of invention. From the different systems of the theoretical and practical critics, who have cultivated even the minutest branches of the art, a body of rules might be extracted, to guide the artist through every variety of imitation and fiction,

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and in every composition, from the epical to the epigrammatic. But one inconvenience seems to be inseparable from such a system, when reduced to practice. It must be composed of those contrary elements which, however equably blended, will counteract each other in operation, by exerting their forces in different directions. From this inherent imperfection in its constitution, criticism derives that uncertainty, which deprives it of the stability of a science. In adapting itself to poetry, an art which is as uncertain in its shape and colour as the endless varieties of nature and fancy, it must derive its precepts from contrary principles, and model them by contrary laws. Thus forced upon the task of justifying the licences, as well as commending the accuracies of the artist, it attaches no less praise to the infraction than the observance of its rules; and thus inculcating contradictory precepts, necessarily loses its weight and authority as law.

From the little certainty which has hitherto attended investigation in this elegant art, we might form a just estimate of the difficulty which opposes recent inquiry. But our calculation may be drawn from the nature of the subject itself. A bare statement of the object to be surmounted, is a proof of the difficulty in which the inquiry is involved. The licences of an art which claims a privilege of transgressing every restriction, are to be reduced within stated limits, and subjected to definitive laws: when less than this is accomplished, the labour of the critic, who would reduce his art to *a system*, is obviously exerted in vain. Such is the vast and apparently insuperable object to which the author, whose labours we are now called upon to appreciate, has directed his powers; on admitting whose claims to moderate success in his endeavours, we necessarily confer on him no ordinary praise; as confirming his pretensions to the high honour of extending the bounds of criticism, and giving it the stability of science.

If certainty be attainable in the art which engages our attention, it is difficult to discover how it is to be approached, unless by following that track which Mr. Vigors has judiciously pursued. Towards the most probable means of attaining that pleasure, which it is the end of poetry to produce, all inquiry in this difficult subject must necessarily tend. But that the laws by which those affections are regulated, which constitute the pleasure we experience from that art, are reducible to a few axioms, by observing which, the artist will as infallibly succeed in the production of pleasure, as the philosopher succeeds in the eviction of truth, is scarcely to be conceived practicable. But by ascertaining and defining that species of pleasure which it is the object of any composition to produce, we may calculate the means which will, to a moral certainty, effect the end which is in any given instance required. Such is the object to which

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Mr. Vigors has directed his efforts, and in accomplishing which he exhibits no ordinary powers. Entering on his inquiry with a mind fully fraught with the subject which he has undertaken, he has drawn together every thing valuable in poetry and criticism which seemed requisite for its illustration and establishment. While his work thus forms an introduction to the most esteemed productions in the vast range of polite literature, as well antient as modern, it contains a complete body of criticism, but, at the same time, lays exclusive claims to the praise of reducing those anomalous parts of composition to stated principles, which have been hitherto considered too unbounded and irregular to be confined in the trammels of rule.

It is not, however, the comprehensiveness of the author's plan which forms its chief recommendation. In taking criticism from the uncertain foundation of variable opinion, and resting it upon the solid basis of permanent feeling, he has given it greater stability as an art. The happiest and most successful effort of his powers consists in the critical anatomy of some of those finer feelings, which hold no inconsiderable rank among the emotions of taste. By accurately investigating these, he has detected the springs, and explained the mechanism by which poetry operates in exciting the pleasure which is the end and object of art. One important effect of his labours has consequently been that of vindicating the legitimacy, and explaining the nature, of two very interesting, though opposite branches of composition; the romantic or marvellous, and the historical or true. The pleasurable effect which these compositions are intended to convey, he clearly demonstrates to be different in its nature, and attainable by different modes; thence nicely adjusting the means to the end, he has unfolded the laws by which those different kinds of composition are regulated in the epic and dramatic walks of the art; and has thus enriched the critical code with a set of canons equally original, ingenious, and new. The ultimate end of this undertaking has been to ascertain the bounds of poetical invention, and to define and limit the licences of the art. This exquisitely difficult object he has attained, by adjusting the means employed to the end to be effected; by nicely calculating the degree of intenseness to which the power applied may be strained before it overreaches its object, and violates that pleasure which in any given instance the artist is required to produce.

The subject thus extensively marked out, and curiously investigated, the author unfolds not less clearly than comprehensively. The work is divided into six parts, consisting of an introduction and five sections. In the former he defines and distributes his subject, and justifies it by investigating and explaining the nature of

of poetical imitation. In the latter he prosecutes his discussion through the various parts into which poetry is divided; the incidents, the manners and characters, the plan, the sentiments, and diction. In the one he discloses the nature, in the other he investigates the extent of poetical licence.

In analysing the subject of this interesting "Inquiry," it will be necessary to observe the order which the author has prescribed. The introduction opening with a few preliminary observations on the nature and constitution of poetry, proceeds to the definition of the subject; and thus, within the compass of a few terms, the author comprises the seemingly interminable object of which it is composed. Poetic licence he defines to be

"That liberty whereby a poet, in order to render his compositions more striking, allowably deviates from what is considered true in science." P. 11.

Of the materials which constitute the subject of Poetry, the whole may be evidently objects of Science. The incidents and fable, the moral manners and characters, the sentiments and diction, which are integral parts of the one, may enter into the composition of the other: such indeed are legitimate objects of science, and the proper subjects of civil and natural history, of ethics, rhetoric, and grammar. As from this community of subject existing between Poetry and Science arises the possibility of measuring the former by the proportions of the latter: from hence, a standard is established in the one, by which every licence in the other may be easily defined. When no scientific truth is violated in the art; when the incidents are historically or naturally true; the moral manners and characters ethically just; the diction and sentiments critically correct; then no licence is evidently assumed. But where the standard of science is transgressed, this conclusion is directly reversed. When historical truth is deserted, ethical propriety violated, or critical accuracy infringed, we must grant the poet a licence, or censure his deviation from truth as a defect. In his departure from reality, he may indeed produce some striking effect,

"And catch a grace beyond the reach of art:"

as he may render the incidents more splendid, the arrangement more interesting, and the diction more animated. This it is, of consequence, which justifies the liberty assumed; which defines "the nature" of the "licence," while it marks out "the extent" to which it may be pursued. When the poet has secured this object, of "rendering his compositions *more striking*," what

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was considered an error when judged by the standard of science, now becomes A LICENCE, when estimated by the principles of art.

From this definition of his subject the author proceeds to its justification. This he effects by investigating the nature of Poetical Imitation; clearly proving that it does not require scientific accuracy, and is not founded on natural truth. The proper subjects of the mimetic arts he distinctly shews to be, not the objects existing in reality, but the conceptions formed in the artist's mind. And what he demonstrates in reasoning, from the constitution of language, and the nature of imitation, is confirmed by the common propriety of speech. We are immediately struck with the impropriety of terming any poetical description, as that of a battle or storm, *an imitation* of the object described. We may indeed apply this term to a mock engagement in military tactics, or the mechanical exhibition of a storm on the stage; or, as the author observes with great beauty of illustration,

"Things may become imitative of things; actions of actions, and conceptions of conceptions. Thus may the gardener, by forming one slope or hollow in his grounds imitate another; and the actor by one action or gesture be strictly said to imitate another. In the works of every modern poet, however original in his thoughts, we may find standing proofs of one conception being rendered imitative of another." P. 16.

From this distinction the author proceeds to shew in what sense poetry is said to be an imitative art; thence ingeniously deducing the principles on which his whole reasoning is built, justifying his explanation by the authority of

"Plato and Cicero, who in being the fathers of Greek and Roman criticism, gave a direction to ancient critical opinion; they substantiate in the most full and explicit manner the explanation already offered of that venerable principle in the philosophy of the Fine Arts, the authority of which, in point of time, may be pronounced coeval with the origin of criticism." P. 21.

With Section I. the Inquiry properly commences. This division of the subject is consequently devoted to the consideration of the "historical incidents." In the four chapters which constitute this portion of his work, the author successively considers the licences which may be taken by the poet, in deviating from historical truth, in the different species of composition into which he divides epic and dramatic poetry; viz. the historical, the romantic, and the poetical or pure. In the course of this investigation, the author clearly decides, that the separate provinces of truth and fiction are not to be confounded in the historical

rical and romantic poetry; that the former rejects fiction from its composition, as the latter disclaims an alliance with truth. These positions he illustrates with great force and ingenuity of reasoning, and exemplifies by an appeal to the practice of the principal writers who have cultivated both species of composition. In the higher walks of the art, the epic as well as dramatic, he next investigates how far marvellous imagery may be blended with historical truth; ascertaining the proportion of each which is necessary to bring out the plenary effect of the piece. As a specimen of the justice of his decisions on these interesting questions, we subjoin his opinion on the most important of the points discussed, relative to the choice of a subject for epical poetry.

"That intervening point in the history of any people between the suppression of fabulous narration, and the establishment of authentick record, when the mind is suspended between reason and credulity, seems to be the most promising period from which a poet is likely to be furnished with such a subject. As this is a period which must be necessarily semi-barbarous, it is not only freed from the restraint of that affectation and refinement in manners which are so incompatible with the general nature of the higher poetry, but it seems most calculated to produce those important and daring exploits, which are best adapted to a species of composition professedly heroical. And as the character of such a period is that of being credulous, it must receive from this circumstance such a tincture of superstition, as will give it a connexion with those supernatural agents, and that marvellous imagery, which add so much to our delight, by blending with that emotion a mixture of admiration. In the consideration of the antiquity of such a subject is included all that sacred awe which the mind feels in recurring to times that are past, all that solemn delight which it experiences in contemplating the venerable interest that surrounds and rests over human grandeur in its decline." P. 77.

Among the subjects thus ably handled in the section before us we distinguish the defence of Lucan's "Pharsalia" from the censure of Tasso and Voltaire, p. 43; the solution of the question agitated by Tasso, on the propriety of founding an epic poem on a fictitious story, p. 65; and the new and ingenious investigation of the causes which render pity and terror the proper end of dramatic compositions of the higher kind, p. 105.

In Section II. the author considers the licences indulged to the poet in the use and management of "marvellous incidents." In the four chapters into which it is divided he examines the propriety of employing preternatural agents and marvellous machinery in the different species of composition into which he divides the epic and dramatic poetry. This licence he fully confirms

firms to the romantic poet, but wholly denies to the historical; supporting his decisions, as usual, by arguments drawn from the constitution of poetry, and illustrating them by examples selected from the most admired works. In the pure epos, he decides on the necessity of employing the celestial interference to forward the main incidents of the poem; determining the peculiar agents whose ministration should be resorted to, and the times and manner in which they should be employed. Various subjects of interest and importance arise in the course of this investigation, which are discussed with the author's usual ability and success. We commend particularly to notice the investigation of the proper end of romantic poetry, which Mr. Vigors pronounces to be—the production of surprise and admiration, p. 127, &c. To this striking and original inquiry we may add the author's vindication of the marvellous imagery of Tasso's "Gerusalemme Liberata," and Shakspeare's "Midsummer Night's Dream," pp. 179. 219. together with the exemplification of his rules on dramatic machinery, drawn from the tragedy of "Macbeth." P. 232. From a critical analysis of the train of incidents in this drama Mr. V. has undertaken to prove, and, we are of opinion, has completely established, that while the supernatural agency employed in this drama,

"Imparts more intrigue to the plot and greater interest to the story, the natural train of the incidents, as consisting of events arising out of each other by means probable or necessary, is not disturbed or impeded."—"The witches," he clearly demonstrates, "perform nothing themselves, they advise nothing to be undertaken, and afford no aid in any thing that is purposed, which at all contributes to advance or retard the action. The magical rites which they employ, and the obscure prophecies which they utter, have no direct tendency of this kind." P. 235.

Section III. is devoted to the consideration of the "arrangement or economy" of poetical composition. In the four chapters which compose this section, the author investigates and explains, in order, the peculiar species of plan which is adapted to the poetical and historical epos, and to the drama and romantic epos. The pure epic poetry he leaves standing upon the commanding ground which has been pre-occupied by Aristotle; but justifies the great critic's principles by a variety of arguments and illustrations which are wholly his own. To the historical poet he confirms the right of following the natural order of the events in his story; and emancipates the dramatic poet from the necessity of observing the unities of time and place. His illustration of the plan of the romantic epos, and defence of Ariosto's economy, merit particular consideration, as being not less ingenious than

than new. The subject of investigation which may be distinguished in the present section, as claiming our attention, are, the elaborate vindication of the unity of "the Iliad," p. 265; and the ingenious illustration and defence of the plan of "the Pharsalia," p. 291. The wildness and irregularity of Ariosto seem to have hitherto baffled all art and ingenuity to reduce his plan to order, or account for it on principle. The multiplicity of the action, which comprises the achievements not only "of many heroes, but of many heroines;" the variety and abruptness of the transitions, by which he shifts and interchanges his subject, through remote regions and unexpected events; the extensiveness and intricacy of the story, which embraces many subjects and episodes, are apparently at variance with all order and rule. Yet through this labyrinth of perplexity the ingenious author furnishes us with a clue, and guides us to an elevation from whence the mystery of its involution is directly revealed. Having shewn, from an examination of the materials which enter into the composition of romantic poetry, compared with the peculiar end which that poetry is intended to excite, that an episodical plan, as best calculated to excite our surprise and admiration, is best adapted to secure that end; he thence unfolds the peculiar artifice of Ariosto's fable, which he finally verifies by that poet's authority, and exemplifies from his work. Beheld from the commanding point of view which Mr. Vigors occupies, this vast and unmanageable subject is now easily taken in:

"The subject of this poem, independent of its being tripartite, embraces a number of subordinate episodes, and admits a variety of principal characters. The great action of the work which gives the name and qualities of an epick fable to the composition, is the invasion of France by the Moors, and their subsequent expulsion from the dominions of Charlemagne. Independent of this main action it includes the phrensy of Orlando, and the loves of Ruggiero and Bradamante; the former of which imparts a title, as the latter marks out the extent of the subject. Each of those principal parts, into which the subject is thus distributed, contributes its proportion of that effect which promotes the general end of the production as marvellous. Every scene in which the action is laid forms some compartment in the region of fanciful wonders. We find ourselves transported through all, as it were by enchantment, and in passing through all, find an unabated exercise for our surprise and admiration." P. 333.

Proposing the example of Ariosto's "Orlando Furioso" as a perfect model of the romantic epos, Mr. Vigors reduces the artifice of his plan to three principles, which he terms the prominency and the contexture of the action, and the unity of place. From the first he evinces that Ariosto has secured to his subject the effect of

of an action which is one and entire, by keeping only one part of his triple action predominant at a time, introducing the other parts as episodes, and in a subordinate form. From thé second he shews, that the poet has attained the effect of a subject which is undivided and whole, by introducing each part in a subordinate and episodical form, previously to giving it a predominance, and making it the main action of the poem. By a happy application of the third, he demonstrates that Ariosto has chosen certain places as "rallying points," to which he successively conducts his heroes; and has thus fixed a centre to which our interest is attracted, and from whence the whole order of the system is again beheld to circulate, when the poet commands it to move. A plan thus artificial in the structure, yet apposite in the design, the ingenious author clearly identifies in the "Orlando" of Ariosto; and establishes his various positions by the conduct of the poem, confirmed by the express admission of the poet himself.

Section IV. is dedicated to the consideration of "the manners and characters" of poetry. In the course of this part of the work, the author investigates the licences which may be taken with ethical propriety, in the delineation of nature, and description of the agents introduced into the poem. This section admits of no subdivision; the different compositions, into which poetry is divided, requiring no diversity in the characters, they are consequently not made the subject of separate investigation in each. We are still afforded the opportunity of discharging the same grateful part of commendation, as in the preceding inquiry. In the course of this section the famous position of Corneille and Metastasio, on the necessity of moral excellence to the perfection of poetical characters, is examined and refuted, in an analysis of the subject of Corneille's "Polyeucte," p. 363. A solution is likewise given to that poetical paradox, the character of Œdipus; which is observed, with all its moral imperfection, to move our pity and excite our terror, p. 374. But we distinguish, with peculiar approbation, the analysis and defence of the character of Hamlet, p. 377. Were we to select from the various matter of the ingenious volume before us the most favourable specimen of the author's critical talents, on this part of "the Inquiry" our choice would decidedly rest. Other parts of the investigation may be perhaps as ingenious; but none, incontestably, is equally ingenious and true. On this the author has put forth all his powers. In managing the subject, he exhibits a delicacy of feeling and profoundness of thinking, which are rarely united in the same mind. The character of Hamlet has found a formidable opponent in Dr. Johnson, who, from misconceiving the views and objects of the extraordinary author by whom it was delineated, has magnified the imaginary blemishes

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by which it is tarnished, so as to cast a shade over the beauties of the drama. If we grant this objector's principles, we shall find it difficult to resist his conclusions. But the cause of nature, and of Shakspeare, finds a successful advocate in Mr. Vigors. By penetrating into the very purposes of the poet's mind, he has discovered the secret of that magic by which our interest is enchained in witnessing this extraordinary display of his art. The spell by which our senses were bound up being dissolved, the vision dissipates, and the whole secret of the enchantment is revealed. It is the critic's object to prove Hamlet involved in a state of deep and settled melancholy; that state of estrangement and depression into which those minds which are cast in a finer mould are frequently thrown, when their frame is shaken by some unnatural and disastrous event. The poet, he contends, in delineating this character, has undertaken to depict the human mind in that state of keen and anguished sensibility, which trembles on the verge of unconscious incoherent insanity. He thus exhibits it in that state of estrangement, which proceeds less from the disorder of the organic system than the derangement of the surrounding objects, by which it is overwhelmed and pressed down; that state in which the intellectual lamp burns vividly, but is oppressed by the thickness of the vapour in which it is involved. Every symptom of this mental disorder the critic traces in the delineation of Shakspeare, and confirms by an appeal to the authority of Burton, the anatomist of melancholy. From this just appreciation of the poet's object, he deduces the justification of the character, and perfect defence of the play.

"Every symptom," says Mr. V. "of this unfortunate malady has been shewn to hold a place in his mind; and many, if not all, of the predominant traits in his character could not be accounted for, unless in the supposition of a partial mental estrangement. The portraiture indeed which the poet has exhibited of the melancholy mind, that "sea of troubles," appears to me in every respect perfect: perfect in all its shades and in all its diversities; whether he meant to display it with the calm surface, and dark and settled gloom of despondence; or to arouse it into the wild tumults, and frensied turbulence of agitation." P. 401.

To the common objections to some incidents in this interesting drama he offers the following reply:—

"Two of the most general and most formidable objections to the character of Hamlet, are his sudden murder of Polonius, and what has been termed his "useless and wanton cruelty" to Ophelia. The former of these circumstances has been accounted for above: it arises from his rashness of disposition suddenly urged into this errour by his mistaking the courtier for the king. With respect

respect to the latter objection, which has been no slight favourite among criticks, I can offer no better apology than a denial of the fact. I have carefully considered every expression and every action of his toward Ophelia, and I cannot trace the slightest mark of cruelty, or unkindness. Neither can we draw such a conclusion from the impressions which his conduct leaves upon her mind. Although she expresses herself "most deject and wretched," her sorrow proceeds not from her being sensible of unkindness from him, but from her witnessing the estrangement of his reason: from her perceiving

"his noble mind o'erthrown:
——his noble and most sovereign reason,
Like sweet bells jangled, out of tune and harsh.

"Had she felt any cause of complaint towards him, she surely would have betrayed it, at the moment, when her own wandering of mind exposed her most secret sentiments. But not a word of accusation does she utter against him. Her loss of reason in fact arises from her father's death, and on him alone her thoughts appear to be fixed. In the scene between these unfortunate lovers, where she returns him his "remembrances," which I suppose to be that on which the accusation of cruelty is founded, his words are meant to bear the appearance of insanity; and that they leave such an impression on her mind is evident from her observations throughout the scene. But even had he treated her with some degree of harshness, it would not have been difficult to account for, and to excuse his conduct. It would have been considered in a great measure provoked by herself: by her returning his letters so causelessly and capriciously; by her joining in the general plot against him, and consenting to become a spy upon his sentiments; and particularly by her doing so at a moment when his opinion of the sex had fallen to the lowest ebb, from the degrading conduct of his mother." P. 395.

In Section V. the author considers, in the last place, "the language and sentiments" of poetical composition. Two chapters compose this section; in which he investigates the licences, which may be taken by the poet, in deviating from the strictness of grammatical and rhetorical rules. We have hitherto beheld the author taking those comprehensive views, which embrace the more commanding parts of the subject of poetry; we now behold him displaying that minute accuracy, which descends to the consideration of verbal niceties. In the course of this curious investigation, the author sustains the high character, which he has hitherto supported. All those verbal inaccuracies which please by some grace in the expression, though transgressing critical rule, are justified by the authority of the purest writers, ancient and modern, and illustrated by examples carefully selected from the

the vast range of ancient and modern literature. Each anomaly is resolved into its first principles, and the source of the pleasure which it imparts is ingeniously explored and revealed. It is not possible to convey an idea of the art which is displayed in this minute and laborious investigation, unless by ample extracts adduced from the work itself. In the first chapter, the author considers the licences which may be taken by the poet, in the choice, the structure, and metrical disposition of the words. On the licence of converting an adjective into a substantive, he delivers himself in the following terms:—

"This licence imparts an expressive grace to poetical language by conspicuously marking out the distinguishing quality in any object.

"Ἀως αγαθη ΑΡΠΑΞ δε κακη θανατοιο δοτειρα.
Hesiod.

"E pria ch' essi apran gli occhi al bel *sereno*
Di questa luce.
Tasso.

"Di due ciglia il bel *sereno*.
Metastasio.

"Il falso *dolce* del mundo.
Petrarca.

"The *sweet* of life.
Par. Lost.

"Plerumque per *purum* tonantes
Egit equos volucremque currum.
Horat

"Tu cum parentis regna per *arduum*
Cohors Gigantum scanderet impia.
Id.

"Per cœli *cœrula*.
Lucret.

"The sapphire, blue
As the clear *azure* of a sunny day.
Psyche.

"And through the palpable *obscure* find out
His uncouth way, or spread his airy flight
Over the vast *abrupt*.
Par. Lost.

"With lonely steps to tread
The unfounded *deep*, and through the *void* immense.
Ib.

"Magnum per *inane*.
Virgil.

"In the first of these examples the reader immediately perceives that the quality of the objects is more striking than the objects themselves, and is therefore appropriately substituted for them: in

in the last the objects themselves are indistinct while the quality is conspicuous. The nature of the firmament itself we cannot well ascertain, but we readily distinguish its azure colour, its clearness, or its obscurity. We therefore naturally, and justly, substitute the adjective expressing this quality for the substantive expressing the object." P. 426.

In the second chapter, the author investigates the rhetorical licences, as they regard the signification of the words, the signification of sentences, and the construction of sentences. As illustrative of this part of his subject, we subjoin his remarks on the figure Synecdoche, by which the *species* is substituted for the *genus*.

"This licence of employing a particular term to denote a more general one is among the most striking liberties which the poet takes with his language. He thus creates the most distinct image of the object which he means to represent, and brings it home immediately to our observation. Almost all our first ideas are derived from the presentation of particular or individual objects to the senses: they are consequently more distinct and clear, in being more simple and more sensible, than those which are reduced to a general and complex form by a mental operation. When the poet therefore substitutes a particular for an abstract term, he paints the object in its truest and most vivid colours, in appealing directly to the senses. Our ideas of the colour of a rose, are more exactly defined than our general ideas of redness. The expression, *rosy fingered morn* *, therefore, substituted for *red fingered*, not only adds to our gratification by presenting us with a delicate and beautiful object, but impresses us with the most distinct and accurate view of the image which the poet means to pourtray. The terms *rose* and *lily*, substituted for the red and pale colour of the complexion possesses the same effect." P. 514.

Having entered thus minutely into the detail of the author's enquiry, it now merely remains that we should pass a summary judgment upon the work. With little hesitation do we pronounce it the production of a mind, which is elegantly turned, and highly improved; which is not less distinguished by the accuracy of its discrimination, than the comprehensiveness of its views. By enlarging the limits of that art, which the author has so highly cultivated, he has drawn within its circle the marvellous creations of the poet. It would be detracting from his praise to place him merely at the head of the commentators of Shakspeare, having proved himself the most successful advocate of nature and of fancy. We are indeed of opinion, that the critical catalogue of

* Aristot. Rhetoric. Lib. III. cap. ii.

any library would be defective which wanted this ingenious volume; and that the furnisher even of a book-case, in omitting it, would convey no idea of the extensiveness of his reading, or the justness of his taste.

That we expect to see every maxim of the critic pass into a law, to which the public will yield its assent, or the poet extend his acquiescence, we are far from asserting. In many of the positions which he has laboured to establish, there will be readers found to think for themselves, and disposed to form conclusions different from those which he has so ably maintained. However impregnable we may believe him on the subject of "Hamlet," the plan of "Orlando Furioso," and the machinery of the "Midsummer Night's Dream," will, we fear, be still considered indefensible, after all that he has advanced in their behalf. Opinion may be likewise divided on the inequality of the style of the author's work, as exhibiting some obscurities to be cleared away, some redundancies to be pruned, and some asperities to be softened down. But this objection, if made, must be urged with great limitations. Innumerable passages occur, in which the beauty of the sentiment is equalled by the felicity of the diction. As some corrective of the "faint praise" which we may be now thought to convey, we select the following passage, which appears to us eminently beautiful, not merely on account of the knowledge of nature which it displays, but the variety of the expression, and the justness of the allusion, in which it is conveyed. The author is employed in vindicating the mixed metaphors used in Macbeth, after perpetrating the murder of Duncan, which have been frequently censured.

"He issues forth from the chamber where he has murdered his sovereign and his benefactor, with a full consciousness of the atrocity of the crime. His mind not as yet fully depraved, is haunted by the image of horrour which he there surveyed, and he endeavours by employing his thoughts on indifferent subjects to escape the scene of terrour which still floats before his senses. How often, when pursued by any distressing remembrance, do we fly to the same refuge, and endeavour to divert our thoughts from the subject of our concern, into a more pleasing, or at least an indifferent, channel! How often, when presented with an image of fear or terrour, do we cling to any object which may withhold us, for a moment, from the vortex of apprehension that would absorb us! This is the refuge to which the mind in a state of distraction uniformly resorts: it seeks to fly away from the sense of its miseries, by pursuing a thousand incoherent fantasies.

"Better I were *distract*; [*says Gloucester,*]
So should my thoughts be severed from my griefs;

And

And *woes*, by *wrong imaginations, lose*
The knowledge of themselves. King Lear.

"It seems as if the wounded imagination fondly hoped by the impetuosity of its flight to outstrip the anguish that rankles in the remembrance. In the precipitation of its progress it seeks for means more suited to the velocity of its desires than its common movements; it calls out for 'the wings of a dove that it may flee away, and be at rest.'" P. 529.

On the whole, we accept the work, and we recommend it, as the production of a professed apologist of poetry, from whose decisions the severer reader will deem it necessary to deduct something, on the score of the allowances to be made for a professed admirer. In that happy mean in which nature has determined (not merely in arts of utility, but of ornament and design; in criticism as well as religion and jurisprudence) that vacillating opinion shall ultimately settle by balancing between extremes, it forms a just counterpoise to the works of those formal artists who would bind up art in the fetters of science. The tendency of critical dogmatism towards this point, as it must have struck the observation, must have pained the sensibility of every person of taste. We therefore hail the author's labours, as opposing a barrier, if not to withstand the progress, yet to arrest the tendency, of this evil, which, if left unopposed, must ultimately terminate in extinguishing the true spirit of poetry among us, and in destroying our relish for the irregular beauties of our inimitable bards.

ART. II. *A Letter on the Corn Laws, by the Earl of Lauderdale.*

The Speech of the Right Hon. George Rose in the House of Commons, on the 5th of May, 1814, on the Subject of the Corn Laws.

Observations on the Effects of the Corn Laws, and of a rise and fall in the Price of Corn on the Agriculture and general Wealth of the Country. By the Rev. T. R. Malthus. 1814.

NO subject at once so interesting and so complicated has at any time engaged the attention of the legislature and of the country at large as that of the Corn Laws. It has become involved not only from the nature of the Corn Trade itself, which is admitted by all to have something peculiar in it, but also from the numerous interests which come in competition with a high

state of agriculture, and particularly from the constant agitation of it in parliament, and the innumerable laws and orders in council which have been issued for regulating the supply of grain. The passions of men, too, have contributed greatly to darken the progress of every discussion on Corn bills; and government has on several occasions been, in the first place, compelled to institute inquiry, and afterwards to yield to clamour rather than to evidence, and to legislate in obedience to the people rather than for their good.

We have said it is generally admitted that the Corn Trade has something peculiar in it. We hold this opinion, however, not in the sense of Dr. Smith, for it strikes us that in the point in which he regarded the commerce of corn as *sui generis* that great writer was completely mistaken, but simply as it is connected with the means of supplying that article, and with the absolute necessity of a certain quantity being procured to meet the wants of the country. We shall explain this view of the matter by a reference to other commodities.—It is well known that the quantity of most articles which are brought to market, as it depends nearly altogether on the capital employed in their production, can be suited with a great degree of exactness to the demand. If too little be brought forward this year, the high profit which is gained will secure a plentiful supply the next; and if too much has been produced, the loss which is sustained will teach the manufacturer or merchant to direct a part of his capital to a more profitable speculation. The demand likewise in a great measure suits itself to the supply. If too little muslin be manufactured, the price will rise, other dresses will in part be substituted, and many of the consumers will defer their purchase until the price decline: on the contrary, should too much be made, the fall of price will increase the number of purchasers and consequently augment the consumption.

In neither of these ways can the supply and demand for corn be easily accommodated to each other. The quantity of grain, though in a course of time it may be regulated by the demand, depends also on the seasons. If enough be raised in an ordinary year, there must be an overplus in a very genial season, and a deficiency in one that is unproductive. The supply is not dependent on the quantity of agricultural capital alone, but also on many fortuitous circumstances. Nor does the demand so readily, as in other instances, adapt itself to the supply. The number of consumers is the same in the scarcest and in the most plentiful season; and many of them are so opulent that a rise or fall in the price of corn neither forces them to retrench nor tempts them to enlarge, the use of that article of food. In cheap years a little more corn may be consumed by the poor, but

but the greatest part of what is saved in the price of grain will be expended on comforts or luxuries of another kind. In like manner in scarce years, the poorest of the people will be forced to greater economy in the use of corn; but those who are at all above absolute want will deprive themselves of many comforts rather than alter the nature or quantity of their food. A small deficiency or excess of crop will accordingly raise or lower the price much more than a similar variation in the quantity would affect the value of any other commodity *. In short every other commodity compared with corn is a luxury, of which the demand admits of considerable variation corresponding to the supply, without inflicting any serious injury either upon him who furnishes or upon him who consumes; and it is on this account alone, that legislative interference is at all justifiable in regulating the intercourse between the raiser and consumer of grain. Could the country subsist upon one half of the produce of an ordinary year, when the price of corn would be more than double its usual price, as easily as it can dispense with one half the muslin or the brandy which is consumed when these commodities are cheap, government would not deem it necessary or expedient to encourage importation, and thus to diminish the profits of the farmer. The corn trade, (by which is equally meant the raising and importing of corn,) is therefore *sui generis*, because it respects an article indispensably necessary, in a given quantity, to the subsistence of the nation, and especially because the proportion between supply and demand is regulated, not by the ordinary principles of commerce alone, but chiefly by the state of the weather throughout the year. A free trade in corn therefore would not be desirable for a populous and manufacturing country, because it would not only render their supply of that article extremely fortuitous, depending solely upon the profitable employment of commercial capital, but it would also introduce an unceasing fluctuation in the price of grain, according to the seasons, or the political relations of trading states, from a very high to a very low nominal value.

But a free trade in corn would in many cases become impracticable as well as impolitic, and especially as it would imply a discontinuance in all circumstances of bounties on importation. Few governments, however despotical, would venture to inflame the rage of a people suffering under scarcity and apprehensive of famine, by obstinately refusing all encouragement to an encreased supply of corn. No conviction of the ultimate advantages of a free trade could, for a moment, withstand the

* See Craig's Elements.

sufferings

sufferings of the people, the intreaties and remonstrances of the humane in all ranks of life, and the dread of popular insurrection. If government could be so firm in the conscious rectitude of their principles as to set at nought all these powerful motives, voluntary associations of the richer citizens would soon supply what they, in common with their countrymen, would consider as a dereliction of duty in the state. Subscriptions would be entered into for the purpose of giving premiums upon importation, or perhaps of purchasing corn in foreign countries; not, like merchants, in hopes of profit, but with the humane intention of alleviating the miseries of the poor. Government, surely, could not be expected to attack the right of property, according to which every one is entitled to employ his wealth in the manner he thinks fit, in order to withstand a purpose so disinterested and popular; and the farmers would thus be exposed to a competition much more injurious than that of regular merchants encouraged by a moderate bounty from the state *.

At present, however, we have nothing to do with the general discussion relative to a free trade in corn: it is our object to shew that the raising and importing of grain have this peculiarity in them, as means of employing national capital, that the supply and demand depend upon other circumstances than ordinary commercial competition, and that, of consequence, the propriety of occasional interference on the part of government must be conceded. What this interference should be, and according to what principle, protection and compensation should be afforded to the grower and consumer of corn, will be more conveniently considered when we come to the specific measures which have been lately proposed to the wisdom of parliament. Before, however, we can proceed to these it is necessary to examine the celebrated dogma of Adam Smith on the subject of corn laws, as his authority has of late been frequently brought forward in support of opinions which are completely at variance both with experience and the first principles of political economy. The substance of his argument, then, appears to be, that corn is of such a nature that its real price cannot be raised, that it is accordingly of no consequence to the farmer what money-value may be attached to it, and that upon the same principle, every kind of compensation to the land-holder in the shape of bounties on exportation is merely delusive.

"The real effect of the bounty," says he, (Wealth of Nations, Book iv. ch. 5.) "is not so much to raise the real value of corn as to degrade the real value of silver; or to make an equal quantity of it exchange for a smaller quantity, not only of corn, but all

* See Craig's Elements.

other

other home-made commodities. For the money-price of the corn regulates that of all other home-made commodities.

"It regulates the money price of labour, which must always be such as to enable the labourer to purchase a quantity of corn sufficient to maintain him and his family, either in the liberal, moderate, or scanty manner in which the advancing, stationary, or declining circumstances of the society oblige his employers to maintain him.

"It regulates the money-price of all the other parts of the rude produce of the land which, in every period of improvement, must bear a certain proportion to that of corn, though this proportion is different in different periods. It regulates, for example, the money-price of grass and hay, of horses and the maintenance of horses, of land-carriage consequently, or of the greater part of the inland commerce of the country.

"By regulating the money-price of all the other parts of the rude produce of land, it regulates that of the materials of almost all manufactures. By regulating the money-price of labour it regulates that of manufacturing art and industry; and by regulating both, it regulates that of the complete manufacture. The money-price of labour, and of every thing that is the produce either of land or labour, must necessarily either rise or fall in proportion to the money-price of corn.

"Though in consequence of the bounty, therefore, the farmer should be enabled to sell his corn for four shillings the bushel instead of three and sixpence, and to pay his landlord a money-rent in proportion to this rise in the money-price of his produce, yet if, in consequence of this rise in the price of corn, four shillings will purchase no more home-made goods of any other kind than three and sixpence would have done before, neither the circumstances of the farmer nor those of the landholder will be much mended by this change. The farmer will not be able to cultivate much better: the landlord will not be able to live much better. In the purchase of foreign commodities this enhancement in the price of corn may give them some little advantage. In that of home-made commodities it can give them none at all: and almost the whole expence of the farmer, and the far greater part even of that of the landlord is in home-made commodities."

If this theory were just, then indeed it would be of no advantage, or at most of a very trifling advantage, to landlords and tenants to have bounties granted to them on exportation, and to have the home-market secured by prohibitory duties on importation: because the result would be, that if they should receive fifty per cent. more for their raw produce than formerly, they would have to pay fifty per cent. more for every thing they should have occasion to purchase. But the theory is altogether erroneous, and involves in particular two doctrines which have been proved by recent experience to be quite untenable; namely, that agriculture is not affected by the operation of that principle which distributes

butes the capital of a nation according to the varying profits derived from the investment of stock in different employments; and that the price of corn and the price of labour afford a measure to each other, or at least, that the price of labour goes hand in hand with the price of corn. Lord Lauderdale and Mr. Malthus have exposed the fallacy of these tenets by adducing both facts and arguments which carry with them the force of demonstration; and it is worth while to observe that Dr. Smith, in order to support his peculiar notions on the corn trade, hesitated not to oppose some of the clearest reasoning, and to sacrifice some of the leading principles, of his immortal work on the Wealth of Nations. As to the opinion that agriculture is not affected by the same treatment as the manufacture of muslin or hardware, we are supplied with abundant arguments to disprove it, from the great stimulus which has been afforded to the farmer and landlord by the high prices of grain during the last twenty years. If while the money price of corn has been raised from fifty to a hundred and twenty shillings, no improvement had taken place in agriculture, no more capital had been embarked in it, and the quantity of corn raised had not been greater, then we must have admitted that the enhancement of the money-price of his produce was no advantage to the farmer: but when, on the contrary, we find that several millions of acres have been brought under the plough, that a much greater portion of the national stock has been employed on land, and that a considerable increase has been made to the yearly produce of grain, we must relinquish every theory, however supported by authority, which teaches us to believe that an addition to the money-price is not an addition to the real value of corn. But the error is still greater which is involved in the doctrine that labour is regulated by the price of corn, for nothing is more clearly proved than that the one may fluctuate in price to a very great extent, and during twenty or thirty years together, without producing any material effect upon the other. It is only necessary to mention in support of this statement that from the reign of Edward III. to the reign of Henry VII. a day's earnings in corn rose from a peck to near half a bushel: and from Henry VII. to the end of Elizabeth, it fell from near half a bushel to little more than half a peck. In fact, labour will be paid like every other commodity, in proportion as the supply varies when compared with the demand; and it is this principle alone which regulates the price of it, while no regard whatever is had to the comfort or even subsistence of the workman. When the population of a country increases without a corresponding increase in the demand for labour, wages must fall although corn should at the very same moment be rising in price; and, in like manner,

ner, whenever the demand for labour exceeds the number of hands, the workmen receive more money although corn should be cheaper. We have seen all this realized within these few years, for it has happened on several occasions, and particularly in 1812, that the market for corn was at the highest, and the price of labour very low. Indeed during a temporary scarcity the price of labour will naturally fall, because workmen will find it necessary to add to their hours of toil, and thus bring more labour and, of course, more goods into the market, which circumstance will unavoidably produce a decline in their money-value. It cannot, however, be denied that a *permanent* rise in the price of grain must have the effect of enhancing the price of labour, because it will gradually check the rate of population among the working classes; and, if the general state of the country be not also on the decline, the demand for labour will at length outstep the supply, and thus lay the foundation of an ameliorated system for the labourer. But the important point is this—twenty or thirty years may intervene before matters shall have returned to their equilibrium, and in this interval agriculture may have received the greatest encouragement, at the expence of the money-annuitant of every order.—Besides, many circumstances must be taken into account in a trading country, which remove to a still greater distance the reciprocal effects of corn and labour in reducing each to the measure of the other. It has been calculated that nearly two-fifths of the expenditure of even a labouring man go to purchase articles of foreign production, and a third-fifth to commodities but remotely connected with the price of corn; on which account it must be obvious that the value of wages does not find either a measure or check in the price of bread and meal. We therefore agree with Mr. Malthus in thinking that the influence of the price of corn upon the price of labour is neither so great nor so immediate, as to prevent the movement of capital to or from land, which is, we humbly conceive, the precise point in question.

We have ventured on these preliminary remarks with the intention of shewing, in the first place, that the corn trade is of such a kind as to require the interference and direction of government, and secondly, that such interference in the way of legislation will actually, and to a considerable extent, encourage or prevent the production of corn at home. The most difficult part of the subject however still remains to be examined, namely, whether in the existing circumstances of this country it would be expedient to encourage agriculture, so far as to secure an independent supply of corn from our own fields, at the manifest hazard of disabling us from competing with the continental manufacturers in the general market of Europe; for it ought to be clearly

clearly understood that we have only a choice of advantages and disadvantages, and that in the present state of our bullion, and depreciation of the currency, we cannot keep up the price of corn without creating much misery among the lower classes, and endangering at least our interests as manufacturers and merchants. A war of great length and unexampled sacrifices has raised our taxes to such an amount that money is not above half the value with us that it bears in every other country of Europe; and now that we are about to renew our intercourse with the continent, we find ourselves embarrassed by this circumstance more than on any former occasion. Articles that are cheap here, are comparatively high-priced abroad, and it needs not to be mentioned that it is only as long as our superior skill, machinery and capital will avail us, that we can compete with the French in the supply of manufactured goods. In the free intercourse of peaceful times it will be impossible to prevent craftsmen from emigration, when such powerful motives induce them to remove as cheap food and better wages; and as to capital, it is so easily transferred, that it will soon find its way whithersoever there is the prospect of a good return. It is therefore our interest to use all possible means to prevent the further depreciation of gold and silver; and as the enactment of such corn laws as those which have been lately discussed in the House of Commons would infallibly tend to lower their value, the most pressing considerations call for deliberate and cautious procedure.

There is indeed very little doubt that we are capable of supplying ourselves with corn, if the high prices be secured which have been paid to the farmer these ten or twelve years last past, for even in 1812, when wheat sold at a hundred and twenty-five shillings a quarter, the excess of importation over exportation was not more than a hundred thousand quarters. But the question recurs, would it be advantageous to us upon the whole, as a manufacturing country, to expend a great portion of our capital upon the cultivation of poor lands, when we might have corn at one half the price brought to our doors. We know, as Mr. Malthus justly observes, that it answers to almost all small well peopled states to import their corn; and there is every reason to suppose that even a large landed nation, abounding in a manufacturing population, and having cultivated all its good soil, might find it cheaper to purchase a considerable part of its corn in other countries, where the supply compared with the demand was more abundant. Could we rely on a free intercourse between the different parts of Europe, there would be no room for hesitation as to the propriety and advantage of availing ourselves of the low prices of grain in Poland and Prussia, as we should

should thereby be enabled to employ more profitably that part of the public stock which would otherwise be laid out on the cultivation of waste lands. Upon the supposition of a free intercourse with our continental neighbours we should be placed with regard to them in circumstances precisely similar to those in which the inhabitants of an unproductive district of this country stand in relation to the corn-growers in fertile lands; for as the occupiers of a hilly district find it more profitable to buy corn than to raise it, so would we, for the same reason, find it more advantageous to import grain, than to draw it, at a great expence, from a poor soil. At almost every epoch in our history, since we became a great commercial country, has it answered very well to import a part of our corn, because labour has been so much higher here than in the north of Europe, and the national capital has been so successfully employed otherwise, that no person would have found it profitable to cultivate waste grounds with the view of raising grain. At this moment, however, we are placed in a situation more than ever unfavourable to the spontaneous production of an adequate supply of corn, for, the money-price of every necessary of life, and of every article of luxury in Britain is so excessively high when compared with the prices of the same things on the continent, that it would be both unnatural and disadvantageous, now that we have to compete in the continental market with foreign manufacturers, to encourage by artificial means the allocation of a greater quantity of capital for the purposes of agriculture, and to secure a more extensive aration by the bounty of still higher prices. As long as we retained the monopoly of colonial produce, and were at once the manufacturers and carriers of the world, it was of comparatively little consequence how high the prices rose of corn, of labour, and of all home-made commodities; for as we had no competition to struggle with abroad, we were not restricted to a money-price in the articles which we exported, and we were thus enabled to draw upon other countries for a compensation to the artizan and the master-manufacturer. But now, it is very evident, limits are imposed upon us by the return of peace, and the renewal of intercourse among the several trading countries of Europe; and we must descend from the high scale of prices upon which we have acted during the war, or consent to carry on business, on very unequal terms, with all our foreign connections. This is in fact, the chief disadvantage arising from the expences of the protracted warfare which has just been brought to a close: our taxes were multiplied, and the precious metals were lowered in value year after year, and now we are threatened with a pretty smart re-action, which will infallibly affect some branches of the national indus-

try,

try, and particularly our agriculture. We are precluded by these circumstances from having an independent supply of corn, spontaneously and on natural principles; and it appears but too clearly, that a great sacrifice must be made by the country at large to secure it by means of prohibitory duties on importation.

Is an independent supply of corn, it may be asked, an object of such consequence as to justify the legislature in imposing such a sacrifice upon the country? This is the point upon which the merits of the whole case, and the difficulties of the political problem under examination, seem to concentrate; and it must be admitted, that it is a point of considerable importance and of great embarrassment.

"The general principles of political economy," says Mr. Malthus, "teach us to buy all our commodities where we can have them the cheapest; and perhaps there is no general rule in the whole compass of the science, to which fewer justifiable exceptions can be found in practice. In the simple view of present wealth, population and power, three of the most natural and just objects of national ambition, I can hardly imagine an exception; as it is only by a strict adherence to this rule that the capital of a country can ever be made to yield its greatest amount of produce.

"It is justly observed by Dr. Smith, that by means of trade and manufactures, a country may enjoy a much greater quantity of subsistence, and consequently may have a much greater population than what its own land could afford. If Holland, Venice, and Hamburgh, had declined a dependence upon foreign countries for their support, they would always have remained perfectly inconsiderable states, and never could have risen to that pitch of wealth, power and population which distinguished the meridian of their career.

"Although the price of corn affects but slowly the price of labour, and never regulates it wholly, yet it has unquestionably a powerful influence upon it. A most perfect freedom of intercourse between different nations in the article of corn, greatly contributes to an equalization of prices, and a level in the value of the precious metals. And it must be allowed, that a country which possesses any peculiar facilities for successful exertion in manufacturing industry, can never make a full and complete use of its advantages, unless the price of its labour and other commodities be reduced to that level, compared with other countries, which results from the most perfect freedom of the corn trade."

These are obvious and important advantages, and are such as must weigh greatly in the estimate which a minister of this country will form relative to the tendency of corn laws. But it is said, by depending upon foreigners for grain, we place ourselves

selves quite at their mercy in bad years, and expose a part of our population to the horrors of famine whensoever a coalition among the exporting nations of the continent would stop our supply. Now, in the first place, as it is as desirable an object with the growers of corn in Poland and Prussia to have their produce sold, as it is for us to buy it when we need it, the danger to which we are exposed from their caprice, is about as probable and alarming as a determination on our part not to sell sugars or cotton goods must appear to them. In bad years, no doubt, the necessity of making purchases will increase with the extent of our wants, and thus entail upon us at once an enhancement of price, and a trifling loss in the balance of our exchanges; but all this is incident to every branch of commerce, and applies as strongly to tallow and hemp as to wheat and barley.

2dly. As to a confederacy of the continental powers to starve us, it must be conceded that, as the thing has been attempted, it is certainly within the range of possibility; and should one man, at any future period, succeed as nearly as Buonaparté succeeded in shutting all the ports of the continent against us, a similar attempt may be repeated. But it is only in case of such a domination that we have any thing to fear; and we doubt the expediency of legislating upon the ground of an apprehension which, it will be readily granted, respects an occurrence both unnatural and improbable, in the present state of society and the international relations of Europe. Nor is our dependence upon foreign supply so great as to excite all the fears which have been rather industriously conjured up of late, relative to the inconvenience and sufferings which would arise from an interruption of it. Mr. Rose has shewn most satisfactorily, that our want of assistance in the article of corn, has neither been so great, so constant, nor so progressive, as is commonly imagined; for, from 1765 down to 1792, when our difficulties commenced, there were fourteen years in which the *exports* were greater than the *imports*, five in which they were nearly equal, and nine only in which the imports exceeded the exports. In 1811 the quantity of grain exported rather exceeded than fell short of what was imported, and in 1812, as has been already remarked, the excess of imports was not more than a hundred thousand quarters. Our population may, indeed, increase, and it is not likely that much new land will be brought into cultivation without the powerful stimulus of prohibitory duties on importation: still, considering the smallness of the quantity which will be actually wanted from abroad, when compared with our home supply, we cannot discover that permission to import,

import, at the present rates and duties, would be attended with any hazard to the nation at large.

It is perpetually sounded in our ears by the advocates of the corn bill, that agriculture will be checked, and that much good land will be allowed to revert to pasture, if more encouragement be not afforded to the farmer and landholder. We are aware that the cultivation of waste lands would attract no new capital, because it is only a very high state of the corn market that will secure even a moderate return for capital so expended; but we cannot see wherefore good land should be allowed to run waste, or for what reason the occupant should not cultivate it to the utmost of his power, merely because his profits do not induce him to extend his stock to the improvement of bad land. But who is there that was foolish enough to imagine that the strained and artificial system of things which we were compelled to follow during the war, would continue for ever; or that we could carry on trade in peaceful times with a currency not half the value of every other country in Europe! In the last twenty years the price of land has in some places doubled, and in others risen three fold, and the price of labour has been considerably, although not proportionally, increased; during which time the exports of our manufactured goods have been progressively improving, and the number of our people augmenting apace. These facts, however, are not connected as cause and effect; for our success as manufacturers did not arise from the high price of corn and labour, but from the monopoly which we possessed of the commerce of Europe; and that monopoly was of so much value to us that it enabled us to combat the disadvantages of a greatly enhanced price of the necessaries of life. But although little new capital should be turned to the cultivation of waste lands, and the number of ploughed fields should not be increased, there appears no good ground for apprehension that agriculture would sustain any material check in the country at large, or that the farmer would at all relax in his exertions. Great improvements have been made, of late years, in agricultural machinery, in the production and preparation of manure, in the succession of crops, in plowing, sowing, weeding, reaping, thrashing, and, in short, in every department and process of the husbandman's labour; and it is not easy to imagine that all this knowledge and expertness would be instantly thrown away, whenever parliament should resolve to allow the importation of foreign grain at prices somewhat lower than our farmers could afford it at in a bad year. Nor let the advocate of the corn laws maintain that all the improvements of agriculture have arisen from the high prices of grain during the last twenty

twenty years; for it is very obvious that important improvements have been made in Britain, during the same time, in every subdivision of human art and labour, and not more in the means of preserving life than in those of destroying it. Our rapid advances in chemistry and mechanical philosophy, account for our success in the composition of soils, and the application of forces; and agriculture probably owes more to manufacturing ingenuity, and the researches of the naturalist, than to the zeal of the landholder to raise his rents. Still, it is repeated, agriculture will sustain a check. We admit it, and so will several other kinds of national industry; and all from the same cause—the competition of foreigners. But how is this check to be prevented? Not by keeping up the prices of corn, and by keeping down the value of money, because this expedient will infallibly disable us from trading on the continent, it will ruin our manufactures, and destroy the home-market for the produce of the soil. Besides, to endeavour, by prohibitory laws on importation, to secure for agriculture that progressive rise of prices which has been going on these fifteen years, would be both unnatural and impolitic; as it would be an attempt to maintain in existence, by artificial means, the operation of a cause, after the circumstances out of which that cause arose had passed away. Our high prices were occasioned both by the amount of our taxation and by exclusion from the continent; and, from these circumstances, corn in particular rose to a much higher money-value than had been known at any former time in Great Britain: but now, intercourse with the continent is opened up again, and our taxes, it is hoped, will be lessened rather than augmented; on which account it would be excessively absurd to perpetuate the war-system of high prices, and depreciated currency, and thus to render all intercourse with our neighbours worse than useless. Let it be remembered, too, that the rents of landlords have considerably outstripped, in the progress of enhancement, the prices of labour in the country at large; and that although the first step towards the old state of things should be made by a fall in the price of land, it would be nothing more than what is fair and natural. The strained and artificial condition in which we have existed these half score years, could not continue but upon the ground of the same decided monopoly in the commerce of Europe which we possessed during that period; and the circumstance that it was a strained and unnatural state of society, should alone be a sufficient reason for not legislating upon facts and events which arose out of it. But the advocates of the corn bill not only assume the state of things during the last twenty years as the ground-work and standard of their reasoning for future regulations; they even anticipate

ticipate and act upon a system of higher prices of land and corn, thus carrying the principles of the war system into the times of peace, with regard to these commodities, and allowing us to sustain the disadvantages of a spirited competition with regard to all others.

It is an enquiry well worth a little consideration, whether agriculture really stands in need of all the assistance and encouragement which are so loudly demanded for it by the framers of corn laws. One thing is very certain, and it affords strong presumptive proof that no such encouragement is necessary, namely, that agriculture has been thriving progressively these forty years, notwithstanding the laws of 1773, which are so frequently decried in every discussion on this subject. In the twenty seven years from 1773 to 1799, inclusive, we find that the average imports exceeded the exports by about 140,000 quarters annually, during which period the population of the country increased very rapidly; and not only this, but, as Mr. Rose observes, great numbers of the labouring classes acquired the habit of using the best wheaten bread, who before consumed flour from rye or barley, or a coarser sort from wheat. In the ten years from 1801 to 1811, the population of England alone increased 1,448,000, in which period the average excess of importation above exportation of wheat was 586,814 quarters; but in this term are included two years of the greatest scarcity ever known in this country, excluding which, the average excess of imports was only 388,785. Now, if we compute the consumption of grain at a quarter a head annually, which is certainly much below the real quantity, and make a tolerable allowance for the enormous increase of horses, and the better style of living among the lower classes, we shall find that agriculture has nearly kept pace with our population, if it has not actually outrun it. Lord Lauderdale certainly had not adverted to this fact when he denounced the Act of 1773 as the source of ruin to the agriculture of Britain.

"There is no branch of manufacturing industry," says he, "which must not at the time of passing these Acts have fallen into decay under the effects of such a system: indeed there is none which even now, when our skill in all exertions of industry is brought to such a state of perfection, could withstand the ruinous consequences of such regulations."

The ruinous consequences were, as we have already mentioned, that out of nineteen years immediately succeeding the date of the Act, viz. from 1773 to 1792, there were ten in which the exports of corn exceeded the imports, and four in which the balance against the imports was trifling! And to this

statement of facts let us add the important consideration that the number of consumers was increasing immensely during these nineteen years; so that if agriculture had not been advancing rapidly, corn must have been imported in great quantities every year. This, then, is the conclusion to which we have come from a review of the effects of that Act of Parliament so unfavourable to tillage, and from considering the operation of competition on the part of foreign growers of corn, that the agriculture and population of the country have both increased and nearly in an equal ratio, and that, of consequence, it would be inexpedient, as it is evidently unnecessary, to bestow such encouragement upon the raiser of corn, as would involve a sacrifice of the commercial and manufacturing interests.

We now proceed to the consideration of the laws which have been proposed in the last and present sessions of Parliament, for the regulation of exporting and importing corn, and of the various plans which have been suggested to reconcile the views of the grower and consumer of grain. The leading principles of the Act which was proposed last session, are expressed in the seventh of the series of resolutions which were laid before the house. It runs in the following words.

"It is expedient that the importation of corn and grain into the united kingdom should be permitted, whatever the price thereof may be in the said united kingdom; subject *only* to the following duty, (that is to say,) Whenever the average price of wheat, rye, barley, beer, or bigg, oats, pease or beans, *throughout the whole of the united kingdom*, shall exceed the total amount of the average price of each such corn or grain respectively within England, for the twenty years ending on the 15th day of November then next preceding, together with a sum equal to one fifth part of such average price added thereto; then and in such case a duty shall be paid on the importation of each such corn or grain respectively into any part of the united kingdom, at and after the rate of one shilling for every quarter of such corn or grain respectively: and whenever the average price of any such corn or grain respectively, shall be less than the amount of such average price in England and Wales, for such twenty years, with the addition of one fifth part, as aforesaid, by the sum of one shilling, or two shillings, or any further sum of one shilling, then a further and increased duty shall be paid on the importation of each such corn or grain respectively, at and after the rate of one shilling for every quarter of such grain imported, in respect of and equal to every shilling by which the price of such corn or grain respectively shall be less than the amount of such twenty years average price, with the addition of one fifth part, as aforesaid."

Of this resolution it is enough to say, that it was calculated to secure high prices in the outset, and to keep them up for

ever; for during the last twenty years, circumstances unheard of till then, as Mr. Rose properly remarks, occurred to raise the price unnaturally, which, it may be hoped, are not likely to be inflicted upon this country and the world again. And on the ground of this unexampled and *temporary* pressure, we are desired to legislate *permanently*, and to regulate future averages according to prices, freights, insurance, and other charges, beyond all comparison higher than were ever known, and when difficulties were interposed, such as had at no former time ever been experienced.

The propositions submitted to the house last May proceed on a different principle, as they respect not an average of price for any given number of years, but are founded upon a gradation of prices constructed upon the average returns of the markets, for a certain number of months every year, throughout the whole united kingdom. According to this graduated table of prices, wheat may be imported from foreign countries if under 84s. at a duty of 23s. 3d. if at or above 84s. but under 87s. at a duty of 2s. 6d. and if at or above 87s. at a duty of 6d. wheat, barley, oats, rye, beans and pease are importable from the British possessions in North America at prices somewhat lower.

Now, it must be observed, in the first place, that as the price of grain at which importation on the first low duty is permitted, is to be calculated from the average of prices in Great Britain and Ireland, the real price in England and Scotland will be considerably above 84s. before any relief can be had from foreign supplies. This is very evident from the fact mentioned by Mr. Rose, that the average price of wheat in Ireland during twenty years, (from 1792 to 1812 inclusive,) has been 6s. under that of England; and that consequently it is 90s. and not 84s. which ought to be regarded as the price at which importation on the first low duty will be allowed by the projected Act. Even at 90s. there is a duty imposed of 2s. 6d. so that the protection price to the home-grower of wheat is really 92s. 6d.

Before we say that this is too high, let us compare it with the importation prices of 1791 and 1804. By the corn laws enacted in the former year, it was regulated that when wheat rose to 50s. and was under 54s. it might be imported at a duty of 2s. 6d. and when it rose to 54s. importation should be permitted at a duty of 6d. In the latter year it was enacted, that when wheat rose to 63s. a quarter, it might be imported at a duty of 2s. 6d. and when 66s. at a duty of 6d. What a rise was intended by the laws of this year and last! Not less than 27s. higher than 1804, and about 40s. higher than 1791. It was with great reluctance Mr. Pitt was prevailed upon to concur in *the rise* of 1804, "but here," says Mr. Rose, "is a proposition

sition at once nearly to double the protecting price for exportation, and nearly to triple that for importation, instead of increasing, by a few shillings a quarter, as in former instances."

The principal objection to the very high price at which importation is first allowed, leaving out of sight for the moment the heavy oppression upon the labourer and money annuitant of the upper classes, is the immediate effect it would have in preventing the foreign corn-grower from counting at all upon the British market, and thus of shutting us out from every hope of supply from the north of Europe and of America. It could not be expected that any thing short of famine would present an inducement to the Polish and Canadian farmer to raise corn for this country; for our prohibitory duty would stand so high in the scale of prices, that a rise above that point, except in the case of positive dearth, could not be relied on. This is a matter of the most serious consequence, and involves a hazard of the most alarming nature. The advocates of the corn laws deprecate dependence upon foreigners, because it is barely possible that they may combine to starve us, at the expense of losing their best customers; but they neglect to obviate the still greater danger that we may starve ourselves in a year of scarcity, by removing from our neighbours every inducement to set apart for us a share of their crops in ordinary seasons. We are therefore decidedly of opinion that the import-price should not be higher than it is at present, which is barely sufficient to induce foreigners to grow corn for this country: and if it be found absolutely necessary to encourage agriculture by legislative measures, let it be done by bounties on exportation, an expedient which will have the double effect of indemnifying the farmer, and of insuring a plentiful supply at home.

Mr. Rose complains, and, we think, justly, that the framers of the projected corn laws of 1813 and 1814, have conducted matters with the utmost precipitancy, and directed their progress with the smallest possible share of information that would enable them to open their mouths on the subject.

"In the former instances," says he, "when any material alterations were intended, the proposals were brought forward early in the session, and full time allowed to deliberate on the propositions. In 1773, the Bill, (after proceedings in the committee,) was read the first time, Dec. 15, and was not out of the house till the 2d of April following. In 1791, the Bill was brought in Dec. 16, and it did not pass the house till the 27th of May following. In 1804 the report was printed 14th of May, and the bill was passed 26th of July. But in 1813, when the most extraordinary alteration ever attempted was brought forward, the resolutions were not moved till the 9th of June, when most of the

country gentlemen, as well as those connected with the manufacturing interests, had left town. And in the present session, the question is not even stirred till the month of May."

Nor does this delay in bringing forward the resolutions appear to have been occasioned by inquiry and examination; for the committee appear to have executed their office in rather a perfunctory manner.

"They allege," observes Mr. R. "that they have examined into the laws which *from time to time* have been made for regulating the corn trade; with what attention and accuracy they have done so will be judged of by the obsesrvations I shall have occasion to make."

The right hon. gentleman remarks, that out of one hundred and twenty corn laws, thirty of which were well worthy of notice, the committee have examined into no more than seven, one of which was repealed; that they have completely mistaken the object and effects of an Act, which they praise extravagantly, without knowing that it was condemned and repealed in 1791; and says of their report that it is such, as he believes, the house of commons have never yet acted upon.

"Let me ask gentlemen," he concludes, "if they think they ought to risk such consequences as have been pointed out, on the miserable authority they have before them, full of errors and mistakes, and with no other evidence than that of two or three gentlemen, whose means of information are confined to the agriculture of Ireland."

We have proposed that encouragement should be given to agriculture, not by raising the protecting price higher than 63s. its present amount, as we should thereby completely shut our markets against foreigners, and prevent the production on their part of any corn for our use in bad years, but by bounties on exportation, by permission to the distilleries and starch-works to use grain, and by every other means whereby the consumption would be increased. Such an arrangement would indemnify, to a considerable extent, the loss arising from foreign competition; and it would secure a great surplus produce to meet the necessities of an unproductive year. A little relief might be granted too by removing the *direct* taxes upon the cultivation of land, such as that upon husbandry horses, and by transferring a part of the public burdens to arable fields laid down for pasture. We would, in short, use all possible endeavours to promote the welfare of the British farmer, but by no means raise the importation price of corn to the high standard proposed in parliament, as we should thereby materially injure

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our commerce and manufactures, and deprive ourselves of all hope of relief from abroad in the event of a bad year at home.

It has been maintained by the advocates of the corn laws, that by raising grain sufficient for our own use, we shall have the prices at once moderate and steady. But this is an argument, which as Mr. Malthus observes, is obviously untenable, as, in our actual situation it is only by keeping the price of corn up, considerably above the average of the rest of Europe, that we can possibly be made to grow our own consumption. Were the Bill to operate by a bounty upon exportation, supposing such a bounty to be practicable or expedient in our present situation, it would certainly have the effect of securing a plentiful supply at home, and perhaps too, of lowering the prices of corn. But restrictions, or what, in our case, according to the proposed regulations, would be a complete prohibition upon importation, cannot have this tendency; for their obvious and avowed effect would be to stint the supply of the market, and thus to raise the prices to an exorbitant height. In fact, prohibitory laws on importation will never create a surplus produce, because the farmer would rather carry to market fifteen quarters at 90s. than twenty at 70s. and the monopoly of the home market, as it will almost always secure to him a ready demand, so will it secure for him in ordinary years a price bordering on the maximum. We say in *ordinary* years, for in a very plentiful season, prices would necessarily fall, and from the high average price of our grain, no relief to the grower could be expected from exportation. It cannot however be denied that the markets would be more steady than at present; but this advantage would be similar to that of having our variable climate exchanged for one of which the constant temperature should be ten degrees below the freezing point.

We have hitherto said nothing on the favourite topic of *humanity*, which is so constantly resorted to by almost every speaker, in public or in private, against the projected corn laws; for we wished to examine into the subject on the general principles of political wisdom, and to pronounce on its effects without any reference to popular feeling. It is not to be inferred from this, however, that we do not agree most cordially with Mr. Rose, that, if the Bill were carried, the manufacturing and labouring classes would be reduced to the greatest straits.

"The former," he remarks, "have in most instances been partially, at least, indemnified by an addition to their wages, or in some other way; but the others have not, and indeed, could not have been, to any great extent. These descriptions of people have borne the pressure of the war with a degree of patience that cannot be too highly commended; ought we then, as soon as we

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are blessed with a plentiful season, to turn short upon them, and adopt a measure which is to render it certain, as far as the interposition of the legislature can be effectual, that the price of bread shall permanently be above double what it was before the unexampled miseries of the late war were inflicted upon us?"

But it is not the manufacturing and labouring classes alone who must suffer severely from a fixed rise, to such an amount as is proposed, in the necessaries of life: the money annuitant in every rank, the landholder excepted, will be considerably reduced as to the means of his subsistence, and the scale of his influence in society, and he will have moreover to submit to the additional burden of relieving the increased wants of the poor under the new system of things. Indeed, considering the great risk that poor rates, and other outgoings from land, would be considerably augmented, and that the price of labour would in the course of time equalize itself to that of corn, the advantages accruing to the farmer and landlord from the proposed regulations in the corn-trade, would not be such as to justify any measure so pregnant with hazard to almost every other order of the population. In 1803, the sum raised by poor-rates was £5,348,000, which is double that raised in 1783, and more than triple the amount for 1776; and it may be predicted, that the yearly assessment for the maintenance of the poor would be greatly increased by raising at present the importation price of corn. For a series of years before 1794, the quartern wheaten loaf fluctuated from six-pence to seven pence halfpenny, whereas, during the twenty years since that date, it has averaged greatly above a shilling, and, in seasons of scarcity, it has bordered upon two shillings. According to the importation price, which has been proposed in parliament, it would rarely be under one shilling and two-pence, a rise for which there is no compensation provided in the melioration of the manufacturer's wages, and a very inadequate compensation in those of the labourer. High prices of corn are avowedly the object of the corn laws, which have been under the consideration of the legislature these two sessions of parliament; and the attempt to reconcile the views of the grower and the consumer, relative to dear wheat and cheap bread, can, as Mr. Rose justly observes, hardly mislead any one, notwithstanding the very ingenious arguments which are employed for that purpose.

It is much easier, however, to perceive difficulties, and to start objections on this very interesting and involved subject, than to point out the path which might be pursued with advantage or even with safety. Our circumstances are so peculiar, that the maxims of former times are not competent to guide us, and the views of former legislators do not apply to the

exigencies which our rulers are called upon to meet. In the days of Charles II. and of William and Mary, the growing price of corn was not higher in this country than in the rest of Europe, and it was consequently the best policy that could be adopted, to turn the capital of the nation to the cultivation of land, and to raise an independent supply of grain. But now, every thing is changed: rent and labour here are more than double the price that they bear on the continent, and it is, of consequence, quite impossible for the British farmer to bring his produce to market at less than double the money-price at which the same kind of produce can be sold abroad. To encourage agriculture in such circumstances, would not only contribute to increase the difference in the value of money between this country and our continental neighbours, which is already too great, but would also force, unnaturally, a portion of national capital into the improvement of bad land, and thus render the food of our people artificially dearer, and at the same time less profitable to the grower than it is at present.

" If we were to attempt," says Mr. Malthus, " to pursue the same system, (that of 1663,) in a very different state of the country, by raising the importation prices, and the bounty in proportion to the fall in the value of money, the effects of the measure might bear very little resemblance to those which took place before. Since 1740, Great Britain has added four millions and a half to her population, and with the addition of Ireland probably eight millions, a greater proportion, I believe, than any other country in Europe; and from the structure of our society, and the great increase of the middle classes, the demands for the products of pasture have probably been augmented in a still greater proportion."

To attempt, in such circumstances, to raise a surplus quantity of corn, and particularly when the granaries of the world are again thrown open to us at moderate prices, would, it appears to us, be both ridiculous, and hurtful to our general interests as a commercial people. Money has begun, from the fall in the price of bullion, to return again to its real value, and matters at large verge rapidly towards what may be called the peace establishment; the landholder must therefore submit to a reduction of rent, and the labourer, perhaps, to a reduction in his wages, and, if the war taxes be discontinued, our skill and capital will bear us up under the pressure of whatever competition there may happen to spring out of the new state of European liberty and industry.

We conclude this article by recapitulating, under a few general heads, the arguments which have been employed, and the facts which deserve the principal share of our attention, relative to the projected alterations in the corn trade.

1st. Trade

1st. Trade in corn, like every other trade, is affected by legislative interference in the shape of bounties and restrictions; and a rise in the money-price of grain is an actual encouragement to the landlord and farmer, as it secures to them, for many years, very advantageous terms in the purchase of labour and home-made commodities.

2dly. The corn trade is such, that legislative interference is frequently necessary; on which account it cannot be, with safety, resigned over to the principles of a free trade in any country, and still less in this country, where the growing-price is so much higher than in any of the continental nations, that freedom of importation would speedily ruin our agriculture.

3dly. We do not however conceive it to be either just or politic to regulate the importation prices at the end of a war upon the standard of the market during that war, and more particularly when it happens, as it has happened in the warfare which has just been brought to a close, that the difficulties were of an unprecedented and unnatural kind, and such, of course, as are not likely to return. The system, upon which we have been compelled to act these twenty years, was excessively strained, and calculated only for the state of non-intercourse and monopoly which was forced upon us by the late ruler of France, and is consequently very unfit to be made the basis of legislation to regulate the corn-trade in times of peaceful commerce.

4thly. The money-price of our goods, and of every article of consumption, is already too high to enable us to carry on an equal or advantageous trade with the other nations of Europe; on which account it would be unwise to pass prohibitory laws on importation, as we should thereby increase this evil, and ultimately injure our commerce and manufactures.

5thly. Our agriculture is in a sufficiently thriving state, nearly keeping pace with the population of the country; rents are double what they were in 1792, when our straits commenced; and it is strikingly obvious, that it could not be further encouraged, without inflicting a serious injury upon every other branch of national industry. Besides, it is very evident that we cannot again become an exporting country, without the most profuse bounties on exportation, and the severest restrictions on importation; which sacrifices would entail the additional one of forcing a part of the public capital into a channel into which it would not be directed by the ordinary principles of trade.

Above all other considerations, we would impress the necessity of minute and careful inquiry into the state of the country, and the probable effects of further legislation on the corn trade; and be it remembered, that the relations in which we stand

stand at present to the rest of Europe, in respect of taxes and consequent depreciation of money, are very different from those of the several eras which are usually referred to by the advocates of the corn bill. We congratulate the nation upon the delay which has been obtained; and we are confident that this great question will be discussed, (if it be again brought forward,) with that wisdom and deliberation which characterize both houses of parliament.

ART. III. *A Practical Exposition of the Proceedings and Tendency of the British and Foreign Bible Society, &c. &c.*

(Concluded from p. 21.)

THE documents which the editor has brought together in the Appendix, appear to us to have changed entirely the nature of the question between the advocates and the opponents of the Bible Society. The latter are no longer obliged to draw their conclusions from the admissions of unwary panegyrists, or to speculate upon the possible effects of a plan as yet new and untried; nor can the former any longer appeal to the professed aim, and recorded proceedings of the Society, for proof of its claim to confidence and support.

The whole system of the Society is here laid before the public; the real character of its proceedings is traced through all their ramifications; and its hostility to the vital interests of true religion is no longer a matter of conjecture, but of fact.

> Apparent diræ facies inimicaque Trojæ
> Numina.————VIRG.

We have now a *practical exposition* of the mode, in which this new holy cause is to be promoted, wherever it meets with opposition; we have a complete exposure of all the devices by which high and low, rich and poor, are inveigled into the confederacy; and positive proof of the value which it attaches to the fundamental articles of the Christian faith, in the readiness it avows to hold out the right hand of fellowship to Jews, Turks, Infidels, and Heretics.

It is this, which the friends of the Society have so long challenged its adversaries to produce; which those, who wished to warn the defenders of the Established Church against the attack they clearly foresaw, have long been anxiously expecting; and which the hesitating contributor to the funds of an association, of which such evil was predicted, has demanded as a ground for withholding his support. To all then, but those whose machinations are thus, as we trust prematurely, exposed, the developement must be interesting and useful. To the latter it must be expected to give offence; but feeling with the editor, that the main-

maintenance of that tolerant ascendancy, which the pure and reformed part of Christ's holy Catholic Church established in these kingdoms has so long enjoyed, is a paramount duty, we shall not flinch from our share in the performance of it; but shall take advantage of his useful labours to unravel the art and mystery, which has secured to this Society a success so unprecedented; a success, to which it has presumptuously appealed as a proof of the Divine favour and support; and which has at last so far infatuated its counsels, as to render the confident boldness with which its pretensions have been advanced, the instrument of its detection.

The Auxiliary Societies are first noticed in the Report of the Parent Institution for the year 1809. The first was established at Reading, a kindly soil, as it appears; well suited to the growth of that seed, which the enemy is diligent in sowing *, and doubtless not chosen for the primary developement of this important part of the system, without good reasons.

The advantages which must arise to the Parent Institution from multiplying these affiliating bodies were soon foreseen, and accurately estimated; and a code of laws was digested for their government, that they might be established upon an uniform plan in every part of the kingdom †, and that every member of the Society might be speedily acquainted with the terms, on which the Parent would adopt children; and the approved method of turning their exertions to the profit of the daily increasing family. The avowed intention of this material extension of the original plan of the Society, was "to give strength and permanency to the Parent Institution," by increasing its funds; "and to investigate and supply the local wants of the poor." Vide P. 150.

Of these two objects, it will appear, that the second is not considered of equal importance with the first; that the framers of Auxiliary Societies are more assiduous in promoting their formation, and in swelling the list of subscribers, by awakening representations of the spiritual wants of the poor, and of the facilities for discovering and relieving them, which such Institutions must afford; than in so employing their influence and their funds when thus placed under their direction ‡.

The increase, however, of the pecuniary resources of the Society, certainly holds a distinguished rank among the real objects of all its exertions: and the provision, which we believe to be

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* Mr. Ford, a celebrated divine, in an Assize Sermon preached in this town, Feb. 28, 1663, declares that "he was verily persuaded (if Augustine's and Epiphanius's catalogue of heresies were lost, and all ancient and modern records of that kind) yet it would be no hard matter to restore them, with considerable enlargements, from that place." *Reviewer.*

† *See p.* 24, note k. ‡ See p. 318, and the note.

invariably

invariably inserted in the resolutions of every Auxiliary Society, that the whole of the subscriptions and donations received by it, after deducting incidental expences, shall be remitted to the Parent Institution, in consideration of the advantages held out to them by it, proves that its managers are well aware of the value of money. The advantages thus held out are, "that the committee of such Society shall be entitled to receive gratuitously* a supply of Bibles and Testaments, estimated at prime cost, to the amount of half the entire sum remitted by them to the Parent Institution within the year;" and the granting to members of Auxiliary Societies, "the privilege of purchasing from the depository of such Auxiliary Societies, Bibles and Testaments on the same conditions as the members of the Parent Institution." P. 307.

It is clear, from this statement, that the accumulation of money for the purposes of the Parent Society is a much stronger motive for the formation of Auxiliary Establishments, than any feeling for the local wants of the poor.

A very careful induction of particulars has enabled the editor of the volume before us to prove satisfactorily, that the Hackney Auxiliary Society, far from doing all that could be done with the money it collected, did not really do nearly as much as might have been done with the same sum differently applied. He shews that the money "immediately disposable to the purposes of the Institution was 728*l.* 1*s.* 6*d.*" P. 311.

"Here then," says he, "was provision made for an immediate supply of 1432 Bibles of the two sizes which the Committee have distributed, (as the editor, after very laborious enquiry, has seen a single specimen of each) and for a further supply annually of 474 more. The same sums of money would have procured from the Society for Promoting Christian Knowledge 2306 Bibles of the same size, type, and paper immediately, and an annual supply of 808; i. e. an excess of 874 in the first instance, and of 334 annually, above what its rival Institution holds forth to the 'Auxiliary

* The language of the Bible Society seems peculiar to itself. May we be permitted to ask, how those Bibles can be said to have been *gratuitously* received, for which a price, carrying a profit to the Bible Society of 50 per cent. has actually been *previously* paid by the Committee receiving them? So much for the boasted privileges of Auxiliary Societies. The individuals composing them have a similar privilege with the members of the Parent Institution; that is, they may, for a subscription of one guinea per annum, purchase Bibles and Testaments, at the Society's prices, to the amount of five guineas annually. But it is to be observed, that, by a mere stroke of the pen, without apology, the Society has not long since raised its price 20 per cent. upon its members, without any additional charge having been made for the Bibles by the universities *where they are printed.* *Reviewer.*

Societies

Societies as the greatest possible encouragement' to throw into the common stock the whole of their funds. It grants, moreover, to every individual member the privilege of purchasing at its reduced prices, not merely to the amount of five guineas, to which the Bible Society privilege is restricted, but without any limitation. Who can read this statement without admiring the confidence with which the Bible Society presumes upon the credulity of the country? It demands half of every auxiliary collection, as the consideration for furnishing it with Bibles at *cost prices*, and this it calls *an advantageous proposal*, nay, *the greatest possible encouragement!* The booksellers' trade profits are 25 per cent. the Bible Society's exactly double!" P. 312, and note a.

After thus shewing what might have been done with the money thus raised, the editor proceeds to enquire into the probable extent of those local wants of the poor, which this money was professedly solicited for the purpose of supplying; and he then states what really was done, towards relieving them. After a very detailed, and apparently accurate estimate of the number of persons in the districts who wanted, and could use the gifts of the Bible Society, the editor has the following remarks, which we may leave to the judgment of our readers.

"It should seem then that this new apostolate, from whatever sources derived, had obtained, as the fruit of their exertions, their whole heart's desire. Money was confided to their disposal, to be divided in equal portions between the Bible Society's British and Foreign concerns; and with respect to the former of these portions in ample sufficiency, to enable them to complete their investigation, with the comfortable assurance, that however 'deplorable the lack might be,' they had the means in hand of supplying it, and would have a surplus in store of 327 Bibles, to be annually replenished by 474 more, to meet growing necessities as they might arise; nay, were those cases which had most tenderly touched their sensibilities as general as their representation had set forth, in which 'the earnestness of desire on the part of the poor to enjoy *the privilege* of reading the Scriptures, was manifested by declarations of willingness, notwithstanding their extreme poverty, to contribute their humble pittance towards procuring Bibles for themselves and families,' they were furnished with resources for making an individual distribution, and might at once have carried into full effect the specious pretext of their Institution, and have dispersed Bibles through the parish to the amount of the persons represented in their own statement to be in want.

"Six months however were suffered to elapse before any tidings of the distribution of Bibles were heard*, or any further steps taken to complete the investigation of deficiency." P. 317.

During

* "A single exception to the above statement has recently come *to the editor's knowledge*, in the case of one member of the Auxiliary

During this time, however, it is not to be supposed that the Auxiliary Committee was wholly inactive. It was assiduously, though secretly employed; and at length the farther developement of the Society's devices sufficiently proved the nature of these secret operations. In this interval the plan of a new levy had been organized, by which the lower orders were to be assessed towards the objects of the confederation: the whole district was subdivided into four subordinate associations; and committees were formed for each, composed of persons in that class of society more immediately connected with the poor; who were to be as assiduous in levying the weekly penny assessment upon such of their indigent brethren as they could inveigle into the confederation; as the Committee of the Auxiliary Society had already been in extorting contributions from the rich. It seems that, notwithstanding the specious pretences, under which the higher classes had been called upon to subscribe, and the awakening appeals which had been made to their feelings and their consciences, on behalf of "their poor benighted brethren;" who were represented as sitting "in darkness and in the shadow of death," at the same time that they were "earnestly desirous of enjoying the privilege of reading the Scriptures." Vide Address on the proposed Formation, &c. App. No. 6. One great object of these subordinate associations was to make the poor supply themselves with Bibles. Vide 7th Resolution, p. 326.

This was part of the code of one of the first associations of this kind, which was formed in 1812: it does not differ materially from that of a subdivision of the Hackney district, except in the important improvement of obliging it to communicate with the Parent Institution through the Auxiliary Committee, and remit the surplus of its funds through the same channel*. Vide p. 353.

The machine thus framed for the avowed purpose of supplying the poor of two parishes, and of parts of one or two others, with Bibles, is, in magnitude and power, so out of all proportion to its professed object, that it is impossible to suppose its operations were to be thus limited.

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liary Committee, a respectable churchman, who distributed among his neighbours, in a remote corner of the parish, Bibles and Testaments to the number of about fifteen of each, as soon as he obtained them; but all the editor's enquiries, and they have been numerous, among persons having continual intercourse with the poor, confirm what he has above alledged, without any other exception. He does not mean to say that there are no exceptions, but that, having used every means possible to discover them, he has failed of success."

* "The outline of this financial regulation," says the editor in a note appended to page 353, "is derived from the United Irishmen,

"The summary of the Committees thus constituted," says the editor, (vide note o, p. 357) "and of their several meetings throughout the year, is as follows. The executive body, including the Auxiliary Committee, its four dependencies, and their respective officers, form a corps of 130 resident members, who are to assemble at five general meetings, when the whole of their constituents are invited to attend, and at 60 Committee Meetings; and this *immense incorporation*, and these *numerous sittings*, are *professedly* for no other purpose than to *supply the poor* of *this district with Bibles* *!!! A spirit of deep sleep indeed, must have fallen upon the nation, if it cannot see through such a glaring deception as this; if it cannot awaken itself to the immense accession of strength which any party must acquire by being so constantly embodied: or can remain insensible to the existence of designs beyond those obtruded upon public view, when the means are so out of all proportion excessive to what can possibly be employed in the execution of what is professedly undertaken. See Professor Marsh's Reply to the Dean of Carlisle's Strictures, p. 136."

Our readers will form their own judgment respecting the probable nature of these unacknowledged designs. It will be our object to proceed in an examination of this interesting volume, that we may introduce them to a full knowledge of the power thus obtained, the means employed to acquire it, and the striking similarity existing between these means, and those resorted to by

men, whose penny taxes were transmitted through regular gradations to the high superiors." We shall have other instances of similarity between these two Societies to remark.

* The following muster-rolls of the Society's levies amongst the lower orders in other districts are furnished in the report of the present year.

"The Auxiliary Society of Southwark, with its *twelve* associations, comprise a body of more than *six hundred and fifty active agents* in the Bible cause. When you reflect that one hundred and twenty-eight of these are annually succeeded by new members, and consider the influence which each individual possesses within his immediate sphere, the constantly encreasing *moral effect* will appear prodigious, and in its ultimate results incalculable."—Extract from 2d Report of Southwark Auxiliary Society, published in 10th Annual Report of Bible Society, p. 137.

"The number of Bible Associations which have been matured and rendered efficient within a portion of this district, (the Tindale Ward Auxiliary Bible Society) containing 6255 families, in all 29,605 souls, (according to the population return of 1811) is twenty-four. In these Associations there are 2076 members; and they subscribe at the rate of 28*l.* 18*s.* 6*d.* weekly, which, if continued until the end of the year from their formation, will make 1503*l.* 13*s.* 4*d.*; in donations 80*l.* 14*s.* 10*d.*; annual subscribers 18*l.* 19*s.*; altogether 1602*l.* 17*s.* 2*d.*"—Extract from 1st Annual Report of Tindale Ward Auxiliary Bible Society, published in 10th *Annual Report* of Bible Society, p. 139.

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bodies and associations, whose *avowed object* was the overthrow of the Constitution both in Church and State. They will then be enabled to determine for themselves this very important question, which seems to arise naturally out of the subject: Shall a Society, possessing the power of seriously injuring, if not of destroying the Established Church of these kingdoms; and having arrived at it by a close imitation of those confederations, which have already so employed it, be permitted to add strength to strength until nothing can oppose it?

We proceed then first to shew the extent of the power, which the uninterrupted pursuance of its present measures must shortly vest in this ambiguous Society.

This power we shall be able to estimate properly when we consider, that, by the formation of these Auxiliary and Subordinate Societies, the Parent obtains first, an enormous increase of influence and of funds; secondly, an accurate record of all its friends throughout the kingdom; and of all those, who, to their general approbation of its plan and proceedings, join ability and inclination to labour, either privately or publicly, in its service. The increase of influence, which an Institution must acquire from having its committees thus dispersed through the kingdom, ready to enregister its edicts, to promote its objects, to blazon its merits, and resist its adversaries, is too evident to need elucidation. But the methods adopted for forming these bodies adds much to it. The activity of the agents is first excited in a personal canvass; and until the sentiments of every person of note in the district, and the patronage of some at least secured, nothing but obscure intimations of the intended effort to enlighten it are suffered to transpire. During this canvass no man of rank or influence is suffered to remain neutral; the Society calls upon him to be for it, or against it; and the whole machinery of allurement, deception, and intimidation is brought forward, to seduce the ambitious, to entrap the unwary, and to overawe the timid.

"What," says the editor, "is the course of proceeding constantly pursued when the formation of a new Auxiliary Society is in agitation? In the first place, to set about securing the names of every person of consideration, either from his rank or property, within the district; and to obtain this object, the most injurious, and I might add the most unjustifiable, expedients are resorted to. If, in the conception of the canvassers, the person to be gained is indisposed to afford pecuniary support, he is given to understand that his money is not wanted, and that he may become very instrumental in serving God by that which will cost him nothing *. If

* "In the 8th Report of the British and Foreign Bible Society, there are above twenty vice-presidents of Auxiliary Societies, whose names do not appear in their respective subscription lists, nor in the general subscription list of the Society."

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he is a man of retired habits, or full of occupation in his own concerns, the intimation is, that no attendance will be required, and that he may contribute very considerably towards spreading the gospel, without making the irksome sacrifice of personal exertion *; if popularity is his ruling passion, the political ascendancy of the Society is enlarged upon, and it is demonstrated to him that its influence can turn the tide of public opinion either in his favour, or against him: in short, a complete political index is formed of all the nobility, magistracy, and gentry of the proposed district; their characters are studied, the avenues to their hearts explored; they are personally solicited with an importunity which will scarcely accept a denial, and by persons gained over from their connections, and selected to be sent as suitors to them, as being those they least know how to refuse. In some instances where corporate bodies are to be gained, the members are canvassed separately, and by a convenient adoption of a rhetorical prolepsis are each assured of his brethren's concurrence, and thus one by one the whole fraternity is gained †. And there are instances, when it has been deemed important to secure the countenance of a particular individual, and it has been known that all solicitation would be vain, of possession being taken of him, without asking his consent; and of the advantage of his sanction being thus secured at the first appeal to public feeling in behalf of the design, without giving him the opportunity of protesting against it." Vide p. 90, note n.

The mode of compelling the poor to come in is equally efficacious. For this purpose, when a Bible Association is to be formed, then the members of the Auxiliary Committee, assuming the shape of new provisional committees, issue forth citations to the tradesmen of the district, (or parish, as in the case of Hackney) to attend them; and serve upon the poor individually at their own houses, addresses powerfully delusive, together with an inquisitorial paper; the last question of which intimates, that a General Meeting is about to be held for the subdivision in which it is distributed, and requires an answer from them in writing, whether or no they will attend it. Vide p. 322.

" On the evening appointed (generally of a Monday, when the earnings of the preceding week have just been received, and which

* " The editor has seen a letter from a person of great consideration in the Bible Society, and most zealously active in promoting its extension, to a peer, whom it was of great importance to procure, conceived in terms very similar to the above."

† " The editor has an authentic document in his possession of a recent detection and discomfiture of this device by some of the magistracy of the county."

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is therefore made a day of idleness by many of the poor *) the same course of proceeding is adopted as that systematically arranged, and proved by extensive experience to be so successful at the General Meetings of the superior departments of the Institution. A sort of stage is erected, and a detachment of orators attend, whose parts have all been previously arranged, and the several motions to pass the resolutions, to appoint a president, treasurer, secretaries, committee, &c. are made the occasion of enthusiastic declamation, representing the object of the Society as one intimately connected with the eternal interests of the poor, and as so effectual in its operation, that it will place in perfect security this important concern." P. 323.

Some interesting additional information is afforded us respecting the measures adopted to secure the efficient formation of these Bible Associations, in a paper inserted in the Appendix of Documents, No. 4, and attributed by the editor to Mr. Dealtry.

"It may be proper to observe," says the writer, "that while the committees of such associations are formed from the contributors themselves, yet *the stimulus must be afforded by others.* On the formation of an Auxiliary or Branch Society, *the members of the committee* (under the designation of sub-committees) should select certain districts for their own more immediate exertions, and endeavour to *awaken the attention* of *the inferior classes* to the importance of rendering whatever aid they can afford. It would be expedient to appoint a *numerous* committee for each association, in order that a *greater interest* may be excited, and that the wants of the poor may be more accurately known. Certain members of the Auxiliary or Branch Committees should also be appointed frequently to sit with the Committees of Bible Associations. A proper direction will thus be given to their efforts; a similarity of system will be maintained; and the Parent Society, with all its auxiliaries and dependencies, will thus present a perfect whole, corresponding in plan, and united in harmony †, &c." P. 407.

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* "In this parish, the two last meetings have been an exception to this political arrangement, Wednesday having been in both instances the day appointed; but Monday is in general the day throughout London and its vicinity. In the country, the afternoons of market-days have been made choice of obviously upon the same principle."

† "The machinery recommended to the adoption of the poor, or rather to the country agents of the Society, in this passage, and which has been accurately copied in the constitution of all Bible Associations, is a republication of the system of the United Irishmen, with merely literal variations." Vide note by editor.

It appears then, that when the Auxiliary system is complete, the Society will have obtained an accurate record of the sentiments held by almost every person in the kingdom respecting itself. From the lists of its committees, it may select officers of every rank for the new spiritual army it seems to be arraying; and in the Bible Associations it will find individuals enough to fill its ranks. Every member of these Associations, long taught to look upon himself and his fraternity as the only real friends of religion; instructed to consider them as instruments chosen by God, their cause as that of heaven, and their opponents as leagued against the progress of light and knowledge; will easily be persuaded, that by persecuting and destroying them, they are fighting the Lord's battles, and acting as faithful soldiers of Jesus Christ.

It must no longer be said that these are the dreams of mere visionary alarmists; we have not only evidence of the most persevering efforts on the part of the Society to obtain a degree of power, incompatible with the real welfare of the Established Church; but we have also abundant proof, from the speeches of the great supporters of the Society, and the addresses of its auxiliary and subordinate committees, that continual pains are taken to impress these hostile sentiments on the minds of its members. The language addressed to the higher classes is more guarded than that employed to stimulate the feelings, and intoxicate the senses of the poor; but it is marked plainly enough by the same spirit: it claims for the confederation a complete monopoly of illumination, respectability, and zeal for religion; and identifies the cause of the Bible Society with that of Christianity itself. Thus Mr. Freshfield scruples not to tell the editor, that unless the Auxiliary Society at Hackney was formed, the district would be left "an exception in the midst of an enlightened and respectable neighbourhood," p. 24; and that if he (Mr. F.) did not assist to the utmost in its formation, he should subject himself "to the awful consequence of being ashamed of the name of Christ," p. 6. At the Henley Meeting, Mr. Cunningham, a strenuous supporter of the Society, did not scruple to insinuate, that

"'*The honour and interest* of the University of Oxford' were at stake, unless an Auxiliary Bible Society was formed there, and that its refusal to sanction such an Institution would be an act which he could 'hardly refrain from considering as a proof that its *sight was impaired or extinguished.*'" P. 110, note.

In the Address of the Provisional Committee to the Hackney district, we find the following passages.

"This

" This is the sacred cause to which your attention is solicited; and by contributing towards it your exertions, or your assistance, in any way, you will have the satisfaction of knowing, that you have been engaged in furthering a work, which has for its end the present and eternal welfare of all the families of the earth." P. 152.

And again,

" The example of the city of London, and of the neighbouring districts, it is earnestly hoped, the inhabitants of Hackney and its vicinity, will not be backward in following; proving, on the present occasion, their regard to that cause, for which the martyrs of the primitive ages, the fathers of the Established Church, and the reformers in various parts of the world, *laid down their lives.* The universal circulation of the Scriptures was *their* grand and favourite object." P. 153.

It is to little purpose that the sophistry and fallacies, with which such appeals are fraught, have been, from time to time, detected and exposed: those who are under the influence of the poison, can seldom be persuaded to try the effect of the antidote. The powerful incantations of the Society soon render them unwilling to shake off their influence; they are taught, that to desert " this sacred cause" is to shew that they are neither friends to religion, to their country, to good order, or to the comfort of the poorer classes; and how can they bear to be esteemed and represented as enemies to such things, and such objects!

As we descend in the scale of the Society, the system becomes more coarse. The delusions which are practised upon those, to whom the eloquence of Bible Associations is addressed, are more gross and palpable indeed to us, but not on that account the less suited to operate upon the minds, for which they are contrived.

It is here perhaps that we are to look for the most striking specimens of the real character and spirit of the Society, because here its writers, no longer afraid of reply or confutation, speak without reserve. They know that they are upon ground to which their opponents will scarcely condescend to follow them; where, even if they did, sound reasoning and cogent argument would possess little influence, when weighed against the stimulating appeals to popular feeling, which long practice has enabled them so effectually to employ. Here particularly we shall find abundant instances of that gross perversion of the language of Scripture, with which the Society has been so frequently charged; a perversion first employed by the Puritans, to reconcile their infatuated countrymen to the ruin of their church and nation; and

now used to render them the blind and willing instruments of an association, whose real objects they can neither see nor understand. For a full exemplification of the language of these addresses to the lower orders, we must refer our readers to the volume itself: they will there find evidence enough to bear us out in all that we have asserted; and when they have read with attention the different appeals to the poor circulated in the Hackney and Newington district, and compared them with those inserted in the Appendix of Documents, we think that they will allow the following remarks of the editor to be worthy their serious consideration. He tells us that he has brought these papers together,

"That those concerned in the preservation of the peace of the country may be apprized of the work which is going on; that they may see that a new holy cause is at this time creating, precisely the counterpart of that which once plunged the country into civil war, and deluged it with the best blood of its inhabitants; that they may be satisfied that the spells ministered to the poor, to excite an enthusiasm amongst them in prosecution of it, are not *casual* and *local*, but *systematic* and *universal*; that they may judge for themselves what, in the ordinary course of human events, the catastrophe must be, unless means be promptly taken to arrest the frenzy in its progress, and to break the power of the incantation; and lastly, that they may consider, whilst something more profitable than self-reproach may result from the consideration, that the lower orders, if subjected to the operations of sophistry, which they have not the ability to unravel, will be much less chargeable with guilt, on account of the outrages which, under its impulse, they may commit, than those, who, having the guardianship over them, have not interposed to protect them from the delusion." P. 336, note k.

It has been before observed, that the increase of its funds forms a prominent object of the Society; and that its auxiliary and subordinate establishments mainly contribute to promote it. The pecuniary resources, which it derives from the Auxiliary Societies, have been already remarked upon; but our readers may not be aware of the anxiety, with which it regards the contributions of the poor; or of the sums which it expects to draw from them, by the aid of Bible Associations. To recommend the weekly penny subscription seems to be the great aim of every address, which has been published by these bodies, and of every speech, which has been spoken at their meetings: for this purpose, every argument, which the ingenuity of the most practised mendicant could suggest, has been exhausted:

"To the persuading the poor to part with their pence the whole force of the different speakers (at the Hackney Bible Associations) was directed, and it must be admitted that their proficiency in th popul

popular department of oratory, affecting examples, marvellous analogies, correctives to diffidence, appeals to pride, to compassion, and to unregulated religious feeling, have established their reputation as most able missionaries to the multitude, to carry them away in their simplicity withersoever they will." P. 345, note f.

In a long note subjoined to this, the editor has produced abundant evidence in support of his charge; and those who wish to form a correct idea of the delusive character of those appeals, which this Society is in the habit of making to the unsuspecting and credulous poor, will do well to peruse it. The following extract from the method of conducting Bible Associations will shew at once the systematic avidity with which this scheme of extortion is pursued, and the skill with which it is contrived.

"Each member of the committee may associate with himself as many other persons as he conveniently can; some two; others three; and others four or more. Such member of the committee, with his associates, would form a sub-committee: each member of which sub-committee should engage to collect 1*s.* per week, by weekly contributions of one penny or upwards each; or 5*s.* per month, by monthly subscriptions of 1*s.* or upwards each: or if favourably circumstanced, he may collect in both ways, and to a larger extent than here specified." P. 337.

To these directions two different scales are added, for the purpose of shewing "the great accumulation of funds, which will arise from this division of labour;" whence it appears, that every person procuring for the Society 1*s.* per week, and 5*s.* per month, will add 5*l.* 12*s.* per annum to its funds; and that the united exertions of a sub-committee of five will raise 28*l.* per annum.

The effect already produced by these measures may in some degree be conceived, by referring to the statement made at Spitalfields-church by one of the declaimers of the Society, that "the *penny* contribution in the Borough amounted *annually* to 3000*l.*;" (p. 351, note) and the computation made by the Committee of the North-east London Auxiliary Society, that "five millions of working people, (the supposed amount of that class throughout the empire) by subscribing a penny a week each, would raise more than a *million* of *money* in the year." P. 426.

If, from the operations of these Auxiliary and Subordinate Societies, we turn for a moment to their constitution, we shall find it marked not only by those characters which their opponents have regarded as causes for suspicion and alarm, but also framed in a manner which the very warmest advocates of the cause will allow to be dangerous. When Mr. Vansittart asserted, that, by the very constitution of the Bible Society, the church

must have a constant majority in its committees; though the correctness of his inference from the avowed regulations of the Society was not admitted by his antagonists, yet his statement proved at least, that, in his opinion, and in that of the respectable churchmen who had joined the confederation, such a preponderance on the part of the church was necessary for her security. Now then we have proof, that even the appearance of this preponderance is discarded, whenever convenience suggests the improvement.

"The semblance of this guarantee," says the editor, "is all that exists in the Auxiliary Committee, (for the Hackney District) which contains only four persons of this description *. This semblance, however, is preserved; for the seventh Resolution of that Society sets forth, with the accustomed formality, that in conformity with the principles of the Parent Institution, half the committee shall be members of the Established Church. But here the very semblance is laid aside, and in that department of the institution which is the most populous; and accordingly here its committees will be found, in many instances, completely Sectarian †. Of the committees of the four Bible Associations of the Hackney Auxiliary Districts, one, it is believed, is wholly composed of Dissenters, thirty-nine in number: another has one Churchman amongst seventeen of other persuasions: a third two among eleven; and the last five or six among twelve; but here the personal application of the lecturer of Newington was employed; one of the churchmen however has retired in disgust, and others are retiring, convinced that the design in which they had too precipitately embarked, is of a very suspicious complexion." P. 348, note g.

We see then the outline of the system now complete. From the Parent Society in London diverge its various auxiliaries; from the auxiliaries, extend the Bible Associations; and from the Bible Associations, the sub-committees of five, or less, charged with the honourable office of deluding even the lowest and most necessitous of the poor into a weekly contribution, according to their scanty means, towards the support of the Society.

When the plan is fully carried into effect, one of these Auxiliary Establishments, with all its dependencies, will be set up in every district of the kingdom; these districts being regularly surveyed, defined, and mapped; and so constituted as to comprehend, in each of them, two or more parishes, or parts of pa-

* See note m, p. 300. *Reviewer.*

† The Branch Society formed at Dedham, in Essex, the editor is informed, is composed *altogether* of *Dissenters, without a single Churchman.*

rishes;

rishes; that thus, being under the superintendance of no one parochial clergyman, the Society may have a pretence for clearing the whole district of its ecclesiastical heads, if they are inclined to oppose its machinations. As for the superior power of the Bishops in their respective Dioceses, this it seems never to consider; having in no one instance paid the least deference to episcopal authority, unless it was exerted in their favour; then indeed it has always been appealed to as of the greatest consequence. The mean and fawning adulation of the Society towards those prelates, who have been induced by its specious and plausible pretences to give it their support, is well contrasted by the editor, (p. 190, note p.) with the contemptuous insolence which has marked its conduct towards those, who have refused to sanction its proceedings. The language and sentiments of its most valued and tried supporters, as there detailed, must be allowed to be an excellent exposition of the full meaning of that "clearing away of ecclesiastical heads," to be accomplished by this new division of the empire into Auxiliary Districts.

We have seen, that these auxiliary and associated bodies are never established, without the most dangerous and delusive appeals, on their behalf, to the passions: they are delusive, as their object is to persuade the persons to whom they are addressed, that the objects and views of the Society are wholly good; that its operations are, and must be, most extensively beneficial; and that their own religious sincerity will be estimated, nay, even their eternal reward determined, by the support which they give it: they are dangerous, not only to the parties themselves, from their deceit, but to the real welfare of the church, and the personal safety of many of its most zealous members; for they inflame the minds of their hearers against all who will not join the Society, representing them, by misapplied texts of Scripture, as the enemies of God and goodness, and as the great obstacles to the universal diffusion of religious knowledge throughout the world.

It appears, also, that this delusion is sedulously kept alive among the poor, (where perhaps it is most dangerous, as being most likely to lead to practical results) by the constant interference and exertions of the higher orders in the Society: the members of the superior committees being entitled to attend and vote at all the meetings of the inferior Associations. Vide p. 354, and note.

And now we might be justified in asking, whether such a system as this ought to be supported by Churchmen; whether enough had not been already disclosed to prove that the apprehensions of its opponents were not chimerical; that its character is not friendly to the Established Church, its influence not compatible

patible with her safety? But we have yet important matter to bring forward, matter, which will set this question even in a clearer light than it is already placed. The Editor has shewn us the models upon which the Society has framed the powerful system on which it acts: he has traced its similarity to former delusive and injurious combinations, in its object, in its constitution, and in its measures; and we shall endeavour to lay before our readers a brief abstract of the result of his investigation in our next number which will conclude this article.

ART. IV. *The History of Fiction; being a critical Account of the most celebrated Prose Works of Fiction. By John Dunlop.* 3 vols. 1l. 11s. 6d. Longman and Co. 1814.

THERE are probably many who will be of opinion that three volumes, professedly filled with a narrative of the progress and character of fiction, afford some evidence of what is frequently urged against the present age,—that it is an age of reading, but of easy acquiescence in the intellectual entertainment provided, and gifted with little delicacy of discrimination between the profitable and the useless, the rationally instructive, and the purely entertaining. If the table is only plentifully spread, it is of little importance whether the literary food be empty or solid; nutritious or unsubstantial. We have so much respect for the opinion of such of our readers, that it may not be unseasonable to preface our observations on the book before us with a very brief exposition of our reasons for thinking that neither this work, nor most of an apparently unproductive nature, are either unworthy of attention, or incapable of suggesting any new ideas, or useful trains of thought.

In the first place, the time occupied in the perusal of such works is not nearly so great as some are inclined to imagine. A man does not necessarily acquire the character of a superficial reader because he omits much, reads much hastily, much without reflection; only dwelling on such parts of most books which fall under his inspection, as either in their expression or tendency excite his attention, or coincide with his peculiar habits of thought. Most publications contain more or less unprofitable and uninteresting matter; and to plod through the whole desert for the sake of one fertile oasis, is as unnecessary as to reject the whole on account of the sterility of some parts of the prospect.

prospect. A man of tact, if it is allowable to use an expression rendered somewhat ridiculous by the affected use which is frequently made of it, will see at once where he is to fix his attention, and where to relax it; and though he may sometimes overlook a single beauty, which the more minute reader painfully acquires, yet his opportunities of adding to his general fund of knowledge are so indefinitely increased, that his loss and gain bear no assignable proportion. A single example may serve to illustrate our meaning. Steele, and even many of the essays of Addison, may be read by a glance; a page of Johnson or of Berkeley will afford topics of long and attentive meditation, and supply a train of interesting discussion for the mind, when the book which suggested them is closed. There may be nothing better than the eloquence of South, or the reasoning of Barrow, but eloquence and reasoning may at times be unseasonable; neither would the advantage which the mind receives from such strong composition be equally perceptible, if it were never suffered to expand upon lighter, and, under certain limitations, more desultory writing. There are readers who profess to find no amusement in Byron or Scott, while Dryden and Pope are at their command. But surely it is rather a proof of fastidiousness than delicacy, to neglect the good, because it is not the best; of partiality and bigotry, not of fair preference and conviction, to throw aside whatever falls beneath an imaginary test of merit; and to deny it any of the beauties of a master, because it has not all his merit. This appears to us a method of calculation founded on very unfair principles. Every work which sinks a scruple below the highest standard, is not necessarily base metal, and he alone is able to weigh which is of most intrinsic worth who has measured and compared the pretensions of all. Every feature, whether of physical or of intellectual beauty, admits of comparative proportions; and why should that mind, which has showered unlimited incense on the shrine of perfection, refuse to pay a more measured tribute of applause to that lower degree of excellence, which wants something to complete the acknowledged lineaments and finished outline of a model.

It is by no means uncommon to hear a calculation made of the number of hours which the perusal of such and such books would require; during which time such and such things, more useful certainly, or more necessary, might be done. We believe that there may be one in a hundred readers who may use this argument without incurring a suspicion that the hours, which are thus arithmetically subtracted from superfluous literature, are devoted to less profitable or less innocent studies and pursuits. It is not, therefore, to the gifted few that our observations are addressed, but to that crowd who have both leisure, and what is

termed

termed in common language, usually the most expressive, a turn for reading. Let us not be misunderstood in the use of the word leisure. Leisure is neither vacuity of mind, nor absence of occupation. We may have leisure in the midst of business, we may have none in total idleness. It may depend on inclination or resolution; if it does not offer, it does not conceal itself; if it must be sought, it may generally be found. Many men have no leisure for reading while they have any thing else which they can possibly do. Many, actively employed in life, have abundant leisure during the intermissions of business, or in those occasional minutes which so few seize upon and know how to appreciate. An active mind is aware that its time is nearly as unlimited as its objects of research; and frequently astonishes those who have inferior powers of application, fewer habits of method, or less necessity for husbanding their hours, by the multifarious pursuits which may be followed at once with equal energy and advantage.

It must not be imagined, that while we are advocates for general reading, we are defending the cause either of superficial knowledge, or desultory habits. It is neither necessary to scour the plain with Camilla, nor to plod over it with melancholy steps and slow, like the traveller who feels that he is leaving that for which he can find no compensatory pleasures in the scenes before him. To be a general reader, it is only necessary to have some portion of quickness of discernment, in order to judge where it is advantageous to pass on rapidly, where to pause for reflection; and some talent for arrangement, that information, however acquired, may not lie loose in the mind, or in the common-place book; inefficient and useless, because it can never be produced at the right time, or in the proper manner. Gifted moderately with these two qualifications, a man may read every thing with profit; without them, nothing.

Having made this confession of our sentiments, in deference to those who may be inclined to condemn, at first sight, a history of fiction, and the works of which it professes to give some account, we hasten to give some outline of Mr. Dunlop's plan, and the manner of its execution. His object, in his own words, is to afford a delineation "of the origin and progress of Fiction, of the various forms which it has successively assumed, and the different authors by whom it has been most successfully cultivated and promoted." It will immediately be seen that views of some detached parts of fictitious composition were not wanting; but the chief merit of the plan arises from the means which it affords of comprehending, by one rapid glance, the progressive advance of this branch of literature, from the earliest Greek romances to the novels of the present day;—remarking, as the eye passes

passes over this general map, the change of manners, of feeling, of philosophy, of religion, which individually or collectively have contributed to the gradual alterations observable in the course of the detail. It will be obvious that such a developement of the transmission of fable from one age and country to another, affords no imperfect means of tracing the progress of the human mind; an enquiry in itself interesting and valuable; but neither so valuable, nor so interesting, nor so comprehensive, as that acquaintance with the habits of thinking and manners of living of progressive ages, which, as is well remarked, is chiefly discoverable in the fictions of the respective periods.

"By contemplating the fables of a people, we have a successive delineation of their prevalent modes of thinking, a picture of their feelings, and tastes, and habits. In this respect, prose fiction appears to possess advantages considerably superior either to history or poetry. In history there is too little individuality; in poetry too much effort, to permit the poet and the historian to pourtray the manners living as they rise. History treats of man, as it were, in the mass, and the individuals whom it paints are regarded merely, or principally, in a public light, without taking into consideration their private feelings, tastes, or habits. Poetry is in general capable of too little detail, while its paintings, at the same time, are usually too much forced and exaggerated. But in fiction we can discriminate without impropriety, and enter into detail without meanness." Vol. I. Introd. ix.

It does not appear that the importance thus attached to narratives of imaginary persons or things is overrated, and they will be least disposed to think it so, who recollect the ferment excited by a novel supposed to contain a picture of fashionable life, or a tale which conveyed, in the attractive form of a history of natural events, opinions which were least expected to be promulgated in the disguise of a narrative. The Nouvelle Heloise, Caleb Williams, and Cœlebs, will not be useless documents in the hands of some future historian of our own age.

A few words must be said on the morality inculcated by works of imagination. The author of the volumes before us justly thinks that what we are called on to do and suffer, will be better taught by example than by abstract propositions and dry discussion; but perhaps attributes too much power to the novelist, if he conceives that virtue can be effectually promoted, or vice successfully checked, by the influence of a fictitious narrative. The death of Lovelace, though strikingly just, is little calculated to afford an admonishing lesson against the triumphs of his life. It appears to us, that in estimating the value of works of fiction, as a means of conveying lessons of instruction, too little distinction is made between morality and religion. The duty of chastity

chastity may be enforced by Pamela, or that of patience by Self-control, but it would be idle to expect to meet, in productions of this nature, with any of the higher practical truths, which alone have influence on the heart, and regulate our lives. Nor, were the case otherwise, is it likely that any striking good would ensue: the truth of the maxim, '*A verse may catch him who a sermon flies,*' is more than doubtful; at least it is highly to be expected that amusement, and not instruction, the story, and not the moral, would be the principal source of attraction to such a reader.

However this may be, it has not been the general study of authors, judging at least from the specimens at hand, to make their fictions a vehicle for improvement. Many of the best English novels are neither unexceptionable in the conduct of the plot, nor in language and sentiments; and yet we were surprised to find that no country or age has cultivated this branch of literature with so much attention to its moral effect, or at least to its innocent tendency. Wrong impressions of life may be given,—too keen sensibility may be excited,—love may be elevated into the resistless master passion of the heart, and treated as a destiny which is interwoven with our existence,—the feelings may be represented as every thing, and reason as nothing, but we are rarely shocked by blasphemy, or disgusted with indecency, and never suffer the *morale* of our feeling to be corrupted with impunity through the medium of the imagination.

There is another point in which we are entirely at variance with Mr. Dunlop. He is of opinion that works of fiction charm sorrow, "soothe our own griefs by awakening our sympathy for others." Our every-day sensations of petty mortification and disappointment, elevated into importance till we are visited by real misfortunes, may be forgotten in the perplexities of Evelina, or the romantic horrors pourtrayed by the powerful pencil of Mrs. Radcliffe. But grief, real, heart-felt, heart-corroding grief, which has an object and a name, finds nothing in imaginary sorrows which can quiet the gnawing fiend within; still less can abstract itself from realities to be identified with fictitious characters, and agitated with unreal emotions. Sympathy becomes a very weak feeling, when the mind is already occupied by more intimate and domestic evils; and that sympathy which is raised by visionary personages and events is, of all sensations, the most evanescent,—excited by momentary forgetfulness or illusion, and dissipated as soon as the spell of interest is broken, and the natural tone of the mind restored.

The preceding observations will serve to explain our opinions respecting fiction in general, and the uses to which it may or may not be applicable. We now proceed to give a very brief and summary

mary account of its rise and progress, noting a few of the principal writers under each change, and occasionally illustrating their manner by short extracts from the analysis which Mr. Dunlop has given of their productions.

Asia Minor appears to have an undisputed title to the honour of giving birth to any regular species of fable. A Græcian colony, imbibing the prevalent taste of the neighbouring nations, and applying it with the inventive genius of their mother country, produced the Milesian Tales, of which the title alone has been preserved. Like the first attempts at comedy, they appear not to have been of moral tendency, and are only now interesting as they pointed out an untrodden path of literature to the European Greeks, who began, about the age of Alexander, to gain some celebrity by this species of composition. Of their first writers, Clearchus, Antonius Diogenes, Lucius Patrensis, and Iamblichus, little more than the names remain, and probably little is to be regretted, as even after the lapse of two centuries, when the well known romance of Heliodorus, entitled Theagenes and Chariclea, was composed, neither the main story, nor the episodes, nor the painting of the characters are supportable, except as they are the first rude attempts to methodize and arrange a new species of writing, before its resources were explained, or its land-marks clearly laid down and defined. This work, besides being the model of the heroic fiction of Gomberville and Scuderi, and the subject of Dorat's tragedy of the same name, has supplied Tasso with the circumstances of the birth and early life of Clorinda, related in the twelfth canto of the Jerusalem Delivered; and Guarini in his Pastor Fido, and D'Urfé in his Astræa, have both borrowed hints from the intended sacrifice, and subsequent discovery of the real origin of Chariclea. Nor has the painter neglected some of the descriptions, in which Heliodorus, like every early writer in every language, abounds.

"Two of the most striking incidents that occur in the work of Heliodorus have been finely delineated by Raphael, in separate paintings, in which he was assisted by Julio Romano. In one he has seized the moment when Theagenes and Chariclea meet in the Temple of Delphos, and Chariclea presents Theagenes with a torch to kindle the sacrifice. In the other he has chosen for his subject the capture of the Tyrian ship, in which Calasiris was conducting Theagenes and Chariclea to the coast of Sicily. The vessel is supposed to have already struck to the pirates, and Chariclea is exhibited in a supplicating posture, imploring Trachinus that she might not be separated from her lover and Calasiris." Vol. I. p. 32.

Achilles

Achilles Tatius "comes next to Heliodorus in time, and perhaps in merit." But the pastoral romance of Longus, Daphnis and Chloe, is much better known from the interest of its subject, and the beauty of many of the delineations of the seasons: Longus knew something of the nature of the heart; but was much better qualified to paint with that simplicity of style which is peculiarly suited to the character of pastoral manners, the scenery of rural life, and the genuine traits of rural manners.

"It was then, says the romance, the beginning of spring, and every species of flower bloomed through the woods, the meadows and mountains. The tender flocks sported around—the lambs skipped on the hills—the bees hummed through the vallies—and the birds filled the groves with their song. Daphnis collects the wandering sheep of Chloe, and Chloe drives from the rocks the goats of Daphnis. They make reeds in common, and share together their milk and their wine;—their youth, their beauty, the season of the year, every thing tends to inspire them with a mutual passion; Daphnis having one day fallen into a covered pit which was dug for the wolf, and being considerably hurt, receives from Chloe a kiss, which serves as the first fuel to the flame of love.' Vol. I. p. 46.

Longus must not be dismissed without reprehension for the needless indelicacy which contaminates some portion of his story. Marmontel, whose tale of Annette and Lubin is somewhat similar in general conception, is not often to be praised for decency of thought; but the freedom of even the French Court is purity itself, when compared with some of the pages of the Greek sophist. Once for all, we may remark that the tendency of the Greek romances is by no means honorable to the manners of that nation. They seldom employ metaphor, where most necessary, and rarely, if ever, leave any thing to be guessed at. If Rhodanes and Sinon, if Theagenes and Chariclea, if Clitophon and Leucippe, if Daphnis and Chloe, meet, they are always violently and mutually enamoured at first sight, and the season of spring is as dangerous to the character of the lady, as it was in the time of the Spectator. Indeed, not only in the Greek romances, but throughout the various narratives of all times and countries, the universality of the passion of love, and the imaginary destiny hanging over and directing all the events of life, are the two prominent features which force themselves into notice: the former is like the golden chain of Homer, reaching from heaven to earth, and attached and annexed to every creature. The idea of destiny is in the true spirit of the Wife of Bath—

—'I followed

—' I followed aye my inclination,
By virtue of my constellation.'

Chariton Aphrodisiensis, more elegant in his name than in his conceptions, three Xenophons, and Eustathius, the author of Ismene and Ismenias, are the only names of any note which remain to be mentioned in this part of our sketch. The following traits will give some idea of the heroine of Eustathius.

" This young lady is seized with a passion for Ismenias, on seeing him for the first time at dinner; she presses his hand, makes love to him under shelter of the table, and at length proceeds so far, that Ismenias bursts into laughter." P. 84. " She insists on an immediate elopement with Ismenias. She dragged me along, says Ismenias, who relates the story, nor would she quit her hold, though I affirmed that the things necessary for her departure were not prepared. I with difficulty, at length, escaped from her hands, calling all the Gods to witness. Ismenias, however, on leaving her, does not go to prepare for the elopement, but to sleep; which indeed is his constant resource upon every emergency. Throughout the whole work he consults his pillow, a circumstance which should have converted a sleeper of Ephesus into an Argus." P. 85.

The Milesian Tales were the origin not only of the fictions of the Greeks, but also of the Latins. The only two writers of the latter country who have enjoyed any celebrity are Petronius and Apuleius; the former of whom is too well known to make it necessary to add any new caution against him, and so notoriously objectionable, that few will be inclined to acknowledge their acquaintance with him. The golden ass of Apuleius is remarkable for the attempt of Dr. Warburton to demonstrate that the story is allegorical, and that under the adventures of Apuleius, after his transformation into an ass, and in his subsequent initiation into the mysteries of Isis, are intended to be conveyed his inveterate dislike to the Christian religion, and a recommendation of Pagan worship, as a cure for all vices whatever. The idea is not altogether new.

" Beroaldus imagines the transformation into an ass to signify that man becomes brutified when immersed in sensual pleasures; but that when roses are tasted, by which science and wisdom are typified, he returns to religion and virtue; a change which is allegorically painted by his restoration to the human form."

It would not be difficult to find mystical meanings of this nature in most of the ancient fictions. Thus the story of the Seven Sleepers might be supposed to be realised in those who pass without thought from youth to age. Cupid and Psyche, an episode

sode in the very work which has just been noticed, has, as is well known, been long conceived to have a hidden meaning, comprehending the progress of the soul towards perfection, and its consequent rewards. This story may be told in a gem as pleasingly and distinctly as by the novelist or poet, and is probably familiar to many who have never read Apuleius, or Marino, or Fontaine, or Mrs. Tighe, through the monuments of ancient sculpture, or the paintings of Raphael, which adorned the walls of the Farnese palace.

We proceed with some reluctance to the romances of chivalry. Concerning the origin of romantic fiction, much has been disputed by those able investigators of black letter darkness and round table antiquities, Dr. Percy and Mr. Warton. It has been successively called Gothic, or Arabian, ascribed to the Scalds, or the Saracens. Leyden conceives Armorica to have been its native country: a fourth party derive it from the classical and mythological authors, considering it "as being merely the ancient stories of Greece grafted on modern manners, and modified by the customs of the age;" while Ritson contends that the "origin of romance in every age and country must be sought in the different sorts of superstition which have from time to time prevailed." The uncertainty in which a subject is involved, is not always a fair pretence for declining the discussion, but it is commonly prudent, before the task of clearing away the rubbish of ages is undertaken, to calculate whether the building itself is worth the trouble. Besides, the inequality of the contest would be greater than those of old, a God against a mortal; it would be the fencing of Hamlet and Laertes, a foil and a rapier,—a sham fight on one side, and all the force and stratagem of war on the other. Nor probably are we singular, if our taste finds no solace in enchanters and dragons, tournaments and knights in green, or black, or red, or in whatever color their mistress patronises, except as far as they are of service in explaining occasional allusions in our favorite poets. They may even then be considered as the old shapeless oaks of our literary forest, rather venerable than pleasing, not so excellent for their beauty, as sacred for their antiquity. "Impenetrable armour," says Mr. Hobbes, "enchanted castles—invulnerable bodies—iron men—flying horses, and other such things, are easily feigned by them that dare." Particular styles please at different times: "The pictures of the last age," says Johnson, "will vanish, if you deprive them of a hermit and a wood, a battle and a shipwreck." In tales of chivalry, we are either bewildered in deserts, or confined in the vaulted chambers of imaginary castles; the knight is uniformly successful, whether opposed to giants, or whole squadrons; the damsel is relieved just at the critical moment, which softens

softens her obduracy, and prevails with her to reward services longer and more impossible than the siege of Troy, or the labors of Hercules; in all controversies the judge is the first man met, clown or courtier, squire or knight; an infant is stolen who performs exploits which entitle him to a crown, and is then proved to be heir to one. To complete the analysis of every tale in this division of the work, it only remains to add,—a knight in quest of adventures and of a mistress,—a lovely and unprotected female,—gigantic strength in the arm of the chevalier, inconceivable beauty in the face of the lady,—violation and bloodshed in every page, yet the hero invulnerable, the heroine inviolable,—constancy of affection on one side, constancy of repulse on the other,—and at last, sudden change from violent hatred to violent love, without any clue for discovering the cause of either feeling. These are the incidents forming the basis of the fictions relating to Arthur, and his Knights of the Round Table, Charlemagne and his Paladines, and the imaginary families of Amadis and Palmerin. Merlin, and Turpin and Lancelot, the fairy Morgana, and the Lady of the Lake, afford the characters and machinery, of which it is sufficient to say, that the means are at least not inadequate to their purposes, nor the instruments unworthy of the engines which direct them.

Frequent use has been made of tales of chivalry by the Italians and the poets of our own country.

"In the romantic poems of Italy and in Spenser, Merlin is chiefly represented as a magical artist. In the Orlando Innamorato, (l. 3.) the fountain of love is said to have been formed by Merlin; and in the 26th canto of the Orlando Furioso, there is described a fountain of Merlin, one of four which he formed in France. In the third canto of the Rinaldo, the knight of that name arrives at two equestrian statues; the one of Lancelot, the other of Tristan, both sculptured by the art of Merlin. Spenser represents Merlin as the artificer of the impenetrable shield, and other armour of Prince Arthur, and of a mirror in which a damsel viewed her lover's shade."

The Fairie Queene is generally said to have been formed on the plan of the Orlando Furioso, but it is an exacter copy, as Warton has observed, of the knights in the old romances, and particularly of Arthur of Britany. The Seven Champions of Christendom probably suggested the idea of the twelve knights departing from one place to perform different adventures; and the Blatant Beast is borrowed from the celebrated romance Morte Arthur, in which it is called the Questing Beast. Ariosto has been indebted to the same for Orlando's madness, and the tale of the Enchanted Cup, b. 2. c. 34. which has been new

moulded by Fontaine under the title of La Coupe Enchantée, Milton has more than one perplexing allusion to the round table:—

> " Damsels met in forrests wide,
> By knights of Logris, or of Lyones,
> Lancelot, Pelleas, or Pellenore." P. L. 2. 359.

It was at one time his intention to exalt the fabulous history of Britain into the subject of an epic poem.

> " Ipse ego Dardanias Rutupina per æquora puppes
> Dicam, et Pandrasidos regnum vetus Inogeniæ,
> Brennumque Arviragumque duces, priscumque Belinum,
> Tum gravidam Arturo fatali fraude Iogernem,
> Mendaces vultus assumptaque Gorlois arma
> Merlini dolus." Epitaph. Dam.

Tristan has been introduced to our age by the metrical tale of Sir Tristrem, attributed to Thomas of Erceldoune, and edited in the Minstrelsy of the Scotish Border. Pulci has been obliged to the Chronicle of Turpin, in his Morgante Maggiore, and the incidents in Wieland's Oberon, translated rather too fancifully by Sotheby, are nearly the same with the old French romance of Huon of Bourdeaux.

At a time when chivalry and its deeds had disappeared from real life, but still lingered in the memory of man, Don Quixote was armed with all the weapons of satire, and sent into the world to chase away the phantoms of chimerical adventures, and the few remaining followers of a declining taste. It is the misfortune of all satire which is not general, that the personal allusions, which give it pungency and effect, serve only, after the revolution of a few years, to cast obscurity over the passages of which they were once the principal ornament and beauty. Whatever is natural, must be durable, but it must be natural to the species, not to the individual. Modes of life are always interesting, because they mark the progression of civilization and elegance; but individual habits excite attention only as long as their peculiarities are distinguished and remembered. The term of Don Quixote's literary life has been lengthened beyond the natural span of this class of writing, by the novelty with which it represents the same things to us in a double form—as they really are, and as they are metamorphosed by the calenture of a distempered imagination.

Escaping from the regions of fabulous histories, we enter upon the amusing, though not very innocent track of Italian fiction. Several early collections of tales appear to have preceded and suggested the plan, and even to have frequently afforded materials

terials for the Decameron of Boccacio, of which the *vera edizione* lately produced so amusing a contest among those who place their treasure in *lettre noir, tres ancien, magnifique sur velin, avec les initiales peintes en or et couleurs.* The chief ancient hoards from which the Novelettes gained assistance were the well known fables attributed to Bidpai, or Pilpay, the Seven Wise Masters, the Gesta Romanorum, and the Contes et Fabliaux of the Trouveurs. A story from each of the two last collections will be the best comment upon their style and character.

"A merchant is magnificently entertained in a nobleman's castle. During supper the guest is placed next the lady of the house, and is much struck with her beauty. The table is covered with the richest dainties, served in golden dishes, while a pittance of meat is placed before the lady in a human skull. At night the merchant is conducted to a sumptuous chamber. When left alone he observes a glimmering lamp in a corner of the room, by which he discovers two dead bodies hung up by the arms. In the morning he is informed by the nobleman, that the skull which had been placed before the lady, was that of a duke he had detected in her embraces, and whose head he had cut off with his own sword. As a memorial of her crime, and to teach her modest behaviour, her adulterer's skull had been made to serve her for a trencher. The corses in the chamber, continued he, are those of my kinsmen, murdered by the sons of the duke. To keep up my sense of revenge for their blood, I visit their dead bodies daily." Vol. II. p. 148.

"A young ecclesiastic returning from his studies to Compeigne, meets on the way three blind men seeking alms. Here, says he, pretending to give them something, is a besant; you will take care to divide it equally, it is for all three. Though no one got the money, each believed that his comrade had received it, and after loading their imagined benefactor with the accustomed blessings, they all went on their way rejoicing. The churchman followed at a short distance to watch the issue of the adventure. They proceeded to a tavern in Compeigne, where they resolved to have a carousal, and ordered every thing of the first quality, in the tone of men who derived consequence from the weight of their purse. The ecclesiastic, who entered the house along with them, saw that the mendicants had a plenteous dinner, of which they partook, laughing, singing, drinking to each other's health, and cracking jokes on the simplicity of the gentleman who had procured them this entertainment, and who was all the while within hearing of the merriment. Their mirth was prolonged till the night was far advanced, when they concluded this jovial day by retiring to rest. Next morning the host makes out a bill. 'Get us change for a besant,' exclaim the blind. The landlord holds out his hand to receive it, and as no person gives it, he asks who of the three is

 paymaster?

paymaster? Every one says, 'It is not I.' The ecclesiastic, in a corner of the room, enjoys the rage of the landlord, and the mutual reproaches of the blind, who accuse each other of purloining the money, proceed from words to blows, and throw the house into confusion and uproar. They at length are pacified, and suffered to depart on the churchman undertaking to pay the bill, of which he afterwards ingeniously finds means to defraud the landlord." Vol. II. p. 168.

In the Fabliaux is the grand storehouse of ingenious deceptions practised by detected ladies, in which the gallant generally incurs Falstaff's risk of suffocation, but always to better purpose; while the husband, though he could make out a much better title to jealousy, is as unfortunate as Ford, in leaving the important coffer or tub unexamined.

Thucydides ascribes the corruption and licentiousness, which in the end proved fatal to Athens, to that indifference to the temples of the gods, which sprung from the sight of the best and worst citizens perishing indiscriminately by the plague. It is curious that the same cause should be assigned, after a similar misfortune, for the immorality of many of the tales of Boccacio. After the plague in Florence, "such," says Boccacio himself in his introduction, "such was the public distress, that laws human and divine were no longer regarded." A philosophical mind would have availed himself of his knowledge of the cause, to check the increasing progress of the evil; far from himself contributing the most dangerous fuel, and feeding his fellow citizens, like the Turks, upon licentious stories, calculated to persuade them into the belief of a sensual Paradise. The abstracts of these tales, which occupy two-thirds of the second volume, appear to us to be extended to a length which neither promotes the information nor the amusement of the reader. After all, the resemblance which an analysis bears to the original tale is little more than that of the lifeless body to the living poet; the figure and form is the same, the animation, the spirit, the intelligence which warmed the whole, is wanting. The first tale of the fifth day in Boccacio may be illustrated by the gem of Cupid playing on a lyre, and riding on a tamed lion. It will immediately be seen that this is the origin of Dryden's Cimon and Iphigenia. The following, which is the introductory tale to the fourth day, is one of the shortest and most decent in the collection:—

"A Florentine, called Filippo Balducci, having lost his wife, renounced the world, and retired to Mount Asinaio with his son, who was only two years of age. Here the boy was brought up in fasting and prayer, saw no human being but his father, and heard of no secular pleasures. When he had reached the age of eighteen, the

the hermit, in his quest for alms, takes him to Florence, that he might afterwards know the road, should there be occasion to send him. The young man admires the palaces, and all the sights he beheld in that splendid city; but at length perceiving a troop of beautiful women, asks what they were. His father bids him cast down his eyes and not look at them, and being unwilling to term them by their proper name, added that they were called goslings. The youth pays no longer any attention to the other ornaments of Florence, but insists that he should be allowed to take a gosling with him to the hermitage." Vol. II. p. 235.

In another tale, the curiosity of a youth, who inquires what women were, is satisfied by the information, that they were devils who catch men. Being afterwards asked "which of all the fine things he had seen he liked best, he replied, the devils who catch men."

Of the host of imitators who flourished after Boccacio, only Cinthio and Bandello seem worthy of distinction. The conduct of the tales of Bandello is more artful and ingenious than of any of the Italian novellettes, but they have been charged with inelegance of diction. The author apologizes, "Io non son Toscano, nè bene intendo la proprieta di quella lingua; anzi mi confesso Lombardo." The merit of Cinthio principally consists in the savage horror and atrocity of some of his conceptions, but he has still a higher claim to praise, in having furnished the entire plot of Othello, and the characters of Iago, Desdemona, and Cassio, with scarcely a shade of difference. Shakespeare's acquaintance with this species of fiction has been abundantly proved, and it would be difficult to point out any of his plays, in which the several commentators have not claimed for their favorite romance the honor of giving a hint for what is commonly the worst part of his dramas, the incidents and plot. While the great bard drew thus largely from these popular stores, the gayer inventions of the Italian novelists contributed to enrich the productions of Beaumont and Fletcher; while the deeper and more sanguinary traits of character have unquestionably given birth to the accumulated horrors which characterize many of the scenes of Ford and Massinger. It is not uninteresting thus to trace the obligations of our best writers to sources from which some are disposed to think no good can possibly be derived.

We are now fast approaching to the confines of the modern novel; but it will be necessary first to devote a few words to a short period, in which fiction experienced considerable modifications, according as religion, or humour, or admiration of Arcadian simplicity, became the prevailing fashion. In little more time than the interval between the year 1670, about which date the Pilgrim's Progress was written, and the year 1740, when Richardson's

Richardson's first work appeared, fiction was successively employed upon spiritual, comic, political, pastoral, and heroic subjects. In the account of spiritual romance, an abstract is given of the story "de l'Hermite qu'un ange conduisit dans le siecle," from which Parnell has taken not merely the plan, but almost literally the language of his celebrated Hermit. Indeed the observation which occurs in almost every page of these volumes is, that all the best incidents, and many of the worst, are already familiar in some well known tale or poem, which most have probably been in the habit of thinking original. Mr. Dunlop has great merit in illustrating his analysis of most of the best stories, with a notice of the way in which succeeding writers have profited by the imagination of others. Of the several stages of fiction which we have enumerated, little more need be said than that their principal supporters were respectively, Rabelais, and Scarron, and Cervantes; Barclay and Sir Thomas More; D'Urfé, and Sir Philip Sidney; together with Gomberville, Calprenede, and Madame Scuderi, or the authors of the *Romans de longue Haleine*, as they are significantly termed. The remains of the pastoral romance are now deservedly in disrepute, though the Arcadia was at one time panegyrized by Sir William Temple; read and admired by Waller and Cowley; and the companion of the prison hours of Charles the First. As for the Astræa of D'Urfé, it contains more of the scandal of Mrs. Manley's Atalantis, than of the simplicity of Longus: the adventures of D'Urfé's own life, which are presented under the disguise of rural incidents, have nothing in common with the innocence of the pastoral character; and the amours at the Court of Henry the Great are singularly at variance with the artless loves of shepherds, and the fidelity of rustic attachments.

The novels of France are divided into four classes:—

"1. That which is founded on a basis of historical events, as the exiles of the Court of Augustus, and those numerous works concerning the intrigues of the French monarchs, from the first of the Merovingian race to the last of the Bourbons. 2. Novels, such as Marianne, Gil Blas, Heloise, &c. of which the incidents, whether serious or comical, are altogether imaginary. 3. A species of romance of a moral or satirical tendency, where foreigners are feigned to travel through the different States of Europe, and describe the manners of the inhabitants. This class comprehends such works as the Turkish Spy, and is partly fictitious, and partly real. The journey and characters are the offspring of fancy, but a correct delineation of manners and customs is at least intended. 4. Fairy Tales, to which may be associated the French imitations of the Oriental Tales, and the Voyages Imaginaires." Vol. III. p. 234.

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We have neither room, nor is it necessary, to expatiate upon the works which are included under these divisions, which appear sufficiently proper and comprehensive. It is well known that the French have succeeded best in that style which at first sight seems most foreign to their national character, in the composition of novels of the serious class. Marivaux, though unrivalled in his knowledge of women, in our opinion, enjoys too high a reputation; and Madame la Fayette, author of the Princesse de Cleves, has never seen as much popularity as the elegance and tendency of her work entitle her to receive. Nothing can make the reader of Marivaux forget, that his acquaintance with the heroine passes through the medium of a milliner's shop; and Marianne is as irrecoverably disgraced, by the degrading associations which attach to her, as the wandering heroine of a late publication, which the hopes of every lover of Evelina had prematurely invested with an hereditary title to some of her beauties. Mr. Dunlop says, "the principal defect of the story is, that it has been left unfinished." And again, "Valville suddenly becomes enamoured of another woman, and the novel terminates in the middle of the story of a nun," &c. By this it is evident that he considers the 11th part as the termination of the novel, which ends in the manner he has described. In the copy now lying before us, "la douziéme et derniére partie, par M. de Marivaux," written, as he says at the commencement, "apres quatre années de silence," and bearing internally no marks of being the work of another hand, puts an end to les brouilleries d'amour, and concludes the story as it was evidently intended it should terminate—"Vous pensez sans doute que je veux parler *de mon marriage avec M. de Valville.* Vous pensez juste, Madame, il se celebra cet heureux Hymen, avec une pompe et une magnificence sans egale," &c.

If the sketch of the French novel has been concise, it will be obviously still more unnecessary to dwell upon that of our own country. The names of Richardson, Fielding, and Smollett, Burney, and Radcliffe, can receive no additional illustration, and can neither be exalted nor depressed by the praise or censure of the present day. We have only to throw unconnectedly together the few observations which occurred during our survey of English fiction, which naturally forms the last stage in the progress of this amusing branch of literature.

In the first place, it is not fair to attribute to all the characters in Sir Charles Grandison only the secondary interest of conducing to display the hero. In all the Italian part of the narrative, the attraction does not rest upon Sir Charles, but with the unfortunate Clementina; and we doubt whether it is not the fondness which every one feels for her affecting story, which

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causes the book to be so frequently resumed and re-admired by all ages and dispositions.—Again, we were disappointed in neither finding Richardson praised for the purity of his language and sentiments, nor Fielding and Smollett censured for the offence they so frequently give in both respects. Indeed Tom Jones has always seemed to us chiefly valuable for the introductory chapters, and the inimitable specimens of mock heroic which are interwoven with the action of the story.—There appears to be a peculiar disadvantage in the style which Mrs. Radcliffe has adopted, which causes her productions to be remembered with pleasure very disproportionate to the effect they at first excited upon the mind. Means and agents, apparently supernatural, cease to interest, when they cease to astonish; and all the terror and suspence created by the mysterious chamber is tedious and trifling at the second reading, when every marvel, in succession, will be dissipated by the recollection of the waxen figure. We recur to Richardson again and again with unsatiated pleasure: Radcliffe is read once with breathless interest, but only twice without fatigue.

The progress of fiction has been thus summarily traced from its earliest infancy to its latest stage. Its course, it will have been observed, has not been as rapid as the pace of Homer's deities, whose first step reached Olympus, and the second to the ends of the world; nor are we sure that perfection has even yet been attained. But in every change it has contributed to the entertainment of the contemporary age; and in most, to that of succeeding times: in none, it may be said, except perhaps in Italy, to the corruption and moral injury of the people. We close the volumes of Mr. Dunlop with gratitude for the pleasure they have afforded; and only dissatisfied, when licentious passages are suffered to pass without any mark of dislike or disapprobation, or when censured with too light and lenient a hand.

ART. V. *Memoirs of a celebrated literary and political Character, from the Resignation of Sir Robert Walpole, in* 1742, *to the Establishment of Lord Chatham's second Administration, in* 1757. 113 pp. 7s. 6d. Murray.

THIS little pamphlet has attracted to itself much of the publick attention, not merely on account of its own subject matter, which is curious to those who delight to elucidate the mysteries of our practical constitution, but because it is said to proceed from the pen of Junius, whose letters still retain a large

large portion of popular favour, and are of permanent celebrity in our national literature.

In this intelligent community, our attention is always roused when the secret motives and designs of our statesmen, obscured from cotemporary view, are exposed to observation. Every Englishman feels that he has an interest, and bears some part in the most magnificent state that human wisdom ever reared, and he is gratified by inspecting the occult mechanism, and inmost springs of that vast power, which in our own day has moved the world, and saved it from destruction. He is proud that the rulers of the country, who formerly basked in the beams of royal favour, or triumphed in the excess of popular applause, should at last be arraigned at his tribunal, to be judged, not according to the brilliancy of their success, but by the purity of their principles, and the rectitude of their designs.

Without a previous acquaintance with the parties which have existed in every free commonwealth, its history is a dull record of uninteresting events, and an unprofitable study. When the great occurrences of a state are combined with the moral character and political disposition of the parties which have divided or directed its energies, they afford materials for philosophical speculation, and remain as useful lessons to distant posterity. The domestic annals of this country cannot be understood, nor can their importance be estimated, without a distinct knowledge of the principles and designs of those great divisions which seemed often to endanger the country, and perplexed the deliberations of the senate. But the prodigious character of our more recent history does not deprive them of interest, or lessen their importance. It was during the struggles of the last century, that our monarchs were emancipated from foreign dependance, and became the arbiters in the affairs of surrounding nations. The laws and liberties of the subject were then consolidated in the power of the state, and after many collisions of contending interests, many efforts of ministerial influence, and many ebullitions of popular resentment, the constitution acquired a firm consistency, and now remains, as we trust it will long remain, secure from the aggressions of power, or the phrenzy of disaffection.

During the reigns of all the kings of the Stuart line, there was an uninterrupted struggle between the supporters of prerogative and the assertors of parliamentary privilege. In principle the power of the crown had no other limitation than the rules of law, and that limitation was exceedingly precarious, while the judges, nominated by the crown, and holding their offices at its pleasure, were the only interpreters of those rules.

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But happily for all, the independent revenue of the state was inadequate to its wants, and the commons were the only power to grant the necessary supplies. Upon that privilege they founded pretensions which the government in vain attempted to resist, and which it knew not how to conciliate or to evade. A long period ensued of gloomy contention, in which at one time the monarchy seemed entirely subverted; but the systematic encroachments of Charles II. and his brother, under whom prerogative was aided by foreign influence, and the law was perverted by corruption, appeared to have made the crown for ever independent of parliamentary controul. The friends of the constitution were almost reduced to abject despair. There was no hope remaining of liberty or safety, but in resistance and revolution.

A miraculous revolution was effected, and under the master-hand of King William, a happy concord was established between the prerogative of royalty and the claims of parliament. Liberal supplies anticipated the demands of the exchequer, and the ministers were provident of the wishes of the people, and proposed new securities for their liberties civil and religious. The power of the crown was then so plainly deducible from the support of the commons, and the safety of the state so manifestly depended upon the maintaining the new succession, and maintaining it in triumph over all its enemies, foreign and domestic, that there was no appearance of discord till towards the end of the reign of Queen Anne, when the failure of her issue made it expedient to call another line to the succession.

It was long doubtful whether the Hanoverian succession would be permanently secure, or would be lost in the conflicts of parties. There was great danger that the strength of the monarchy, which had become pre-eminent in Europe in the late glorious warfare, and a most triumphant peace, would waste itself in civil commotion, and that the public liberties would perish in the same contest. In bringing about the revolution, all parties had concurred, and the brilliant successes of the new government had kept them all in perfect allegiance to its wise policy. The high-minded tories, and the liberal whigs, the republicans themselves, the churchmen and the dissenters, had all united in its support, had sacrificed their peculiar interests, and abated their jealousies, to preserve it from difficulties or dangers. But the new circumstances of the country had given occasion to new relations and to altered dispositions. The hostility of France, humbled by innumerable disasters, was no longer formidable. The question of the succession was changed in its nature, by referring to a family remotely allied to the royal stock. The dependance of the crown upon parliament in time

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of peace, when encreased taxation was not essential to the purposes of administration, occasioned much diversity of opinion and perplexity of council.

Many strenuous adherents to the revolution were now jacobites upon principle. They abhorred every form of lawless despotism, but they professed themselves attached to the constitution in all its parts, and they considered the law of hereditary succession as a part of the constitution. In that great proceeding of necessity which called King William to the throne they zealously concurred, and denied the competency of any prince to assume arbitrary power, without incurring the penalty of deposition. But still they contended that the transgressions of King James were personal, and had not induced corruption of the royal blood. They admitted that upon his abdication, his daughters, the next heirs competent to govern, had justly been called to the succession, but they maintained that hereditary right remained the unalterable law of the state, and could not be diverted from its course beyond the necessity. They held it above the controul of parliament, and that upon the demise of Queen Anne, it devolved upon her brother and natural heir, who was also the heir of King James. They could not admit that the line of Brunswick had any colour of hereditary claim. They maintained that the monarchy was not elective, and that the allegiance of the people was independent of legislative direction. They held themselves bound, whenever opportunity should offer, to assert the birth-right of the pretender, whom they denominated their only lawful sovereign.

The party which was combined by this principle, though never clamorous in debate, and rarely active in sedition, was yet known to be numerous and respectable. It included all the property, and almost all the population of Scotland, in which country the Stuarts were regarded by the territorial chiefs as their only natural sovereigns, and where personal attachment, derived from the feelings of feudal subordination, bound every class of society to the loyalty of its immediate superiors. The Irish had not forgotten that the new government had reduced them to subjection by martial superiority, and hated their English masters, not less as apostates to their religion, than as insulting conquerors. In England there were many of unsullied integrity, high rank, and splendid talent, who mistrusted the professions, or doubted the principles of the Hanoverian establishment, and secretly favored every project to replace the ancient family on the throne.

But the tories were a far more formidable body, because they avowedly founded their doctrines upon the established constitution, and professed peculiar zeal in supporting the rights of the monarchy.

monarchy. Their principles were calculated to obtain the peculiar favour of a prince, and were so deeply grounded in unquestioned authority, that in debate it was difficult to withstand them. It was their fundamental maxim, that the prerogative of the sovereign is personal, and not merely political, and they maintained it to be equally essential to good government, as the privilege of parliament. They did not dispute the necessity of the revolution, and would have deemed the readmission of the excluded family a wanton violation of its principles, but they wished to confine the operation of those principles to the immediate occasion which called them into practice; they maintained that a perpetual jealousy of the crown was not justified by the lawless exercise of power, in matters civil and religious, assumed by King James, and that the family placed on the throne which he vacated, should enjoy the prerogative unimpaired and efficiently irresponsible. They would leave the crown unfettered in the nomination of ministers, and the ministers in the ordinary exercise of their functions independent of parliament. But they professed the utmost zeal for all the constitutional securities of the protestant religion, the church, and the freedom of the subject. The test act and the corporation act, of which they boasted as their own work, they deemed the bulwark of the constitution. The septennial parliaments they censured as a violation of the rights of the people. They objected to a standing army as endangering the liberties of the country, and deplored that prodigal expenditure which was sustained by the anticipation of future resources.

The triumphant party were the whigs, led by the great families of England, who assumed to themselves all the merit of the revolution, who blazoned that event as a national recognition of their peculiar principles, and wished to impress its memorial on the heart of every sovereign, that he might never forget his dependence upon their succour and zeal. The corporations, the boroughs, and the dissenting interest, were the main strength of this party. Their fundamental policy it was to raise the privileges of the house of commons fully to equiponderate the royal prerogative. That prerogative they regarded as in no respect personal, but to be exercised in every instance by the accredited servants of the crown, who were responsible to them for every act of government, and were never to plead the order of their sovereign in answer to any enquiry or any accusation. They would never entrust the crown with an independent militia, or an efficient management of the public revenue. They gave supplies only according to the occasion for which they were required, and for particular services; for such services they granted profusely, but always enquired rigorously

gorously into the expenditure of what they had given. They maintained a numerous standing army, subject to their annual votes. An annual mutiny bill, and annual taxes, kept the government in perfect dependence upon their majorities. The septennial act was their favourite measure, as it rendered the house of commons less dependent on their constituents, and gave to them a weight and consistency of character which they could acquire by no other means. For their favorite objects they were by no means jealous of a profuse expenditure, and readily created an enormous public debt to meet that expenditure, by which means the monied interest was infinitely augmented, the land was depressed, and a new power introduced always favourable to them. The commercial energies of the country they nourished and matured. Its naval superiority they established, and extended their views in both hemispheres to whatever might enrich the British merchant, or confirm that superiority. Their hatred to the house of Bourbon was deeply rooted, and irreconcileable. They never forgot the persevering attachment of that house to the rejected royal family, and that resentment was perpetually enlivened by commercial, colonial, and political rivalship.

Such was the grand division of parties during the period to which these memoirs refer. Sir Robert Walpole, the great whig minister of the Brunswick line, who had, by unremitting vigilance, during his administration of twenty eight years, secured the protestant succession, and established the power of parliament upon whig principles, was just driven from the helm by the combination of the tories and jacobites with several discontented whigs, countenanced by the Prince of Wales and by a clamourous populace, and united by common resentment and an apparent identity of interests.

Sir Robert Walpole was driven from the helm by this powerful combination.

"Every thing which followed," says our editor, "was nonsense, folly, and knavery. Every man shifted for himself, and the session concluded with screening lord Orford from justice, deluding the people with the farce of a secret committee, and a ridiculous place bill, with a further promotion of the ministerial leaders, and the creating Mr. Pulteney Earl of Bath."

We are indebted to Mr. Coxe for a clearer account of the remarkable circumstances of this interesting period. His memoirs of Sir Robert Walpole, written with the impartiality of truth, and deduced, not from the portfolio of a party subaltern, but from many authentic sources which his industry laid open, leave nothing to be disclosed relative to those transactions.

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The opposition united against the minister, were divided upon every question of future arrangement. Among the most moderate no two men could agree upon what was necessary. Some thought that the public security depended on a place bill, others on a pension bill, some were for triennial parliaments, others for annual parliaments. Some for justice on the minister, some for a reduction of the civil list, some for the sale of all employments, some for taking the disposition of them from the crown, some for allowing them to be given only to those who were not in parliament, others for them to be given for life; some for an independent army, others for no regular troops at all. But Pulteney was a sound friend to the constitution, and not a man of blood. He would not suffer government to surrender at discretion to an enemy who declared publicly that they would give no quarter. He reconciled the Prince of Wales personally to the King. He prevented the state from being wholly thrown into the hands of the tories, but recommended to the King to abolish all distinctions of parties, that the remainder of his reign might be peaceable and glorious. As to the skreening Sir Robert Walpole from impeachment, it was the just result of the investigation which took place. The ordeal which he underwent on this occasion was such as could have been passed by few ministers who had, during so long a period, directed the helm of government, in a great commercial country, divided into parties, and torn by factions. The principal accusations against him were advanced without proof, and believed without conviction.

The new ministry was no sooner seated, and had adopted a steady line of policy, than a new opposition was formed, consisting of nearly all the persons who had not obtained employment in the new arrangements. Selfishness and vanity seemed to give them energy. Intrigue continued to unite the most discordant factions in perplexing the plans and obstructing the measures of government.

"Our author began to conceive less hopes of them. When I use the word hope," he says, "I would not be understood to mean that I expect any great benefit to my country from this or any opposition: but I had a better opinion of some people than I have just now; and they are so nearly connected with me by a long friendship and esteem, that I most heartily wish that my fears may be misplaced."

This language of despondency, at that critical period, from an acknowledged partizan, writing from the heart, and not with a view to publication, contains admirable instruction! He afterwards tells us

"That

"That his friends were united upon only one principle, which was to get into place; in consequence of this agreement, a junto of nine was formed to command the phalanx. These were the Duke of Bedford, Lord Chesterfield, Lord Gower, Mr. Pitt, Lyttelton, Lord Cobham, Mr. Waller, Dodington, and Sir John Hynde Cotton. This justice is due to the four last, that they strenuously insisted on making some terms with Mr. Pelham for the public, before they went into employment."

It appears that these terms were to exclude the inferior officers of the revenue from the franchise of election.

"The rest of the party proceeded on the base desire of pecuniary emoluments, and of procuring the whole ministerial power to themselves, without any stipulation whatever."

At last the question was put to the vote, and upon the division it was carried, "that the whole party should go into place without the least stipulation whatever for the public." These were the patriotic leaders of opposition in 1744!

A rebellion broke out in the heart of the empire, and in that terrible conjuncture the ministers deserted their posts. Mr. Pitt was forced upon the king, whom our author describes

"As a weak, narrow, sordid, and unfeeling master, who, seated by fortune on a throne, was calculated by nature for a pawnbroker's shop, and was easily reconciled to a set of men able and willing to gratify his low avarice."

A long course of mean and pitiful intrigue continued till the year 1757, when a settled ministry was once more formed, under the great commoner, Mr. Pitt, who, from good sense, if not from virtue, conducted the government upon real British principles. To that ministry we are indebted for a war not less glorious than the wars of the revolution, for the institution of the militia, a force which we always cherish, because it must, from its nature, be the army of the country, and never can be used against its liberties, and for once more uniting all parties of the empire, and all descriptions of the people, in perfect attachment to the reigning family, a happy union of sentiment, which had not existed, till then, since the demise of Queen Anne.

This pamphlet is concluded by some investigation of the politics of Junius, by which an inference is elicited that the author of those celebrated letters is no other than the celebrated and literary character, the author of these memoirs.

We cannot conceive why the name of this author is not prefixed to his work. It has been supposed to be Glover, famous in literature for the Leonidas, and other writings of high merit.

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We are informed, from what we deem unquestionable authority, that these Memoirs are not written by Glover. We are inclined to think that they are ransacked from the bureau of Mr. Ralph, whose private history and connections are consistent with every part of them.

We do not think that they contain internal evidence of being from the pen which afterwards became so famous for the letters of Junius. We admit that the writer of the Memoirs is without any respect for the authorities of the country, that he entertained many principles inconsistent with our practical constitution, and which tend to political licentiousness, that he imagined himself to be a lover of virtue, but would give credit to no other man for possessing it, that he was virulent in censure, and shamefully deficient in proof, that he was ridiculously inflated with a notion of self-importance, and almost believed that he had considerable weight in the scale of public affairs. All this would suit the character of Junius. But our search in these pages is vain for the keen wit and brilliant sarcasm which precluded reply, that audacious contempt of character which courted prosecution, but almost eluded punishment; that flow of eloquence which irresistibly bore away the imagination, that affectation of candour and discrimination which seduced the judgment, that ardour of expression which inflamed the love of liberty, and fanned it almost to madness, which are conspicuous in every page of Junius. The mystery is not revealed, it is still a question, not we think of political importance, but of literary curiosity, to whom we may attribute these interesting letters.

In dismissing this work we regret that its publication should have been deemed expedient for any purpose. It contains very little information of what was previously unknown. We cannot tolerate its indiscriminate censure and vulgar abuse of all the great men to whom it relates, and are indignant at such effusions of disappointment and envy. Detraction like this is hardly to be excused, because it reflects only on the dead; if it were directed against the living it might be obnoxious to other than literary censure. We do not believe the foul aspersions which in this rhapsody are cast upon many memorable names, the ornament of their own time and of our national history. We are persuaded that though the spirit of party might make great inroads upon moral sentiment, yet there never was a period when all our great men were selfish, treacherous, ambitious and corrupt. Under whatever sanction such foul calumny may come, we deem it dishonourable to human nature, libellous of the British character, and an unmanly attack upon the constitution.

ART. VI. *Waverley; or, 'Tis Sixty Years since. In three Volumes.* 1l. 1s. Edinburgh, Constable; London, Longman and Co. 1814.

THERE is a certain gratification felt in introducing two distinguished personages to each other, although it may be ascertained, from various circumstances, that they must necessarily have been soon acquainted, without the formality of the said introduction. Such a gratification will be our's in the present instance: we request permission, therefore, to introduce "Waverley, or 'Tis Sixty Years since," a publication which has already excited considerable interest in the sister kingdom, to the literary world on this side the Tweed. It is with the more satisfaction that we undertake this duty, as it is an office which but seldom falls to the share of the conductors of a critical journal to execute. So rapid is the circulation of those works, to which the public attention has been by anticipation directed, that it is our province rather to confirm or correct a judgment already formed, than to direct it to a new and undiscovered object. Where however an opportunity occurs of performing our duty in this latter respect, we undertake it with pleasure, because commendation is generally its end; and it is with peculiar pleasure that we undertake it in the present instance, because we are assured that in such commendation the public will coincide. We have now the start both of general curiosity and general opinion; lest therefore we should lose the vantage ground, we shall proceed in the execution of our duty, and present to the public a work, in which, before many weeks are passed, they will feel a very lively interest.

A very short time has elapsed, since this publication made its appearance in Edinburgh, and though it came into the world in the modest garb of anonymous obscurity, the northern literati are unanimous, as we understand, in ascribing part of it at least to the pen of W. Scott. As that gentleman has too much good sense to play the coquet with the world, we understand that he perseveres in a formal denial of the charge; though from all we can learn, the *not guilty* which he pleads to the indictment, proceeds almost as faintly from his mouth, as from the tongue of a notorious offender at the bar of the Old Bailey. Of the circumstances which form the external evidence in proof of this charge, we must of course be supposed essentially ignorant, as we in the south can have no opportunity of entering into the secret history of the literary world in the north; nor if we had, should we attempt to enter into its detail, as to the generality of our readers it could afford neither amusement nor

interest. In the internal evidence alone we can feel a concern, and, such as it is, we shall present it to our readers, that they may be enabled to form their opinions upon the same ground with ourselves. We shall only add, that upon this evidence principally the tale in question has been ascribed to our favourite poet, as before it was actually presented to the public in Edinburgh, no expectation had been formed of the appearance of such a work.

The time which the author has chosen for the historical part of his tale, is a period to which no Briton can look back without the strongest emotions, and the most anxious interest. It is the year 1745, the last fatal year when the blood of our countrymen was spilt on its own shores, when Briton met Briton on his native land. It has pleased Providence, in his mercy to this favoured country, for a space of now nearly seventy years, to secure it not only from the invasions of foreign foes, but to preserve it from the still more fearful and deadly scenes of civil commotion. By the restoration of peace to the whole European world, a mighty machine of national strength is suddenly diverted from those external objects to which it has been so long and so powerfully directed; it is our earnest hope, as it is our most confident trust, that its gigantic force may not, by an unnatural revulsion, be turned inwardly upon itself, and that the same energies which blessed us with victory, and crowned us with glory in our operations abroad, may not inflame us with the ardour of contention, nor curse us with the spirit of discord at home.—May the peace, which our exertions in the cause of all that is great and good have purchased and secured to the world around us, descend "twice blessed" upon our native land. If the history of those bloody days, which is embodied in this tale, shall by an early and awful warning inspire the nation with a jealous vigilance against the very first symptoms of their recurrence, we shall consider that not even the light pages of fiction have trifled in vain.

After an introductory chapter by no means devoid of humour, in which the author assigns his reasons for preferring the name of "Waverley" to the more chivalrous epithets of Howard, Mordaunt, Mortimer, and Stanley, or the softer and more sentimental sounds of Belmour, Belville, Belfield, and Belgrave, the hero himself is introduced to our notice, on the point of bidding farewell to his family, previous to joining a regiment of dragoons, in which he had lately obtained a commission. He is the son of Richard Waverley, a younger brother of Sir Everard Waverley, of Waverley-Honour. The baronet is the inheritor of an ancient family estate, and is supposed to possess very extensive influence among those who formed what was denominated in those days

days "the country interest." Sir Everard, like most other country squires, is attached by every principle of hereditary feeling to the high church, and to the house of Stuart. His brother, on the contrary, having no fortune but those of "his good spirits to feed and clothe him," discovers a political creed much more consonant to his interests, and professes himself a determined whig, and a friend of the Hanoverian succession. The disagreement which necessarily arose between the brothers, is in some measure reconciled by our hero even while a child, as his uncle, unwilling to sacrifice the dignity of the family to fraternal dissensions, determines to adopt him, having no children of his own, as heir to the great family estate. He is therefore educated at Waverley castle, under the direction of Sir Everard's chaplain, a learned Oxonian, who had lost his fellowship by refusing to take the oaths to King George the First. Here, as might be supposed, nursed in solitude and seclusion, he imbibes all those romantic and chivalrous ideas, which to an ardent and excursive mind are ever most congenial. By romantic and chivalrous ideas, we do not mean the high-flown sentimentality of a crack-brained enthusiast, but those energetic and peculiar notions which an acquaintance with books, and not with men, inspires a young man, the ebullition of whose honest zeal by a few degrees outruns his knowledge of the world around him. In the course of the two chapters describing the mode pursued in his education, many strong and sensible observations occur upon the consequences of passing too rapidly from one book, and from one subject to another, to which habit the indiscretion and indecision of our hero, in the course of his subsequent adventures, is very justly ascribed.

Armed and accoutred by Sir Everard himself, and attended by three young tenants who are desirous of enlisting themselves in the company of their young master, Waverley leaves the house of his uncle to join his regiment in Scotland. Having passed a certain time at head-quarters, he obtains leave for a few weeks to travel into the remoter parts of the sister kingdom. His first visit is paid to Cosmo Comyn, baron of Bradwardine, of Tully Veolan, an ancient gentleman in Perthshire, to whom he was by his uncle particularly recommended. The baron is a specimen of the ancient gentlemen of Scotland, a race of men who are now rapidly fading even from the remembrance of their posterity. His character is of a peculiar nature, and as it is a curious specimen of the manners in the days of yore, we shall present him to our readers in the author's own words.

"He was a tall, thin, athletic figure, old indeed, and grey-haired, but with every muscle rendered as tough as whipcord by constant exercise. He was dressed carelessly, and more like a Frenchman than an Englishman of the period, while, from his hard

features and perpendicular rigidity of stature, he bore some resemblance to a Swiss officer of the guards, who had resided some time at Paris, and caught the *costume*, but not the ease or manner of its inhabitants. The truth was, that his language and habits were as heterogeneous as his external appearance.

"Owing to his natural disposition to study, or perhaps to a very general Scottish fashion of giving young men of rank a legal education, he had been bred with a view to the bar. But the politics of his family precluding the hope of his rising in that profession, Mr. Bradwardine travelled for several years, and made five campaigns in foreign service. After his demelée with the law of high treason in 1715, he had lived in retirement, conversing almost entirely with those of his own principles in the vicinage. The pedantry of the lawyer, superinduced upon the military pride of the soldier, might remind a modern of the days of the zealous volunteer service, when the bar-gown of our pleaders was often flung over a blazing uniform. To this must be added the prejudices of ancient birth and jacobite principles, greatly strengthened by habits of solitary and secluded authority, which, though exercised only within the bounds of his half-cultivated estate, was there indisputable and undisputed. For, as he used to observe, 'the lands of Bradwardine, Tully-Veolan, and others, had been erected into a free barony by a charter from David the First, *cum liberali potest, habendi curias et justicias, cum fossa et furca* (LIE pit and gallows) *et saka et soka, et thol et theam, et infang thief et outfang thief, sive hand-habend. sive bak-barand.*' The peculiar meaning of all these cabalistical words few or none could explain; but they implied, upon the whole, that the Baron of Bradwardine might imprison, try, and execute his vassals and tenants at his pleasure. Like James the First, however, the present possessor of this authority was more pleased in talking about prerogative than in exercising it; and excepting that he imprisoned two poachers in the dungeon of the old tower of Tully-Veolan, where they were sorely frightened by ghosts, and almost eaten by rats, and that he set an old woman in the *jougs* (or Scottish pillory) for saying 'there were mair fules in the laird's ha' house than Davie Gellatly,' I do not learn that he was accused of abusing his high powers. Still, however, the conscious pride of possessing them, gave additional importance to his language and deportment." Vol. I. p. 128.

His castle is guarded by the mouldering images of two bears rampant, the crests of the ancient family of Bradwardine, and although now despoiled of its arms (the baron being a noted jacobite) still retains some faint appearance of its former strength. Waverley is greeted on his arrival in the true style of Scotch hospitality, and the whole party, whom he meets the first day at dinner, pass the evening in the festivity of a drunken revel. In the course of which one of the young lairds insults him as an officer of the reigning monarch, upon which swords are drawn, but

but owing to the intervention of the servants no bloodshed ensues. The next morning the laird of Balmawhapple and the baron, who considers such an insult as an offence against the laws of hospitality, meet privately in the park at an early hour; the baron disarms the laird, who in consequence makes an apology to Waverley upon his first appearance in his sober senses. His intention of an immediate departure is arrested by the unaffected hospitality of old Bradwardine; and the charms of his daughter Rose, who though endowed with an elegant and a gentle mind, is still ignorant of those higher literary accomplishments, which dignify and adorn the female understanding. She becomes a pupil of Waverley, whose instructions, as may be supposed, are more those of a lover than of a master. The tender passion, however, rather amuses, than captivates his heart, and though the charms of Rose inspire a feeling beyond esteem, it is scarcely kindled into love. The several officers of Bradwardine's household are well pourtrayed: the cold and cautious Mac Wheeble, his baillie or steward; the self-important Saunderson, his butler; and David Gellatly, his fool, who is a strange compound of idiotcy, cunning, and affection.

"Miss Bradwardine then gave Waverley to understand, that this poor simpleton was dootingly fond of music, deeply affected by that which was melancholy, and transported into extravagant gaiety by light and lively tunes. He had in this respect a prodigious memory, stored with miscellaneous snatches and fragments of all tunes and songs, which he sometimes applied, with considerable address, as the vehicles of remonstrance, explanation, or satire. Davie was much attached to the few who shewed him kindness; and both aware of any slight or ill usage which he happened to receive, and sufficiently apt, where he saw opportunity, to revenge it. The common people, who often judge hardly of each other, as well as of their betters, although they had expressed great compassion for the poor *innocent* while suffered to wander in rags about the village, no sooner beheld him decently clothed, provided for, and even a sort of favourite, than they called up all the instances of sharpness and ingenuity, in action and repartee, which his annals afforded, and charitably bottomed thereupon an hypothesis, that David Gellatly was no farther fool than was necessary to avoid hard labour. This opinion was not better founded than that of the negroes, who, from the acute and mischievous pranks of the monkies, suppose that they have the gift of speech, and only suppress their powers of elocution to escape being set to work. David Gellatly was in good earnest the half-crazed simpleton which he appeared, and was incapable of any constant and steady exertion. He had just so much solidity as kept him on the windy side of insanity; so much wild wit as saved him from the imputation of idiocy; some dexterity in field-sports, (in which we have known as great fools excel;) great kindness

kindness and humanity in the treatment of animals entrusted to him, warm affections, a prodigious memory, and an ear for music.

" The stamping of horses was now heard in the court, and Davie's voice, singing to the two large deer greyhounds,

" Hie away, hie away,
Over bank and over brae,
Where the copsewood is the greenest,
Where the fountains glisten sheenest,
Where the lady fern grows strongest,
Where the morning dew lies longest,
Where the black-cock sweetest sips it,
Where the fairy latest trips it;
Hie to haunts right seldom seen,
Lovely, lonesome, cool and green,
Over bank and over brae,
Hie away, hie away.

" ' Do the verses he sings belong to old Scottish poetry, Miss Bradwardine ?'

" ' I believe not,' she replied. ' This poor creature had a brother, and heaven, as if to compensate to the family Davie's deficiencies, had given him what the hamlet thought uncommon talents. An uncle contrived to educate him for the Scottish kirk, but he could not get preferment because he came from our *ground*. He returned from college hopeless and broken-hearted, and fell into a decline. My father supported him till his death, which happened before he was nineteen. He played beautifully on the flute, and was supposed to have a great turn for poetry. He was affectionate and compassionate to his brother, who followed him like his shadow, and we think that from him Davie gathered many fragments of songs and music unlike those of this country. But if we ask him where he got such a fragment as he is now singing, he eithers answers with wild and long fits of laughter, or else breaks into tears of lamentation; but was never heard to give any explanation, or mention his brother's name since his death.' " Vol. I. p. 169.

During Waverley's protracted stay at the mansion of the hospitable Bradwardine, a letter reaches him from his commanding officer, cautioning him against too strong an intimacy with a man of such strong political feelings in favour of the exiled Stuarts. Whatever effect this letter might have had in recalling his mind to the duties of his profession, they are rendered abortive by an event of a nature somewhat extraordinary. One morning at breakfast he finds the whole family in confusion, as a party of catherans, or robbers from the neighbouring highlands, had come down upon them during the night, and had driven off all their milch cows. These catherans inhabited part of the estate of an highland chieftain, Fergus Mac Ivor Jan Vohr, who with various

others

others not only connived at, but even encouraged their depredations, as they found them not only useful for the purpose of training certain of their clan to the practice of arms, but also of inspiring alarm among their neighbours in the lowland districts, who, to secure themselves from these ravages, paid *black mail*, or tribute money, to the chieftain himself. It was to a refusal on the part of the baron to pay this tribute to Fergus, that this aggression of the catherans was attributed. Before however the day closed, an ambassador, Evan Dhu, arrives from Fergus, stating his regret for the injury which had been committed, and promising that restitution should be made; at the same time expressing a hope, that the terms of friendship which once subsisted between the houses of Bradwardine and Mac Ivor should be renewed. The terms of alliance are accordingly, after due libations of brandy and usquebaugh, agreed upon; and Evan Dhu, who has been much struck with the manner and appearance of Waverley, invites him to accompany him to the mountains, and to see the place whither the cattle were conveyed. Waverley accepts the offer, and accompanies his guide, and after a tedious and toilsome journey over the mountains, arrives at last at the den of Donald Bean, this Cacus of the highlands.

"The interior of the cave, which here rose very high, was illuminated by torches made of pine tree, which emitted a bright and bickering light, attended by a strong, though not unpleasant odour. Their light was assisted by the red glare of a large charcoal fire, round which were seated five or six armed Highlanders, while others were indistinctly seen couched on their plaids, in the more remote recesses of the cavern. In one large aperture, which the robber facetiously called his *spence* (or pantry,) there hung by the heels the carcasses of a sheep or ewe, and two cows, lately slaughtered. The principal inhabitant of this singular mansion, attended by Evan Dhu as master of ceremonies, came forward to meet his guest, totally different in appearance and manner from what his imagination had anticipated. The profession which he followed—the wilderness in which he dwelt—the wild warrior forms that surrounded him, were all calculated to inspire terror. From such accompaniments, Waverley prepared himself to meet a stern, gigantic, ferocious figure, such as Salvator would have chosen to be the central object of a group of banditti.

"Donald Bean Lean was the very reverse of all these. He was thin in person and low in stature, with light sandy-coloured hair and small pale features, from which he derived his agnomen of *Bean*, or white; and although his form was light, well proportioned, and active, he appeared, on the whole, rather a diminutive and insignificant figure. He had served in some inferior capacity in the French army, and in order to receive his English visitor in great form, and probably meaning, in his way, to pay him a compliment,

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he had laid aside the Highland dress for the time, to put on an old blue and red uniform, and a feathered hat, in which he was far from shewing to advantage, and indeed looked so incongruous, compared with all around him, that Waverley would have been tempted to laugh, had laughter been either civil or safe. He received Captain Waverley with a profusion of French politeness and Scottish hospitality, seemed perfectly to know his name and connections, and to be particularly acquainted with his uncle's political principles. On these he bestowed great applause, to which Waverley judged it prudent to make a very general reply.

" Being placed at a convenient distance from the charcoal fire, the heat of which the season rendered oppressive, a strapping Highland damsel placed before Waverley, Evan, and Donald Bean, three cogues, or wooden vessels, composed of staves and hoops, containing *imrigh*, a sort of strong soup made out of a particular part of the inside of the beeves. After this refreshment, which, though coarse, fatigue and hunger rendered palatable, steaks, roasted on the coals, were supplied in liberal abundance, and disappeared before Evan Dhu and their host with a promptitude that seemed like magic, and astonished Waverley, who was much puzzled to reconcile their voracity with what he had heard of the abstemiousness of the Highlanders. He was ignorant that this abstinence was with the lower ranks only compulsory, and that, like some animals of prey, those who practise it were usually gifted with the power of indemnifying themselves to good purpose, when chance threw plenty in their way. The whisky came forth in abundance to crown the cheer. The Highlanders drank it copiously and undiluted; but Edward, having mixed a little with water, did not find it so palatable as to invite him to repeat the draught. Their host bewailed himself exceedingly that he could offer him no wine: ' Had he but known four-and-twenty hours before, he would have had some had it been within the circle of forty miles round him. But no gentleman could do more to shew his sense of the honour of a visit from another, than to offer him the best cheer his house afforded. Where there are no bushes, there can be no nuts, and the way of those you live with is that you must follow.'

" He went on regretting to Evan Dhu the death of an aged man, Donnacha an Amrigh, or Duncan with the Cap, ' a gifted seer,' who foretold, through the second sight, visitors of every description who haunted their dwelling, whether as friend or foes.

" ' Is not his son Malcolm *taishatr* (a seer)?' asked Evan.

" ' Nothing equal to his father,' replied Donald Bean. ' He told us the other day we were to see a great gentleman riding on a horse, and there came nobody that whole day but Shemus Beg, the blind harper, with his dog. Another time he advertized us of a wedding, and behold it proved a funeral; and on the creagh, when he foretold to us we should bring home a hundred head of horned cattle, we gripped nothing but a fat baillie of Perth.'

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"From this discourse he passed to the political and military state of the country; and Waverley was astonished, and even alarmed, to find a person of this description so accurately acquainted with the strength of the various garrisons and regiments quartered north of the Tay. He even mentioned the exact number of recruits who had joined Waverley's troop from his uncle's estate, and observed they were *pretty men*, meaning not handsome; but stout warlike fellows. He put Waverley in mind of one or two minute circumstances which had happened at a general review of the regiment, which satisfied him that the robber had been an eye-witness of it." Vol. I. p. 252.

After this adventure, he is informed that a visit to Fergus himself is a point of absolute necessity; he accordingly proceeds to Glennaquoich, the seat of the ancient race of Mac Ivor. Before, however, he arrives, he is welcomed by Fergus himself, who comes out to meet him. The character of the highland chieftain is drawn with much spirit, and as the distinguishing features of such a personage are in these times unknown to most of our readers, we shall present them entire.

"Had Fergus Mac-Ivor lived sixty years sooner than he did, he would, in all probability, have wanted the polished manner and knowledge of the world which he now possessed; and had he lived sixty years later, his ambition and love of rule would have lacked the fuel which his situation now afforded. He was indeed, within his little circle, as perfect a politician as Castruccio Castrucani himself. He applied himself with great earnestness to appease all the feuds and dissensions which frequently arose among other clans in his neighbourhood, so that he became a frequent umpire in their quarrels. His own patriarchal power he strengthened at every expence which his fortune would permit, and indeed stretched his means to the uttermost to maintain the rude and plentiful hospitality, which was the most valued attribute of a chieftain. For the same reason, he crowded his estate with a tenantry, hardy indeed and fit for the purposes of war, but greatly outnumbering what the soil was calculated to maintain. These consisted chiefly of his own clan, not one of whom he suffered to quit his lands if he could possibly prevent it. But he maintained, besides, adventurers from the mother sept, who deserted a less warlike, though more wealthy chief, to do homage to Fergus Mac-Ivor. Other individuals, too, who had not even that apology, were nevertheless received into his allegiance, which indeed was refused to none who were, like Poins, proper men of their hands, and were willing to assume the name of Mac-Ivor.

"He was enabled to discipline these forces from having obtained command of one of the independent companies, raised by government to preserve the peace of the Highlands. While in this capacity, he acted with vigour and spirit, and preserved great order in the country under his charge. He caused his vassals to enter by rotation

tation in his company, and serve for a certain space of time, which gave them all in turn a general notion of military discipline. In his campaigns against the banditti, it was observed that he assumed and exercised to the utmost the discretionary power, which, while the law had not free course in the Highlands, was conceived to belong to the military parties who were called in to support it. He acted, for example, with great and suspicious lenity to those freebooters who made restitution on his summons and offered personal submission to himself, while he rigorously pursued, apprehended, and sacrificed to justice, all such interlopers as dared to despise his admonitions or commands. On the other hand, if any officers of justice, military parties, or others, presumed to pursue thieves or marauders through his territories, and without applying for his consent and concurrence, nothing was more certain than that they would meet with some notable foil or defeat; upon which occasions Fergus Mac-Ivor was the first to condole with them, and after gently blaming their rashness, never failed deeply to lament the lawless state of the country. These lamentations did not exclude suspicion, and matters were so represented to government, that our chieftain was deprived of his military command." Vol. I. p. 292.

An admirable description ensues of the hospitality of the Highland chieftain, who appears to hold his estate not so much for his own enjoyment, as for the maintenance of his clan, who repay him only with the affectionate attachment, and heartfelt zeal in the days of tumult and trouble. Our readers will mark the strong distinction between the obedience due to the chieftain from his clan, and to the feudal lord from his vassals. The former, though living upon his bounty, and quartered upon his hospitality, never for a moment considered him as a master, but as a chief or a patriarch, to whom their service was a debt of gratitude, and their obedience the free-will offering of their affection. The latter, depending upon the will of their lord for their very existence, took their rank but a very few degrees above the other living animals upon the estate, and were taught to feel themselves the creatures of his will, and the slaves of his pleasure. The mode in which these pensioners upon the civil list of Fergus are daily entertained, is thus pourtrayed.

" The hall, in which the feast was prepared, occupied all the first story of Ian nan Chaistel's original erection, and a huge oaken table extended through its whole length. The apparatus for dinner was simple, even to rudeness, and the company numerous, even to crowding. At the head of the table was the Chief himself, with Edward, and two or three Highland visitors of neighbouring clans; the elders of his own tribe, wadsetters and tacksmen, as they were called, who occupied portions of his estate as mortgagers or lessees, sat next in rank; beneath them, their sons and nephews, and foster brethren; then the officers of the Chief's household, according

cording to their order; and, lowest of all, the tenants who actually cultivated the ground. Even beyond this long perspective, Edward might see upon the green, to which a huge pair of folding doors opened, a multitude of Highlanders of a yet inferior description, who, nevertheless, were considered as guests, and had their share both of the countenance of the entertainer, and of the cheer of the day. In the distance, and fluctuating round this extreme verge of the banquet was a changeful group of women, ragged boys and girls, beggars, young and old, large greyhounds, and terriers, and pointers, and curs of low degree; all of whom took some interest, more or less immediate, in the main action of the piece.

"This hospitality, apparently unbounded, had yet its line of economy. Some pains had been bestowed in dressing the dishes of fish, game, &c., which were at the upper end of the table, and immediately under the eye of the English stranger. Lower down stood immense clumsy joints of mutton and beef, which, but for the absence of pork, abhorred in the Highlands, resembled the rude festivity of the banquet of Penelope's suitors. But the central dish was a yearling lamb, called 'a hog in harst,' roasted whole. It was set upon its legs, with a bunch of parsley in its mouth, and was probably exhibited in that form to gratify the pride of the cook, who piqued himself more on the plenty than the elegance of his master's table. The sides of the poor animal were fiercely attacked by the clans-men, some with dirks, others with the knives which were usually in the same sheath with the dagger, so that it was soon rendered a mangled and rueful spectacle. Lower down still, the victuals seemed of yet coarser quality, though sufficiently abundant. Broth, onions, cheese, and the fragments of the feast, regaled the sons of Ivor, who feasted in the open air.

"The liquor was supplied in the same proportion, and under similar regulations. Excellent claret and champagne were liberally distributed among the Chief's immediate neighbours; whiskey, plain or diluted, and strong-beer, refreshed those who sat near the lower end. Nor did this inequality of distribution appear to give the least offence." Vol. I. p. 305.

Whatever effect these Highland scenes and their accompanying sports might have upon the stay of Waverley in the mansion of Fergus, another and a still stronger reason for delay arises from the charms of Flora Mac Ivor, the chieftain's sister, with whom he is deeply enamoured. The character of this lady is in many points the reverse of Rose Bradwardine; the features of her mind are cast in a higher mould; while their own charms command respect, they derive an additional lustre from her heroic attachment to the exiled family of Stuart. With her brother's zeal are mingled the more selfish views of ambition and revenge; her's is the offspring of a pure and disinterested affection. In this delightful retreat the young soldier lingers, unconscious of the length of his visit, till the fascination is broken by a burst of events

events of the most dangerous and perplexing nature. On one morning he receives a letter from his commanding officer, commanding him to return to his quarters, under a threat of being reported to the War-Office, and reproaching him with a neglect of his duty as a soldier; and on the next he hears that his father is deprived of his place under ministry with dishonour, and that he himself is superseded in the Gazette as absent without leave. Letters both from his father and his uncle arrive, charging him to resign his commission instantly, nor to serve any longer under a government, by whom his family had been so disgraced. In the midst of the tumult of mind occasioned by these unexpected events, he is made acquainted by Fergus with all the designs of the Highlanders in favour of their exiled prince, and is invited to join their standard. To this he demurs, as having so lately served under the reigning government. In the midst of these distracting circumstances, a letter from Rose Bradwardine arrives, informing him that the military were in possession of Tully Veolan, that her father had fled, and that he himself was sought with the severest scrutiny. Previous to the receipt of this, he had made an offer of marriage to Flora, which strongly meets with her brother's approbation, but is coldly received by herself, to whom the feelings of patriotism seem more congenial than those of the softer passion. The letter from Rose leads him to a resolution of departure, no less for his own sake, than for that of the family of Bradwardine, and in spite of the entreaties of Fergus, he proceeds on his way to Edinburgh. Before, however, he has performed half his journey, his horse is recognised by a puritanical landlord, Mr. Ebenezer Cruickshanks, as the property of Fergus, and after some ludicrous adventures he is brought before Major Melville as a suspected person. The Major, upon hearing his name, informs him that a warrant for high treason is issued against him, and he is sent prisoner, under an escort, to Stirling. Before, however, they arrive, he is rescued, after a sharp contest, by a pretended pedlar and a party of Highlanders. During the conflict he is severely wounded, and is conveyed senselesss to an unknown hovel, where he is attended by an old woman, from whom he can gain no intelligence of his situation. During his sickness, however, he fancies that another form of a younger and more lovely female is flitting round his bed, and that other voices beside that of the old lady and her highland company are heard, but all his attempts to discover his mysterious visitors prove fruitless. When he is sufficiently recovered, he is again conveyed as a prisoner to the castle at Edinburgh, which was then in the possession of Prince Edward, the Pretender. As he waits in the hall of Holyrood-House, he is accosted by Fergus, who informs him of his liberation, and presents him to

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the Chevalier in person. He is most graciously received, and is appointed major in the newly-raised army, and an aide-de-camp to the Chevalier himself. In this situation he attends his new master at the important contest near the village of Preston, the success of which to the rebellious cause is sufficiently known. A very accurate and spirited sketch of this celebrated battle is presented to the reader, not more faithful in point of historical fact, than interesting as a military detail. In this conflict, Col. G——, his late commander, is killed; but Waverley has the satisfaction of saving the life of an English officer of considerable rank and consequence, Col. Talbot, who is afterwards as a prisoner committed to his care. This gentleman is discovered to be an intimate friend of Sir Everard, and to have been formerly obliged by him in more than one of those important points which render life a blessing. It was his promise to the old baronet to undertake the cause of his nephew, and to preserve him, if possible, from the dangers which threatened him on every side. From him Waverley learns, that he stood accused of exciting mutiny in his troop, and of seducing the king's soldiers from their allegiance, and that one of those whom he had brought with him from Waverley had in consequence been shot. How to account for this he is totally at a loss, till in a subsequent part of the history it appears, that Donald Bean, at whose cavern he had slept, had contrived during the night to possess himself of one of his seals, and, under the disguise of a pedlar, to deliver letters to Waverley's troop, as from their captain, inciting them to desert the cause of the king and the government. By his means also, various letters, addressed to Waverley by his commanding officer, entreating him to return to his duty, had been secreted, which accounted for that apparently harsh and sudden step of the War-Office, in depriving him disgracefully of his commission. Our hero is enabled to make a due return to Col. Talbot for his kindness and generosity, by procuring his release, and enabling him to return to his family, who were suffering the severest afflictions during his absence. After this, Waverley accompanies the Chevalier on his mad expedition, with a handful of Highlanders, into the heart of the kingdom; during which a quarrel, of a very serious nature, arises between himself and Fergus. The dispute arose, in the first instance, from a refusal on the part of Waverley to make any farther solicitations to obtain the hand of Flora Mac Ivor, by whom he had been so often repulsed with the most positive and cold denials. This refusal Fergus attributes, through information which he receives from the Chevalier himself, to a secret attachment to Rose Bradwardine, of whom Fergus had lately professed himself an admirer. After a scene which will represent the influence of clanship over the feelings of the High-

landers, one of whom attempts the life of Waverley, he is challenged by Fergus. The rencontre, however, is prevented by the interference of the chevalier, who, it appears, had misunderstood the purport of some private information which he had received. After, however, the retreat of the rebel army to Scotland is determined upon, the spirits of Fergus are depressed, he seeks a reconciliation with Waverley, advising him to make the best of his way to France, as their cause was entirely ruined; and he farther recommends him to marry Rose Bradwardine, as all his own ambitious views are past; and he is persuaded, from the warning of an evil phantom, in which he has the most implicit confidence, that he shall not survive many days. Waverley, in the course of a midnight retreat, is bewildered, and after lying perdue for some time in a Cumberland cottage, makes his way to London, and takes refuge in the house of Col. Talbot; who at his earnest desire to visit Scotland, and to discover the state of the Bradwardine family, and particularly of Rose, procures him a passport, intended originally for his nephew. By these means he reaches Tully Veolan, which he finds in desolation and almost in ruins.

"While plunged in the sad reflections which the scene excited, he was looking around for some one who might explain the fate of the inhabitants, he heard a voice from the interior of the building, singing, in well-remembered accents, an old Scottish song:—

"'They came upon us in the night,
And brake my bower and slew my knight:
My servants a'for life did flee,
And left us in extremitie.
They slew my knight, to me sae dear;
They slew my knight and drave his gear;
The moon may set, the sun may rise,
But a deadly sleep has closed his eyes.'

"'Alas,' thought Edward. 'is it thou? Poor helpless being, art thou alone left, to gibber and moan, and fill with thy wild and unconnected scraps of minstrelsy the halls that protected thee?' He then called first low, and then louder, 'Davie—Davie Gellatley.'

"The poor simpleton shewed himself from among the ruins of a sort of green-house, that once terminated what was called the Terrace-walk, but at first sight of a stranger retreated, as if in terror. Waverley, remembering his habits, began to whistle a tune to which he was partial, which Davie had expressed great pleasure in listening to, and had picked up from him by the ear. Our hero's minstrelsy no more equalled that of Blondel, than poor Davie resembled Cœur de Lion; but the melody had the same effect of producing recognition,

tion. Davie again stole from his lurking place, but timidly, while Waverley, afraid of frightening him, stood making the most encouraging signals he could devise.—' It's his ghaist,' muttered Davie; yet, coming nearer, he seemed to acknowledge his living acquaintance. The poor fool himself seemed the ghost of what he was. The sort of peculiar dress in which he had been dressed in better days, shewed only miserable rags of its whimsical finery, the lack of which was oddly supplied by the remnants of tapestried hangings, window curtains, and shreds of pictures, with which he had bedizened his tatters. His face, too, had lost its vacant and careless air, and the poor creature looked hollow-eyed, meagre, half-starved, and nervous, to a pitiable degree. After long hesitation, he at length approached Waverley with some confidence, looked him sadly in the face, and said, ' A' dead and gane—a' dead and gane.'

" ' Who are dead?' said Waverley, forgetting the incapacity of Davie to hold any connected discourse.

" ' Baron—and Baillie—and Sanders Sanderson—and Lady Rose, that sang sae sweet—A' dead and gane—dead and gane.

" ' But follow, follow me,
While glow-worms light the lea,
I'll shew ye where the dead should be—
Each in his shroud,
While winds pipe loud,
And the red moon peeps dim through the cloud.
Follow, follow me;
Brave should he be
That treads by the night the dead man's lea.'

" With these words, chaunted in a wild and earnest tone, he made a sign to Waverley to follow him, and walked rapidly towards the bottom of the garden, tracing the bank of the stream, which, it may be remembered, was its eastern boundary." Vol. II. p. 226.

He follows Davie, and finds the old baron concealed in the house of old Janet, Davie's mother, whom he recognises as his mysterious nurse, after his deliverance from the escort of the king's troops, who were conducting him a prisoner to Stirling. From her he learns that the pedlar who rescued him was Donald Bean, who was prevailed upon to undertake this service by a large reward from Rose Bradwardine; and that it was her form, which flitted round his couch during his illness, that a letter from her to the Chevalier explained his situation, and that in consequence a guard was sent to conduct him to Edinburgh. It was from this letter, of course, that the Chevalier had conceived that a more settled attachment had been formed between them, than did at that time really exist. During his stay at the cottage, a letter from Col. Talbot arrives, enclosing a free pardon both for himself and for the baron of Bradwardine, who gives his consent to the

the union of the families. The estate at Tully Veolan becomes by forfeiture the property of a distant relation of the Bradwardine family, who, from the acts of hostility shewn him by the tenantry, is happy to dispose of it at a price far below its value: it is accordingly bought in with Waverley's money, and presented in due form to the old baron.

Fergus having been taken prisoner after the battles of Falkirk and Culloden, is condemned to suffer for high treason, and is accordingly, with Evan Dhu, executed at Carlisle. The parting scene between Waverley and himself is drawn with much dignity and pathos. Flora, the heroic, the disinterested partizan of the unfortunate cause, ends her days in a convent abroad.

We have thus given a short sketch of the story, which is in itself too interesting for an abridgement, and too replete with varied incident to bear the rapidity of a dry detail. If, however, from our imperfect outline, we shall have induced the reader to enjoy the full colouring in the original, we shall not have failed in our desire of discovering to his mind a source of valuable and legitimate amusement.

We are unwilling to consider this publication in the light of a common novel, whose fate it is to be devoured with rapidity for the day, and to be afterwards forgotten for ever; but as a vehicle of curious accurate information upon a subject which must at all times demand our attention—the history and manners of a very very large and renowned portion of the inhabitants of these islands; of a race who, within these few years, have vanished from the face of their native land, but have left their names and their actions behind them as monuments of spirited independence, and of intrepid loyalty to that unfortunate family, who now with their brave defenders are for ever gone. We would recommend this tale, as faithfully embodying the lives, the manners, and the opinions of this departed race, and as affording those features of ancient days, which no man probably, besides its author, has had the means to collect, the desire to preserve, or the power to pourtray. This tale should be ranked in the same class with the Arabian Nights' entertainments, in which the story, however it may for a moment engage the attention, is but of little consequence, in proportion to the faithful picture which they present of the manners and customs of the east.

Although there are characters sufficient to awaken the attention, and to diversify the scenes, yet they are not in sufficient number to perplex the memory, or to confuse the incidents. Their spirit is well kept up till the very last, and they relieve one another with so much art, that the reader will not find himself wearied even with the pedantic jargon of the old baron of Bradwardine.

Upon

Upon the character of Davy Gellatly we must observe, that although this sort of personage is but little known in England, yet in Scotland it is by no means uncommon. In almost every small town there is a sort of public idiot, bearing the proportion, as we conceive, of about two of knave to three of fool, who is considered so necessary an appendage to the dignity of the place, that when he grows old, there is generally a young one in training as his successor. Davy appears to have been formed by the author, in some measure, upon the model of Shakespeare's fools, and we think that the similarity between himself and the fool in King Lear is peculiarly striking. We shall also call the attention of our readers to a circumstance in which they have doubtless anticipated us, the strong similarity between some turns in the character of Davy and those of Blanche of Devon: particularly the warning given by both in wild and incoherent song. There is a melancholy tale also attached to both their histories which strongly marks their resemblance. Not indeed that we would prove the one to be a copy of the other, this would be too much for our purpose: the peculiar traits of similarity are just strong enough to mark them the offspring of the same hand, and the creatures of the same poetic mind.

Fergus Mac Ivor is a character drawn by a master's pencil, from his first introduction in the wilds of the Highlands to the final scene before his execution, all the various features which the author conceived are fully expressed. Even in his last moments, while we shudder at his wild and intriguing ambition, we admire his original and powerful genius, we honour his generous and intrepid fidelity. If feminine softness, joined to the most romantic patriotism, can delight our readers, of Flora they will feel themselves the devoted admirers. Of Rose Bradwardine we read more than we see; the sweetness of her character, and the silent warmth of her affection for our hero, render her worthy of him.

Of Waverley himself we shall say but little, as his character is far too common to need a comment; we can only say that his wanderings are not gratuitous, nor is he wavering and indecisive only because the author chooses to make him so. Every feature in his character is formed by education, and it is to this first source that we are constantly referred for a just and sufficient cause of all the wandering passions as they arise in his mind.

The secondary personages are drawn with much spirit and fidelity, and with a very striking knowledge of the peculiarities of the Scotch temper and disposition. The incidents are (to use a very vile phrase) all founded on fact, and the historical parts are related with much accuracy. The time which has elapsed since

the year 1745 has allowed the author the liberty of introducing feigned characters as actors in those real scenes, without wearying the patience or disgusting the credulity of the reader. Here our author has a powerful advantage over our celebrated novellist of modern days, Miss Edgeworth: that Fergus Mac Ivor should have been a partizan of the Stuart race, that he should have fought at Culloden, and have been executed at Carlisle, we can, as far as the purposes of the tale are concerned, readily and sufficiently believe; but that Lord Oldborough should have been a minister of the King's in 1808, is a height of absurdity to which no vigour of imagination or power of fancy can possibly reach. The character of Donald Bean, for instance, upon whose agency so much of the tale depends, was by no means uncommon upon the Highland borders. There are those still living who well remember the ravages inflicted by the clan of the Macgregors, and their chief, Rob Roy, who inhabited the caves which are concealed amidst the inaccessible passes and insurmountable steeps of the northern side of Ben Lomond.

The livelier scenes which are displayed in the course of the tale are of the most amusing species, because they flow so naturally from the personages before us, that the characters, not the author, appear to speak. A strong vein of very original humour marks the whole; in most instances it is indeed of a local and particular nature, but in many cases it assumes a more general appearance. A scene between Sir Everard's Jacobite chaplain and his bookseller is drawn in a style which shews the author to have read and relished Swift in no ordinary degree *.

"Here he produced two immense folded packets, which appeared each to contain a whole ream of closely-written manuscript. They had been the labour of the worthy man's whole life; and never were labour and zeal more absurdly wasted. He had at one time gone to London, with an intention of giving them to the world, by the medium of a bookseller in Little Britain, well known to deal in such commodities, and to whom he was instructed to address himself in a particular phrase, and with a certain sign, which, it seems, passed at that time current among the initiated Jacobites. The moment Mr. Pembroke had uttered the Shibboleth with the appropriated gesture, the bibliopolist greeted him, notwithstanding every disclamation, by the title of Doctor, and conveying him into his back shop, after inspecting every possible and impossible place of concealment, he commenced: 'Eh, doctor!—Well—all under the rose—snug—I keep no holes here even for a Hanoverian rat to hide in. And, what—eh! any good news from our friends over

* We are happy to hear that a splendid edition of the works of Swift have been just published, with a preface and notes by Walter Scott: we trust that we shall soon present an account of them to *our readers.*

the

the water?—and how does the worthy King of France?—Or perhaps you are more lately from Rome? it must be Rome will do it at last—the church must light its candle at the old lamp.—Eh—what, cautious? I like you the better; but no fear.' Here Mr. Pembroke with some difficulty stopt a torrent of interrogations, eked out with signs, nods, and winks; and, having convinced the bookseller that he did him too much honour in supposing him an emissary of exiled royalty, he explained his real business. The man of books with a much more composed air proceeded to examine the manuscripts. The title of the first was, 'A Dissent from Dissenters, or the Comprehension confuted; shewing the impossibility of any composition between the Church and Puritans, Presbyterians, or Sectaries of any description; illustrated from the Scriptures, the Fathers of the Church, and the soundest controversial Divines.' To this work the bookseller positively demurred. 'Well meant,' he said, 'and learned, doubtless; but the time had gone by. Printed on small pica it would run to eight hundred pages, and could never pay. Begged therefore to be excused—Loved and honoured the true church from his soul, and, had it been a sermon on the martyrdom, or any twelve-penny touch—why I would venture something for the honour of the cloth—But come, let's see the other. 'Right Hereditary righted!'—Ay! there's some sense in this. Hum—hum—hum—pages so many, paper so much, letter-press——Ay—I'll tell you, though, doctor, you must knock out some of the Latin and Greek; heavy, doctor, damn'd heavy—(beg your pardon) and if you throw in a few grains more pepper—I am he that never peached my author—I have published for Drake and Charlwood Lawton, and poor Amherst—Ah, Caleb! Caleb! Well, it was a shame to let poor Caleb starve, and so many fat rectors and squires among us. I gave him a dinner once a-week; but, Lord love you, what's once a-week, when a man does not know where to go the other six days?—Well, but I must shew the manuscript to little Tom Alibi the solicitor, who manages all my law affairs—must keep on the windy side—the mob were very uncivil the last time in Old Palace Yard—all whigs and roundheads every man of them, Williamites and Hanover rats.'

"The next day Mr. Pembroke again called on the publisher, but found Tom Alibi's advice had determined him against undertaking the work. 'Not but what I would go to—(What was I going to say?) to the plantations for the church with pleasure—but, dear doctor, I have a wife and family; but, to show my zeal, I'll recommend the job to my neighbour Trimmel—he is a bachelor, and leaving off business, so a voyage in a western barge would not inconvenience him.' But Mr. Trimmel was also obdurate, and Mr. Pembroke, fortunately perchance for himself, was compelled to return to Waverley-Honour with his treatise in vindication of the real fundamental principles of church and state safely packed in his saddle-bags." Vol. I. p. 85.

Of the more serious portions of the history we can speak with unqualified approbation; the very few pathetic scenes which occur

occur are short, dignified, and affecting. The love scenes are sufficiently contracted to produce that very uncommon sensation in the mind, a wish that they were longer. The sentiments are uniformly good, and such as cannot fail to make a strong impression upon the mind of a thinking reader. We were much pleased with the following remarks upon a mode of education which is daily gaining ground, and threatens, by its extension to more advanced periods of youth, to render the minds of the rising generation pert, superficial, and effeminate.

" But the character of Edward Waverley was remote from either of these. His powers of apprehension were so uncommonly quick, as almost to resemble intuition, and the chief care of his preceptor was to prevent him, as a sportsman would phrase it, from over-running his game, that is, from acquiring his knowledge in a slight, flimsy, and inadequate manner. And here the instructor had to combat another propensity too often united with brilliancy of fancy and vivacity of talent,—that indolence, namely, of disposition, which can only be stirred by some strong motive of gratification, and which renounces study so soon as curiosity is gratified, the pleasure of conquering the first difficulties exhausted, and the novelty of pursuit at an end. Edward would throw himself with spirit upon any classical author of which his preceptor proposed the perusal, make himself master of the style so far as to understand the story, and if that pleased or interested him, he finished the volume. But it was in vain to attempt fixing his attention on critical distinctions of philology, upon the difference of idiom, the beauty of felicitous expression, or the artificial combinations of syntax. 'I can read and understand a Latin author,' said young Edward, with the self-confidence and rash reasoning of fifteen, 'and Scaliger or Bentley could not do much more.' Alas! while he was thus permitted to read only for the gratification of his own amusement, he foresaw not that he was losing for ever the opportunity of acquiring habits of firm and incumbent application, of gaining the art of controuling, directing, and concentrating the powers of his own mind for earnest investigation,—an art far more essential than even that learning which is the primary object of study.

" I am aware I may be here reminded of the necessity of rendering instruction agreeable to youth, and of Tasso's infusion of honey into the medicine prepared for a child; but an age in which children are taught the driest doctrines by the insinuating method of instructive games, has little reason to dread the consequences of study being rendered too serious or severe. The history of England is now reduced to a game at cards, the problems of mathematics to puzzles and riddles, and the doctrines of arithmetic may, we are assured, be sufficiently acquired by spending a few hours a-week at a new and complicated edition of the Royal Game of the Goose. There wants but one step further, and the Creed and Ten Commandments may be taught in the same manner, without the necessity of the grave face, deliberate tone of recital, and devout attention

attention hitherto exacted from the well-governed childhood of this realm. It may in the mean time be subject of serious consideration, whether those who are accustomed only to acquire instruction through the medium of amusement, may not be brought to reject that which approaches under the aspect of study; whether those who learn history by the cards, may not be led to prefer the means to the end; and whether, were we to teach religion in the way of sport, our pupils might not thereby be gradually induced to make sport of their religion. To our young hero, who was permitted to seek his instruction only according to the bent of his own mind, and who, of consequence, only sought it so long as it afforded him amusement, the indulgence of his tutors was attended with evil consequences, which long continued to influence his character, happiness, and utility." Vol. I. p. 32.

Let those who are engaged in forming the minds of the youth of this country not disdain to receive a hint even from the trifling pages of a novel, and let those who are placed under their care, as they value both themselves and their best hopes, learn from the character of Waverley early to distrust that inordinate self-confidence, and that over-bearing petulance, which teaches them to despise that order, that labour, and that discipline of the mind, which can alone secure to them the full completion of their ambitious views. The most fatal enemies to the bright prospects of future distinction are the ramblings of superficial enquiry, and the pride of conceited indolence.

The religious opinions expressed in the course of the tale are few, but of those few we fully approve. The loyalty and strength of the political sentiments clearly prove their author to be a man of a sound and vigorous mind, whose talents have not been lowered, nor whose spirit debased by the flimsy theories and the mawkish speculations of modern metaphysical polities. The humourous and happy adaptation of legal terms shew no moderate acquaintance with the arcana of the law, and a perpetual allusion to the English and the Latin classics no common share of scholarship and of taste.

That there are faults in the work we cannot deny, and some glaring errors, which we could heartily wish in a second edition were altered or erased, as they have a tendency to lessen the permanent value of the work, and to place it in the scale of a more common production. The pieces of intelligence which are represented as appearing in the newspapers, savour much more of modern manners, than "sixty years since;" such as the supersession of Waverley in the form of a paragraph.

"We understand that this same Richard Waverley, who hath done all this, is not the only example of the *Wavering Honour* of W-v-r-l-y H-n-r. See the Gazette of this day."

Now this is a pun which would disgrace even the Morning Post of the present day, and sixty years since we believe the paradise of fools was not blessed with so congenial an archivist. We object, upon the same grounds, to the relation of the death of R. Waverley, and of the exhibition of old Bradwardine's absurdity in pulling off the boot of the Prince. "Something too much of this;" even were the anecdote in character, we think that the indication of the Baron's intention to perform it would have been sufficient. There is here and there a tendency to caricature and broad farce, which we are persuaded that the good taste of the author himself will discover, and his good sense will correct. Of the poetry which is interspersed we can speak in the highest terms. The following is a poem on the oak tree which grew over the tomb of the gallant Wogan, a name which will stand for ever honoured in the memory of every loyalist and patriot:—

"TO AN OAK TREE,

"*In the Church-yard of* ——, *in the Highlands of Scotland, said to mark the Grave of Captain Wogan, killed in* 1649.

"Emblem of England's ancient faith,
Full proudly may thy branches wave,
Where loyalty lies low in death,
And valour fills a timeless grave.

"And thou, brave tenant of the tomb!
Repine not if our clime deny,
Above thine honour'd sod to bloom,
The flowerets of a milder sky.

"These owe their birth to genial May;
Beneath a fiercer sun they pine,
Before the winter storm decay—
And can their worth be type of thine?

"No! for, mid storms of Fate opposing,
Still higher swell'd thy dauntless heart,
And, while Despair the scene was closing,
Commenced thy brief but brilliant part.

"'Twas then thou sought'st on Albyn's hill,
(When England's sons the strife resign'd,)
A rugged race resisting still,
And unsubdued though unrefined.

"Thy death's-hour heard no kindred wail,
No holy knell thy requiem rung;
Thy mourners were the plaided Gael,
Thy dirge the clamourous pibroch sung.

"Yet

"Yet who, in Fortune's summer-shine
To waste life's longest term away,
Would change that glorious dawn of thine,
Though darken'd ere its noontide day?

"Be thine the Tree whose dauntless boughs
Brave summer's drought, and winter's gloom!
Rome bound with oak her patriots' brows,
And Albyn shadows Wogan's tomb." Vol. II. p. 109.

If the testimony of this witness be not sufficient to work conviction in the reader's mind as to the name of the author, he will find still fuller testimony in other poems, which we have not room to extract. Whoever may be the author of the prose, we strongly suspect that the poetry at least was written by W. Scott; if our conjecture is unfounded, we congratulate the world on the appearance of a new poet, whose genius bears so striking a resemblance to their old favourite. Respecting the prose, we own that our suspicions are very strong of Walter Scott, as in very few besides himself are united that strength of feeling, that richness of anecdote, that store of historical knowledge, that accuracy of legal information, and above all, those high constitutional principles which dignify and adorn the mind of that original and native poet.

Much, however, as we respect the attachment of the author to the peculiarities of his country, we could wish that in a second edition he would sacrifice some few of them to our foolish prejudices in the south, and restore to the following lines, as to the old Baron of Bradwardine, their forfeited quantity:—

"*Moritur*, et dulces moriens reminiscitur Argos."
"*fungarque* inani
Munere."

Leaving, however, these trifling inaccuracies, we can earnestly recommend these volumes to our readers, as containing a treasure of anecdote and information upon these subjects, which few but the author of the present tale could so accurately present or so successfully embody.

We ought to have before observed, that to justify the second name, "'Tis sixty years since," the author informs us that this tale was written in the year 1805; of this we have no reason to doubt; the first sketches were probably drawn at that period, although, from the use of certain cant words of the present year, such as *tact*, *bivouacking*, *the Cossacks*, &c. we are of opinion that the finishing stroke has been but very lately applied.

BRITISH CATALOGUE.

DIVINITY.

ART. 7. *An Introduction to the Doctrine of the Trinity, and to the Athanasian Creed. By the Right Rev. the Bishop of St. David's.* 1s. 6d. Rivingtons. 1814.

Although we do not in all points agree with the worthy Bishop, we shall ever entertain the highest respect for his learning, and veneration for his character. Few have met the prevailing errors of the time (one only excepted) with more zeal, or combated them with more general utility. This tract appears to have been written not so much for the use of his diocese, as for the instruction of those, with whom by his preferment in Durham he is also connected. It is published at Newcastle, which is a place, as we understand, abounding with that fatal abortion of human folly, Socinianism. If any tract could shortly and decisively meet the threadbare objections of the modern Unitarians, it is the present; to those who are yet wavering on the brink of a denial of their Saviour, it may act as a means of preservation, as it speaks to their reason and to their understanding. We fear that an old Unitarian is too hardened an animal to be assailed by such weapons, it being his business to invent objections, not to attend to their answers; or, according to Mrs. D. Western's description of Socrates, not to ask your opinion, but to inform you of his.

This little tract is adapted even to the lowest understanding, for notwithstanding the infinite conceit of the enemies of the Gospel, the majority of those who oppose the doctrine of the Trinity must be so ranked. For those who content themselves with the *crambe recocta* of worn-out objections against the fundamental article of the Christian faith, without the slightest inclination to listen to their refutation, or to consider their answers, cannot be held very high in the class of reasoning beings.

From the beginning of the Bishop's Introduction, which we shall cite, the reader will form a competent idea of the style and manner of the whole.

"The doctrine of the Trinity is the distinguishing tenet of Christianity, and the foundation of the Christian faith, all Christians being baptized in the name of the Father, and of the Son, and of the Holy Ghost. It is the belief and profession of this faith, which makes us Christians, (for we are Christians, to use the words of Tertullian, *credendo, quod creditum facit Christianos*) and which therefore is necessary to our salvation.

"If the distinction of names in the baptismal ordinance be a *real* distinction of Persons, it will appear in other parts of the Scriptures

tures. We accordingly find it in Christ's promise to the Apostles, that 'He would send the Holy Ghost from the Father;' in St. Paul's declaration that 'we have access through Christ by one Spirit to the Father;' and in the Apostolical benediction, 'the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with you all.' What can mark personality more strongly than *grace*, *love*, and *fellowship*? or than the means of *access* to the Father? or than Christ's *sending* the Holy Ghost from the Father? And can persons so united with the Almighty be other than God? than one God? for we know from the whole tenour of Scripture, that there is only one God. It appears therefore from the baptismal ordinance, and from the other passages, that the great purpose of the Gospel was to make known the unity of the Godhead in the three divine Persons, the merciful and gracious authors of man's salvation. Tertullian calls the revelation of this faith, 'the work of the Gospel, and substance of the New Testament.'" P. 3.

ART. 8. *Thanksgiving Sermon, preached in the Episcopal Chapel, Edinburgh, by the Rev. J. Walker, A. M. Minister of that Chapel.* Rivingtons. 1814.

We are ever ready to hail the exertions of our brethren in Scotland, as to that portion of our primitive and apostolical English Church we feel the most cordial attachment. The labours of such men as Bishops Gleig and Sandford would adorn any age, and to Mr. Allison we are now paying our merited respect. To these and other names we should add, not among the last, that of the reverend author whose sermon is now before us. There is a freedom of conception, and a peculiar copiousness in the language, which is always accompanied with energy, and sometimes rises into eloquence. The author has defended with much vigour the controuling power of Providence over all human affairs, and particularly as it has appeared in the late awful events, to which even the most hardened infidel cannot look back without a humble recognition of the arm of the Almighty directing the storm.

"That all nature is under his control, all nature asserts in language which is universally understood. The order and beauty of the universe point out his creative hand; the preservation of that order and beauty proves his sustaining care. The laws of the whole material world were established by his wisdom, and are administered by his constant agency. Nothing is left to chance. There is nothing in the system which we can justly call accident. Even the conduct of moral agents, of angels and of men, both good and bad, though to a certain extent it is free, is yet under the special guidance of Providence. Their conduct is never irresistibly

sistibly controlled. They are permitted to act as their nature, their circumstances, and their disposition of virtue or of vice, direct them. But the consequences are not in their own power. These consequences are ultimately controlled and directed, not always as the agent intended, but as it seemeth best to the sovereign Disposer of all things, and as it shall ultimately be best for the purposes of his moral government. The history of man exhibits this consolatory truth in copious detail. The power and policy of men are frequently baffled, we know not how, and turned, in the most marvellous manner, to their utter contempt and confusion. The weakest means of a good cause, when its utmost strength has been successively tried in vain, are often at length successful, when hope has almost been subjected to despair. The proud expectations and insolent designs of bad men, resting apparently on the most powerful combinations of temporal force, and public opinion, and artful policy, have frequently been blasted in the midst of absolute security, and by means which no human sagacity could imagine or anticipate. The numerous tremendous judgments, and the no less numerous and merciful deliverances, which have visited nations and men, in their respective courses of vice and virtue, cannot, on any principle of science or religion, be justly attributed to accident, or a blind course of events, nor justly or morally understood, without respect to a particular Providence. We may not be able to mark the process in detail; but the general conclusion is irresistible, that '*they are the Lord's doing, and marvellous in our eyes;*' that they are examples of the particular providence of God disposing the affairs of men; and proofs that he holds in his own hand the complete superintendence and direct disposal of all things, of time and chance, of human policy and power." P. 8.

We are sorry that our limits will not allow a larger extract from this very able discourse; we can only recommend our readers to supply the deficiency by a perusal of the whole, and we can assure them that their expectations will not be disappointed.

The notes upon this sermon, which are chiefly of a political tendency, shew the author to be a man of a strong and fertile mind, who has passed a life of much practical observation, no less than deep reflection, who, with all the opportunities afforded him, has neither travelled nor thought in vain. We were much pleased with the substance of the following note:—

"It is really amusing, perhaps instructive, to observe the earnestness and emphasis with which it is asserted in conversation, in print, and even in the pulpit, that we owe the blessings in which we now rejoice, to no particular set of men, to no particular train of measures. I readily grant the position, but would qualify its import. I have endeavoured to shew, that we owe these blessings to the mercy of God, and to the marvellous agency of his providence.

But

But providence acts through the medium of means. The men and measures which have guided the councils of Great Britain for the last twenty years with little interruption, have, as means, contributed essentially to the result in which we rejoice. The combination by which this result was ultimately obtained, no human foresight could possibly arrange, because the elements were not within the control of human policy or power. But the example of Britain was visible, and her aid was ready; it was known to be ready, because it was repeatedly granted, even when the hazard was great and the effect every way doubtful. By the opposite system, so long and so obstinately urged, the stimulus so strongly felt, so strikingly acknowledged, so obviously and so eminently useful, would have been wanting. The result I have now no wish to conjecture. It is vain to deny the fact, with the admiration of which Europe at this moment resounds; and it is unjust to deny the merit which belongs to it." P. 20.

POETRY.

ART. 9. *The Condemned Vestal: a Poem, in Three Books.* 8vo. 76 pp. 1814.

Notwithstanding the seriousness of its subject, this is one of the most comical poems that we have ever seen. It is like the old tragedy of King Cambyses, "mixed full of pleasant mirth." Before, however, we say any thing more on the poem, we think it our duty to censure that irreverent familiarity with which, in his dedication, the author alludes to the Deity.

"To M. W. H. S., of friends the most sincere and affectionate; of society the ornament and admiration; of kindred the delight: blessed of the Supreme Almighty, and favoured by the world: to M. W. H. S. this poem, as a trifling memorial of early friendship, is inscribed, by the author."

At this goodly dedication we should feel much inclined to laugh, and particularly at the complete anticlimax of its close, were we not too much shocked by the writer's want of reverential feeling. As to his poem, it is as miserable an abortion of the brain as can possibly be conceived. In the sixteen hundred and fifty lines which he has poured forth, there is not one which can be praised. He sets sense, grammar, metre, and rhyme, at utter defiance. A single specimen, and that by no means the worst which could be found, our readers will, perhaps, consider as abundantly sufficient to prove his demerits.

"Now echo'ing heav'n in shatt'ring thunders rang,
And whistling elements reverb'rate sang;

The

The sharp-prong'd lightnings shiver as they graze,
And length'ning comets perish in the blaze.
The trembling deities disorder'd fly,
And press their ranks to let the king pass by.
Jove took his throne; his majesty unclasp'd,
And lock'd the reeking terrors as he grasp'd;
And as the thund'rer shook his orient seat,
Earth's entrails crawl'd in palpitating heat.
With downcast eye th' Olympian host appear,
In mute obedience and wond'ring fear;
Waiting the monarch's sign to dare to smile:
So proves the courtier, and so stems the guile."

ART. 10. *Long Ashton: a Poem, in Two Parts; descriptive of the local Scenery of that Village and its Environs, including St. Vincent's Rocks, Bristol, &c. By William Morgan, of Bower Ashton, late of Bristol.* 8vo. 53 pp. 1814.

To write a good descriptive poem, is a task of not quite such easy achievement as many persons seem to imagine. For its accomplishment, something more is required than to chuse a picturesque subject, and to fill the paper with the common places of purling streams, whispering zephyrs, distant hamlets, shady woods, grazing herds, and verdant plains. That something we do not find in the composition before us. The scenery described by Mr. Morgan offers, as we can bear witness, a noble theme to a poet: but, unfortunately, he is nothing more than a versifier. His lines have, indeed, no gross faults; saving and excepting the unforgivable fault of being devoid of beauties. The reader toils on to the conclusion, and, when he has reached it, his memory retains not even a solitary sentence or image. Such being our opinion, we cannot flatter Mr. Morgan with the hope that his poem will be so "well received," as to induce him to publish "a quarto edition, embellished with views."

ART. 11. *An Ode to his Grace the Duke of Wellington, &c. &c. &c. By Irenæus.* 8vo. 35 pp. 1814.

Friends as we are to the liberty of the press, we sometimes, when in an angry mood, are almost disposed to wish that, as far as regards the multitudinous productions of those who aspire to be thought poets, the previous censorship of the press, about which our Gallic neighbours are now hotly disputing, might be established in this country. How many fits of yawning and of nausea, and how many attacks of dizziness and head-ach, would not the luckless tribe of critics escape, if such a censorship existed,

sted, and the censors were men of taste! Mr. Irenæus, for instance, would not be allowed to torment us, and our brother reviewers, by the publication of a hundred and thirty stanzas of the veriest trash that ever gathered dust on a bookseller's shelf. That our readers may not imagine that we deal too harshly with this modern Pindar, we will gratify them with a brace of his best stanzas:

"And Oh! could verse tell all he feels,
Who tunes this artless lay—
The wise design that silent steals,
Till all's matur'd—whilst ocean reels,
Drunk with the blood—yes, blood that seals
His fate, who fought the fray.

To *Wellesley*, large the debt is true,
Patient, profound, and wise—
Projecting, realising too,
That lofty wish a Statesman drew,
To die, or else the foe subdue;—
The vintage shelter as it grew,
Give home to slaves, no dwelling knew;
Freedom protect with steady view,
Attack, invade, the foe pursue—
'Twas sought—'tis gain'd—the prize."

ART. 12. *Selections from the popular Poetry of the Hindoos. Arranged and translated by Thomas Duer Broughton, Esq. Major of the Hon. East India Company's Service in Bengal, and Author of "Letters from a Mahratta Camp."* Small 8vo. 156 pp. 1814.

However rude it may be, the popular poetry of any country cannot but be an object of interest to a philosophical observer, as affording no small insight into the manners, feelings, and character of the people, among whom it has obtained a currency. So many circumstances, of various kinds, have, of late years, called our attention to Hindostan, and so singular a race is that of the Hindoos, that a collection of popular Hindoo poetry could scarcely fail to be favourably received, even had the productions themselves less intrinsic merit than is really possessed by those which Major Broughton has translated. With respect to the language of the Hindoos, the translator tells us that

"We are very apt to contemn it, as illiterate and vulgar; and as one used only by the lowest classes of the people; whereas, in fact, it is simply rustic, and not vulgar; can boast of many admirable literary productions; and is spoken by every description of Hindoos, in all the western provinces of our extensive empire."

He

He adds the following curious facts:

"In perusing these simple poems, the English reader will be surprised to meet with many of the thoughts and sentiments, clothed too in nearly the same words, and the same expressions of admiration and endearment, which he has been accustomed to admire in his own favourite poets. This similarity, and the ease with which I found the idioms of the two languages could be brought to assimilate, greatly facilitated my progress in completing the work. I believe there is no language now spoken either in Europe or Asia, that would better bear a literal translation into English, than the Hindoo."

Those who have been accustomed to consider all Asiatic poetry as distinguished by gaudiness and inflation will be astonished to find that the popular poetry of the Hindoos is almost entirely free from those faults. It is, indeed, full of simplicity and ease.

"In their descriptions of female charms," says the translator, "the images of the Hindoo poets are invariably taken from nature; consequently are seldom extravagant, and they are always calculated to raise in the mind the sweet ideas of tenderness and delicacy. The Hindoo nymph is lovely, but her charms are never heightened by that kind of Bacchanalian tint which glows in the attractions of the Persian beauty. With the one we sigh to repose among shady bowers, or wander by the side of cooling streams; to weave chaplets of the Lotus or the Jessamine for her hair; and even fancy ourselves enamoured of one of the legitimate shepherdesses of our pastoral poetry. With the other, we burn to share the luxurious pleasures of the banquet; to celebrate her eyes in Anacreontic measures; or toast her jetty ringlets in bowls of liquid ruby. Our heated imagination pourtrays a Phryne or a Lais, and we picture to ourselves the wanton attractions of a Grecian or Roman courtezan. Love is equally the ruling passion of both, but of different kinds; that of the Hindoo is evident, yet tender; that of the Persian voluptuous and intoxicating. Nor is the character of their lovers less distinctly marked; the passion of the Hindoo youth is breathed for his mistress only; while that of the Persian is equally excited by wine and music, by roses and nightingales, as by all the blandishment of his 'sugared' charmer."

In his introductory essay, the translator has explained satisfactorily, and in a neat style, the different kinds of metre which are employed by the Hindoo poets, and has given some valuable information respecting the Hindoo people. Of his translations he speaks in very modest terms. He offers them more with the hope of inducing abler hands to undertake a similar task, than with any sanguine expectation of their procuring fame to himself.

"I have

"I have," declares he, "endeavoured to make them as close as possible; many of them are literal, at least as much so as a versified, for I dare not say a poetical, translation can be: and I have seldom, I believe, altered an expression, or ventured to add or suppress an image or a sentiment."

Perhaps it is this closeness of his version which has led him sometimes to admit faulty rhymes, and lines not sufficiently polished. On the whole, however, he has performed his labour in a manner which is highly creditable to him; and which, we doubt not, will ensure the success of his volume.

ART. 13. *Modern Parnassus; or, the New Art of Poetry: a Poem, designed to supersede the Rules of Aristotle, Horace, Longinus, Vida, Boileau, and Pope.* Small 8vo. 76 pp. 1814.

The title of this poem sufficiently shows that the composition which it introduces is of an ironical nature. The irony, however, is well sustained. The poem is divided into five parts, namely, The Reformation; The New Charter; Poetic Licence; The Contrast; and The Apology. The author is obviously a man of learning and taste; and of no mean poetical talents. His satire is always decorous, generally just; his style is polished; and, with some few exceptions, his versification is not deficient either in spirit or ease.

MINERALOGY.

ART. 14. *Account of the Basalts of Saxony. By J. F. Daubuisson. Translated by P. Neill, F.R.S.E. and F.L.S.* 8vo. 274 pp. 9s. Longman and Co. 1814.

This is a volume which contains much solid information and deep research, upon a subject the most interesting to a mineralogist. The description of the vast basaltic mountains of Saxony is drawn up in a manner, which reflects the greatest credit both upon the indefatigable research, and the scientific accuracy of the author. The work is accompanied by a very good map of those parts of Saxony and Bohemia which are brought under discussion. We are sorry that the narrowness of our limits, and our attention to subjects more generally interesting, prevent us from giving an analysis of this valuable work, but we can with the greatest confidence recommend it to those, who, by having dedicated their time and attention to the study of mineralogy, are best enabled both to judge of its merits and to profit by its contents.

ART.

EDUCATION.

ART. 13. *Delectus Sententiarum Græcarum, ad Usum Tironum accommodatus, cum notulis et Lexico.* Longman. 1813.

This little book supplies a deficiency in the schoolmaster's catalogue, which we have long wished to have seen remedied. When a boy has just hobbled through the active and passive voice, he is generally plunged into the Greek Testament or into Æsop, both of which we esteem as too difficult for a beginner. The examples are here so easy that the boy may begin them with the active voice, and thus immediately adapt the praxis to the rule: and by the time therefore that he has gone through the first part of the Greek Grammar, he will be fully competent to attack either his Testament or Farnaby. This book will also, from its notes and little lexicon at the end, be very useful to those, who, at a more advanced age, are desirous of teaching themselves the elements of the Greek language.

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ART. I. *Sermons on important Subjects; to which is added, a Charge delivered to the Clergy of the Diocese of Meath. By T. L. O'Beirne, D.D. Lord Bishop of Meath.* 515 pp. 10s. 6d. Rivingtons. 1813.

THE number of sermons, single and collected, published in the English language, and chiefly by the clergy of our own church, is immense; and they stand eminently distinguished for sound learning, acute criticism, profound research, and able argument. But in elegance, and in ornament; in the tinsel shew of fine writing, and in the warm glow of impassioned eloquence, the clergy of England must yield to those of other countries, certainly to those of France, at least in her better days: but in all the solid acquirements of sound and sober theology they will certainly stand pre-eminent, and their works declare it. There is scarcely a subject in the wide field of theological research, and scarcely a question of curious or important Scripture criticism which we may not find ably discussed, and either partly or completely elucidated in that vast collection of sermons with which our language abounds. Yet sermons are successively appearing every year, single and in volumes, occasional and general, though they can, in most cases, contain nothing at once new and important. They must, however, be partially read or they would not continue to be published; and it is gratifying to think that the public taste gives such encouragement to this species of writing. Several advantages result from it. It has a natural tendency to urge the clergy to more than ordinary care in composing their discourses, because their hearers are rendered, by this sort of reading, pretty competent judges of what a sermon should be; and it thereby excites a laudable ambition to acquire professional excellence. Absolute novelty no wise man will, at this time of day expect, either from the pulpit or the press. New arrangements of old matter there may be of considerable importance, with some novelty of

style and manner, and with some influence of name and authority, so as to suit the temper of the times, so as to interest the feelings of the public, and to attract new attention to subjects which would remain utterly neglected in the forgotten volumes of former days. Many of the sermons which have been published, both singly and in volumes, of late years especially, have attained little celebrity, and have probably not merited much more than they have attained: but they are not, on that account, useless. They have attained a certain circulation among the friends, the followers, and the acquaintances of the author, from transient feelings and local influence; and in that circle they have doubtless done good; they have been read with profit by many, who but for this new call upon their attention, would probably have troubled themselves very little with any sacred subject.

It sometimes happens that sermons of very meagre merit obtain a temporary reputation and extensive sale by art or accident, while sermons of the most solid excellence fall, as it were, dead-born from the press, and are known only to a few curious and solitary students. Such cases every clerical scholar must have known. The first reputation and sale of sermons furnish no absolute criterion of their merit. But we are not so fastidious as to require that every sermon, or volume of sermons which an author may be induced by his friends, or may think proper of himself to publish, should possess distinguished merit; or in point of learning should rival Bishop Bull, or in argument and stile should equal Bishop Sherlock. A man may be an able divine and a useful writer, though he be far inferior in talents and acquirements to men who would stand distinguished among the greatest of every age.

A stronger example of this sort of writing cannot be adduced, than the volume now before us. It is sent into the world without preface or advertisement, with the purpose, we are persuaded, of doing good, and we trust this purpose will be attained. The Bishop of Meath appears to be a man of competent professional knowledge, serious and sincere in his profession, and anxious to promote the influence of true religion according to the sober system sanctioned by the Church, in which he holds an office of high rank and authority. He displays a considerable portion of that liveliness of expression, and of that warmth of feeling which so remarkably distinguish his countrymen. His style, though not always correct, nor always chaste, is generally nervous, and would be more impressive, did it appear less laboured. We have heard, and can easily believe, that the Bishop of Meath is a powerful and impressive preacher. But it is one thing to hear a sermon, and another to read it coolly in the closet. The time, the place, the person, the voice, the

the manner, a variety of accidents concur to affect and interest us in the delivery, which are totally removed and lost in the solitary perusal. These sermons, however, may be read with advantage, and we shall be happy to hear that they attain a general circulation. If they are not of distinguished excellence they are all of a useful tendency. They are much longer than sermons usually are in this country. This too we believe is an Irish custom, which we do not blame, but dare not imitate, as our national taste would, we fear, be unable to endure it.

There are twelve sermons in the volume. The first from St. Luke ii. 12. is a Christmas sermon. The humble circumstances of the Saviour's birth are described in a style of imagery, and with a portion of scenical representation, which are certainly striking, although to this sort of composition we, in this country, are little accustomed. The practical and consolatory results of this remarkable humiliation of the Son of God partly appear in the previous description, without being expressly enforced. In order to answer the cavils of infidelity, and to combat the scorn of carnal wisdom, the bishop introduces, without much regard to unity, various topics, which might more properly and with better effect have formed the subject of another discourse. He enquires into the nature, importance, and necessity of an atonement for sin; he illustrates his enquiry, and enforces his argument by a reference to the Mosaic institutions. In trembling dependence on the sacred records of revelation he exhibits the heavenly victim as a man different from other men only in the spotless perfection of his nature, in that he was "holy, harmless, undefiled, separate from sinners." This relation of a common nature gives confidence to the race which he came to save. The bishop further contends, on the same scriptural grounds, that a creature could not make the requisite atonement, and exhibits the amazing mystery of God made man, and the amazing interest which this astonishing condescension is calculated to excite, contrasted with the darkness, severity, and comparative imperfection of the Jewish law. There is a considerable portion of striking imagery in this part of the discourse, which would probably produce a powerful effect in delivery, but it combines too much for the subject and the occasion. It carries us from Bethlehem to Calvary, not in reference merely, but in detail, to the previous scenes; to the actual crucifixion; to the sepulchre; to the resurrection; to the ascension and intercession in heaven. All this is well, but out of place, and interrupts rather awkwardly the subject of discourse, to which, however the bishop returns; and he at length displays, with sufficient propriety, the important lessons which the obscurity and meanness of the Redeemer's birth afford to

all his faithful followers of every rank and degree; to the high and the low, to the rich and the poor.

The *second* sermon from St. John xix. 30. is for Good Friday. The bishop, after shortly explaining the occasion and import of the text, is naturally led by the words, *It is finished*, to make a rapid reference to the commencement and the progress of the mighty scheme of which the scene commemorated on Good Friday, and recorded in the text was the consummation. He then goes on to describe the various scenes of our Saviour's passion. He exhibits these as it were in pictures to his audience. He paraphrases the simple and interesting details of the Evangelists, dwells occasionally on the anguish and agony of the suffering Redeemer, and details the motives and passions of his persecutors, particularly of the traitor Judas. The narrative of the Evangelists is inimitable in simplicity and interest. To fill up the outline which they have given, to supply the comments which they have omitted, and to preserve the interest which their very simplicity and reserve tend to excite and to increase, are tasks of extreme difficulty, requiring a knowledge of the human heart, a force of imagination, a purity of taste, and a devotion of mind of very rare occurrence. He will generally produce the most powerful effect, as he will always display the purest taste, who shall adhere most strictly to the original narrative, who shall avoid those details of motives, and those comments on actions and consequences which that narrative leaves to the imagination of the reader, and who shall preserve as much as possible, the venerated language to which the ear of piety is accustomed from earliest infancy. There is nothing absolutely wrong or erroneous in this sermon, and it may be read with advantage, but it is written in a taste which we cannot commend, and the interest is greatly weakened by an imperfect arrangement, and by a multiplicity of words and comments which may be sound, but which are neither necessary nor in order. The practical application is short and pious. Part of it we quote:

"How far the signs of these our times, or the circumstances of the days for which we have been reserved, may be calculated to awaken our fears for a similar fate (the prophesied destruction of Jerusalem he means) hanging over these realms, is an awful consideration. But however this may be, we, too, are exhorted by our Redeemer not merely to compassionate his sufferings, but to extend our compassion to ourselves, whose sins have been the cause of his sufferings. Not to weep for him, who is now seated in glory, but for ourselves and our children, that the dreadful judgments may be averted, which, in some form or other, hang over every impenitent sinner, and must fall on him either here or hereafter.

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" It was to lead you to this conclusion, that I have entered into the detail of our Saviour's passion, and not to awaken a sterile and unprofitable sorrow, that might excite your sympathy, whilst you overlooked what he, in whose afflictions you sympathised, chiefly requires of you. A more affecting narrative the history of human sufferings has not to produce; and how must his heart be wrung, who can say, as every sinner can say, while his feelings are harrowed at such a succession of insults and cruelties inflicted on innocence; 'All this my Saviour voluntarily endured for me. For me he was betrayed, buffeted, spit upon, crowned with thorns, scourged, crucified.' But, as I have said, we have his own command not so much to weep for him, as for ourselves. The narrative of his sufferings has been transmitted to after ages by the inspired penmen not so much with a view to affect, which would be a main object with a worldly historian, as to instruct them; and if our pure and reformed Church has incorporated that narrative into the service of this day, it is in the design, that Ministers and people might seek their mutual edification in contemplating the sorrows and sufferings of him, who *bore our iniquities, and by whose stripes we are healed.*

" Let this, then, be the result of all you have heard; and while you employ the interval from this day to that which is set apart for the commemoration of his triumphant resurrection from the grave, in preparing to approach the Holy Table, and to partake in the institution particularly appointed by himself 'to shew forth his death unto his second coming;' let it be your chief care earnestly to beseech of God so give you a due sense of 'the heinousness of sin, for which his beloved Son was contented to be betrayed into the hands of wicked men, and to suffer death upon the cross;' so that touched with compunction for your past offences, and grateful for the door of mercy that is opened to you by your Redeemer, you may henceforth devote yourselves more earnestly and faithfully to the service of your God, and to *the love of Him, who so loved us,*" P. 64.

The third sermon from 1 Cor. xv. 12. is for Easter-day. It furnishes a very accurate and complete view of the Redeemer's resurrection; of St. Paul's reasoning on this awful subject, as it respects and proves our own; and of the analogies by which he aids his reasoning, and of the hopes which it is calculated to inspire. The practical application of the whole is forcible and good.

The fourth and fifth sermons from St Mark xvi. 15. are "On the Christian Religion." They contain a concise view of the general proofs by which the truth of Christianity is established, and chiefly respect the character of its divine Author, the nature and importance of his doctrines, the intention and tendency of his institutions, the success with which, under every human disadvantage, his religion was published through the world, and the

the effects which its publication produced on society and on the morals of mankind. Nothing new can justly be expected on this subject. As a summary (and they profess to furnish no more) they are good as far as they go, and may be useful to those who have neither time nor inclination for more extensive reading; they may even suggest matter of reflection to those who have, by urging them to further enquiry on those topics which are here only shortly sketched. The fifth sermon is not equal to the fourth. There are in it marks of haste and instances of confusion. The allusions to France, and to the circumstances of our own times may be very proper, but they seem out of place, and to have been pressed with some degree of violence into the service, and not quite appropriate to so very general a a summary of the evidences of Christianity as that before us.

The sixth and seventh sermons from 1 Cor. ii. 11. for Whitsunday, treat of the person, office, and operations of the Holy Ghost. We have considered this subject, and all the questions connected with it, at such length in our review of Mr. Nolan, that we can neither afford room nor time to resume the discussion again; nor is it necessary. The subject is generally treated in a correct and scriptural manner. The truth is stated with force, and maintained at once with sobriety and zeal. The errors of enthusiasts and fanatics, and the delusions of their leaders, by which the doctrines in question have been often rendered the objects of ridicule, and the means of imposture are properly exposed to public reprobation. The influence of the Holy Spirit is essential in the Christian life; but the doctrine is peculiarly liable to abuse, and as no delusions can be more dangerous, it well becomes a Christian Bishop to protest against them, while he solemnly maintains and guards the truth which they degrade and pollute.

The eighth sermon from Psalm lxxiii. 16, 17, was preached at the Asylum Chapel, Dublin, in 1804. It has for its title "The Ways of God to be vindicated only by the Word of God." This is an excellent sermon, and in a style of eloquence which carries us with satisfaction from the commencement to the close. The reference to France, to the Imperial despotism then established, to the general circumstances of our own country and particularly to the afflicting state and recent rebellion of Ireland, are here perfectly natural and appropriate. These were facts which could scarcely escape notice in an enquiry into the ways of God, and in searching into his sanctuary for an answer to the questions why the wicked are so often prosperous, and the virtuous miserable or unfortunate in the world? The circumstances and the dangers of our situation as a nation and as individuals the Bishop forcibly describes, and then applies

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the proper remedy by a bold reproof of vice, without regard to rank or riches or influence, and by a firm and fervent call to reformation of manners.

" I have already said it, my brethren; to the wise, according to this world, and to all who cherish *that accursed thing* amongst us; that spirit of practical infidelity, retaining a *form* of Christianity, while in the wonders of God's providence it looks to every thing but God, I shall appear as if in all these references to his holy Word, this display of his ways, *I speak parables.* I shall appear to them as Lot appeared to *his son-in-law*, when he warned them of the judgments of God against the sinful inhabitants among whom they dwelt, and urged them to *come out from them.* They will say *I mock them*, and they will repay me with mockery. But to the thinking Christian—to you, my beloved brethren, who feel something more of your Religion than a sentiment of mere habit, a decency of shew and profession which the spirit of the world thinks it can reconcile with an open and undisguised violation of all that this profession vitally requires, I would seriously put it, to consult your own experience, and say what appearances you can discover to warrant any well-grounded hope, that the intentions of our God, either in the calamities which this nation has suffered, or with which it may yet be menaced, have been understood or fulfilled? To what reformation of manners have they been effectual? Or where will you look for any indications of that *return to God, and seeking his face*, which his patience and forbearance designed them to produce?

" Will you look for them among those whose dissipation keeps pace with the public calamities? who are strewing flowers and roses over paths that may lead to destruction and death? Who, instead of the indulgences and enjoyments that are allowed to their station and fortunes, while under the controul of soberness, moderation, and decorum, are led away by an unextinguishable love of pleasure, and insatiate appetite for dissipation and extravagance, that devours the patrimony of the family, the state, and the poor; that is often fed at the expence of generous friends or industrious tradesmen; and which, culpable at all times, and unpardonable, assumes a deeper dye of guilt and criminality from the circumstances of this our day?

" Will you look for them in that open contempt and violation of the Sabbath, with all its ordinances and observances, that forms our disgraceful characteristic in the eyes of the rest of the United Kingdom—the reproach and the curse of our land? Go to the Sunday rout, and the Sunday card-table; see where, outraging all the laws and customs of our religious forefathers, they, who are most interested in preserving these laws and customs in force, set the example of irreligion, and read the regular lesson of practical infidelity to the attending domestics, by whom it is sedulously disseminated through every subordinate circle.

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"Visit those disgraceful receptacles of the idle and the profligate, where the legislature, sacrificing morals to finance, and the magistrates abandoning their duty, and betraying their trust, countenance and encourage the excesses, to which the leisure of the day (a leisure stipulated for far other purposes by the gracious Author of our Being) exposes our manufacturing and labouring classes.

"Go to our Churches; take a view of those seats, into which if a stranger to our manners and customs were to enter on the Sabbath day, he would be led to conclude, that our religion was designed only for our women, and that to them was left the drudgery of attending the public worship, as the drudgery of labour is left to them in other climes; while our illustrious senators, the sages of our law, our grave magistrates, and all the other descriptions of our men, were employed in more appropriate cares, and more important occupations." P. 388.

The ninth sermon from Ephes. vi. 4, "On the baneful Effects of a neglected, or erroneous Education," was preached at the Chapel of the Magdalen Hospital, in London, before the President, &c. of that charity, in 1807, and published in that year. It therefore does not properly come under our cognizance. We shall only say, that it is, on the whole, an excellent discourse, and that we sincerely wish it may meet with the attention which it merits. The Bishop reproves the vices of the great and the follies of the fashionable with a boldness becoming his character; but in one or two instances with a coarseness which we could wish somewhat softened.

The tenth sermon, from Psalm ii. 10, 11, bears for its title "The Wisdom and the Justice of ascribing to the Hand of God every Event of great Moment and Utility to Mankind," and was preached on the day of General Thanksgiving for the victory of Trafalgar. The doctrine of providential agency is very properly stated and enforced. The circumstances of the nation at the time are referred to, as they called for gratitude, and as they tended to excite alarm; and the Bishop very fervently enforces the duty of repentance and reformation, as well on account of the mercies with which we had been blessed, as on account of the generally threatening aspect of the period which might render those blessings eventually nugatory. What he says of the illustrious and lamented commander must, we are persuaded, have had a powerful effect on those who heard him. But it is not always wise, nor is it always consistent with good sense or with good taste to dwell too long upon the private characters of these instruments for good in the hands of Providence, or to exhibit them from the pulpit as models of moral and religious imitation. The greatest men too often have their

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blots, and those blots too generally known. It is still more objectionable to follow them beyond the grave, and to fix their place in the mansions of the blessed. Every good purpose which a preacher can have in view may be attained by more general views, and by allusions less peremptory, which will secure him from the suspicion of flattery, and from the presumption of usurping the prerogative of God. Horrible it is in a frail mortal, armed with no authority but that of fanaticism, to doom his fellow creature, how vicious soever we may esteem him, to perdition. Though less revolting, it is no less presumptuous and dangerous, peremptorily to fix even a hero, and that hero fallen in the arms of victory and in the cause of his country, in heaven; presumptuous, because judgment belongs not to us; dangerous, because if such a hero have frailties or vices, which are too glaring to be concealed from public notice, the preacher will instantly be considered as giving his sanction to them, or as considering them as wholly indifferent.

The eleventh sermon from St. Matth. xi. 5, "The Gospel preached to the Poor," was preached before the Society for Promoting Christian Knowledge, and was of course published at that time. It comes not, therefore, under our cognizance. A note subjoined to it we recollect, produced much angry and ill-timed controversy; but as the obnoxious note has been, for some reason or another, withdrawn, the general sentiments of the sermon are not of a sort to call forth any opposition.

The twelfth and last sermon from Jer. xii. 15, "On the Compassion of God," was "preached at St. Paul's, New York, Sept. 22, 1766; being the first Sunday after the English Churches were opened on General Howe's taking possession of the town; and the day subsequent to the attempt to destroy New York by fire." It was published "at New York in 1766, by particular desire of the congregation." This too is beyond the reach of our critical tribunal. Affecting, we doubt not, it must have been to those who heard it, and curious and interesting it still is as a record of scenes and feelings long since past and forgotten in more recent events of still greater moment and of nearer interest.

The charge subjoined to these sermons was delivered at the annual visitation of 1810, and is every way worthy of the office and character of a Christian Bishop. It is not the first charge of the Bishop of Meath which we have read with satisfaction. The visitations of the Irish Bishops are, we believe, in general, annual. We have seen several charges of the Bishop of Meath, which prove that he does not "consider them as anniversaries of mere form, or suffer them to pass over in repetitions of official questions." The questions to which the Bishop directs

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the attention of his reverend audience respect the spiritual nature and moral importance of their sacred office, and the acquirements, the zeal and the industry which are necessary to the due discharge of it. Personal propriety of conduct we justly consider as a primary requisite in the clerical character. With this foundation, aided by professional zeal mixed with discretion and sobriety, much may be done by a Clergyman in his ordinary intercourse with society—much may be done on some occasions by a dignified silence—much by mild reproof, and much by reflections apparently casual. Even the exercise of parochial discipline, of public reproof, and private reprehension, require in these days an eminent degree of discretion. But though the difficulty is considerable, the duty is not to be neglected nor performed in a careless or imperfect manner. To those duties, the Bishop adds that of private instruction, to which accidental circumstances give occasion—poverty, youth, age, sickness, domestic calamity; and that also to which the public institutions of the Church direct our attention, as confirmation and a first communion. To give such instruction its full value, the Bishop strikingly exhibits what a Clergyman should *not* be, and by a just contrast, what he should be, in order to enable him to take advantage of every occurrence and to give its full effect to every admonition. He then passes to the public service, to the reading of our admirable Liturgy, and to the composition and delivery of sermons. The younger Clergy he allows to make occasional selections from the sermons of others; but with discretion and a just attention to the circumstances, the attainments and wants of their audience. On all he inculcates the indispensable obligation of original composition, and points out the means by which a facility in writing sermons may be best attained. He, with great propriety and earnestness, warns his Clergy against a new mode and manner of preaching, against a miserable imitation of a vicious model, for as such we must always esteem even Kirwan himself. The following passage we think excellent.

"An attempt has been lately made in this country to form a school of this false and tinsel pulpit eloquence. The great master of that school, although possessed of great natural powers to move the passions, to amuse the fancy, and to please and captivate the ear, yet was unqualified from the course of his early studies for filling the pulpit in the character of a Protestant parochial minister. He was uneducated and unexercised in that species of eloquence that peculiarly belongs to it. His attempt was to introduce the declamatory, florid, and highly ornamental style of the French preachers, and their theatrical manner, and vehement gesticulations, in the place of that sober, modest, chastened style, manner

manner, and delivery, that distinguished the fathers of our Church; that are suited to the spirit of our reformed religion; less impassioned, but more lastingly impressive; full of weight and gravity, and necessarily adopted by all who address the understanding, the reason, and the conviction, before they attempt the heart and its affections. His discourses were like most French discourses, pictures of the age, and invectives against its follies and disorders, more than vehicles for conveying gospel truths, and gospel principles, or than enforcements of gospel duties. They pleased, they amused, they produced the momentary effect the orator proposed to himself by playing on the imagination, and working on the feelings of his auditory; but all they retained of his most admired flights of eloquence, on leaving the Church, was the brilliant expression, the splendid painting, the bold invective, the vehement appeal to the passions. These were the 'thunders by which he broke the slumbers of the pulpit,' (an affected and invidious phrase so often quoted) and kept those awake who probably would have slept with the young man in the Acts of the Apostles, if St. Paul himself preached *the gospel* to them *.

"This extraordinary man, for such he doubtless was, had for some time many imitators among the younger clergy, who were ambitious to share in the celebrity he had acquired. But like all imitators, they copied all his faults and imperfections, without that fascination of genius that, in him, covered them all. Fortunately they were trained at the same time in our great seminary of learning preachers of no ordinary talents, who adhered to the old school, and filled the collegiate pulpit, and frequently the pulpits of the capital, unseduced by the innovating spirit of the day. Having amply stored their minds out the Scriptures, and deeply imbibed their spirit, they borrowed from their eloquence, and as far as human talents could, took it for their model. Having thoroughly studied the character and genius of our reformed Church, they adopted the manner of the great men who enlightened and adorned it in its best days; who being *dead yet speak*, and by their sermons instruct the present, and I trust in God will instruct many future generations. The example of these our learned brethren of the college †, whom I need not name to you, and the respect and deference with which the youth educated under their auspices and inspection look up to them, have not been without their effect; and very few of this new school remain

* "I have been informed by a most competent judge on all subjects, and who was in the habit of following Dean Kirwan, on reading this passage to him, that he observed a great improvement, as well in the matter of his sermons, as in the manner of his delivery, previous to his much lamented death."

† "Among the most distinguished, were Doctor Graves, and Dr. Magee."

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to vitiate our taste, or to prefer gratifying the *itching ears* of such as are ever hunting after novelty to the applause, and, what is much more desirable, the edification of those, who, to use the words of the prophet, *ask for the old paths, where is the good way*, and are satisfied to walk therein." P. 498.

The Bishop next proceeds to point out the permanent studies which ought to occupy the time and attention of parish Ministers, and the subjects on which they should chiefly discourse to their people. He warns them against allowing any acrimony of controversy to infect their pulpits; but he entreats them never to lose sight of the vow by which they are pledged "to employ their utmost endeavours, that there should be no place left among their people for errors of Religion." He particularly warns them against the delusions of enthusiasm, both within and without the Church, and against the self-commissioned preachers of those sectaries, whose schism is sanctioned by clerical enthusiasts. He does not, however, encourage pulpit controversy even on such points, as it seldom does good, and often increases the evil which it is intended to cure. When this becomes necessary, as he allows it sometimes will be, he recommends it to be performed at once with zeal and discretion, and especially by a clear detail of scripture truths, as they are opposed to the errors of delusion. In a note towards the close, the Bishop very properly remarks the danger which may arise to our establishment from certain new schemes of education to the exclusion of all religious instruction. Every novelty, however palpably dangerous, is sure in this country of zealous supporters, who generally utter the most violent declamation against all who cannot concur in plans which are not only new, but of doubtful tendency. The Bishop of Meath has had his share of abuse, in this way, from men who at the same time, by a singular absurdity, begin and end all their virulent harangues with paramount claims to liberality. The danger of the system alluded to we hope is over; we would not insult its departing spirit; as to the danger itself we partly owe an institution (the National Society), which we trust will ultimately tend to confirm the foundations both of Church and State. The Bishop finishes his Charge by a forcible appeal to the best feelings of his audience, so threatened from within and without; certain, that whatever may be the issue, this is their duty; and that by the performance of it, they will at least deliver their own souls.

We have little more to add with respect to the volume before us. Of the general style we have already given our opinion. We may find many awkward expressions, many vulgar phrases, some

some sentences colloquial and undignified, and some which border on indelicacy, which a man much conversant in our old English Divines may readily employ without reflection, but at the same time are not suited to the age, which we now *therefore* consider as superior in real delicacy of feeling to the days of our great grandfathers. We find also several new words, such as *ensavage, brutified, unresistible,* &c. &c. which are altogether without authority in this country, and which have no claim to adoption on account of their sound or their signification. These faults are not of great importance. The book is on the whole a good book. We shall be happy, therefore, if the influence of the Bishop's name and rank in the Church procure it that attention which it merits both in England and Ireland.

ART. II. *The Origin, Object, and Operation of the Apprentice Laws; with their Application to Times past, present, and to come. Addressed to the Committee of general Purposes of the City of London, by the Committee of Manufacturers of London and its Vicinity. Extracted from No. V. of the Pamphleteer.* 1s. 1814.

THE subject of the Apprentice Laws has lately been brought before Parliament by Mr. Serjeant Onslow, and their proposed repeal has given rise to much discussion as to their policy and utility. We have therefore been induced to present to the notice of our readers this little tract, in which they will find the narrow views of the framers of the statute of Elizabeth fully exposed, and its mischievous effects clearly pointed out. It is somewhat singular, that this Statute should have remained in force for so long a time, and stand even at this present day unrepealed in the statute-book, since it is evident that, from its very first enactment, judges and juries have set their faces against many parts of it; and the most obnoxious of those parts have indeed never been acted upon, till of late years they have been used by the journeymen in different trades, which fall within their operation, as the means of extorting exorbitant wages from their masters, and of course heightening the price of manufactured articles, to the injury of the consumer. Although we are willing to admit, in its full latitude, "*interdum* vulgus rectum videt, est ubi peccat," and think that nothing is more easy than to lead the multitude astray for a time, especially when there is any show of *liberality* or *reform* in what is proposed for their consideration; yet we are inclined to believe both from our own observation

observation and from history, that the public opinion is seldom very generally expressed for or against any measure for a continued length of time without some good foundation. We therefore consider a long, marked, and unvaried disapprobation of, call it even prejudice against, a particular system, as that sort of primâ facie evidence in its disfavour, which should induce us to pause, and examine, with much scrupulousness, the arguments in its support, before we assent to its utility. To apply this to the subject of the Apprentice Laws: we find them universally condemned by all writers upon political economy as unnecessary, and therefore oppressive restrictions, as tending to establish monopolies, which are on all hands confessed to be evils, as hindering, rather than encouraging, extension and improvement in trade. One great proof of the universality of this opinion is, that it has never been proposed hitherto to extend these laws to any trades established since their enactment, but they have been wholly confined to those trades which were in being at that time. Why they should at this day be considered as more applicable to those trades, than to others of recent invention, we cannot exactly discover; and surely, without at all arraigning the wisdom of our ancestors, we may allow, that what may have been advantageous, and almost necessary, in the reign of Elizabeth, in the infancy of our manufactures, may, in process of time, from various causes, have become not only useless but injurious.

But, in order to give the reader a more perfect idea of the nature of this law, we will introduce him to the little tract before us, in which the restrictive clauses of the act are enumerated.

"The object is stated in the preamble of the 5 Eliz. cap. 4. to be 'to banish idleness *and advance husbandry;*' and to attain this object, it is enacted, (sec. 4.) That every person *not above* 30 *years of age*, or not married, who has used certain crafts for three years, shall serve and be retained in the said crafts, if required, *unless* he have land of 40s. a year; or goods amounting to 10l.; or is retained in husbandry; or in any other craft; or in the service of a nobleman, &c.; or have a convenient farm in tillage. But by Sec. 7. Every person between 12 *and* 60 *years of age*, shall be compelled to serve in *husbandry*, with similar exceptions.

"And further it is enacted, (Sec. 26.) That any householder in a corporate town, shall or may take *the son of any freeman*, of that or any other town, *not occupied in husbandry or being a labourer*, as an apprentice, according to the custom of London, but if (Sec. 27.) he be a merchant, mercer, draper, goldsmith, ironmonger, embroiderer, or clothier, the parent must have in land 20s. a year.

"And householders being artificers in market towns, (Sec. 28.) may also take the *sons of other artificers* of any town *within the same shire*, provided they are as before *not* already *husbandmen or labourers;* but if they are of any of the before mentioned trades, then the parents must have 60s. in land.

"To certain laborious trades, however, (enumerated Sec. 30.) such as thatchers, lime and ore and wood-ash burners, brick and tile makers, bricklayers, tylers, slaters, wheel, plough, and mill-wrights, sawyers, carpenters, smiths, plaisterers, &c. wherever they may dwell, apprentices may be taken, though the parents have no land. But apprentices to woollen weavers in villages, must have 60s. in land.

"All indentures are void (Sec. 42.) that are contrary to this Act: and (Sec. 33.) taylors, shoemakers, and woollen manufacturers that have three apprentices, shall keep one journeyman.

"And by (Sec. 31.) it is also prohibited to carry on, or exercise, or set any other person to work at any craft or mystery carried on in England or Wales, at the time of passing the Act (1562), without having served an apprenticeship *thereto*, under a penalty of 40s. a month.

"None of these restrictions * have in the memory of man been enforced except the last. They have all been rendered obsolete by tacit consent as wholly incompatible with the interests and prosperity of commerce, on which it had at length been found that the riches and power of the country depended. From the last, an *appearance* of exclusive privilege has been derived, and the penalty attached has afforded opportunity to individuals to enforce it. It is this then which it is now desired to repeal.

"It is clear from the clauses which have been quoted, that the persons who were permitted to become tradesmen and artificers, were the sons of *freemen and artificers only*, and in some cases they must possess landed estates: and that husbandmen and labourers *were excluded and not permitted to quit husbandry* and enter into trade. That is, in plain English, as the Statute itself truly ex-

* "Even the advocates for the continuance of this Act are ashamed of them, and desire their repeal, because forsooth, 'they tend to prevent the growth of genius,' as if that was not the tendency of the whole Act: and because 'every person has a common right of instruction;' as if every person had not also a 'common right' to get his bread in the manner he thought best. Whilst they exclaim against the monopoly of instruction and demand it as of 'common right,' they insist on keeping to themselves a monopoly of employment! The monopoly, if it were one, was granted on conditions—they want to get rid of the conditions and keep the monopoly! Have they forgotten the late outcry against the monopoly of the East-India trade? Besides, if this Act were strictly enforced, 99 out of 100 journeymen, apprentices, and masters, would be found to be 'illegal.'"

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presses it, *husbandry was to be advanced* by the restraint of trade. Is this then an Act to be contended for at the present day? Is it fit to extend the restraints of such an Act over the arts and manufactures and inventions of the present age? or even to continue them against the improvements of the 'crafts and mysteries' of Elizabeth's time?" P. 4.

We should observe of the 31st section, that it is somewhat imperfectly stated in this pamphlet, the words in fact being "unless he shall have been brought up therein *seven years* at the least as an apprentice:" which we mention, because the *length* of apprenticeship required by the statute is one of the great grievances of which complaint is now made. We cannot deny that this statute must have been passed under the very erroneous notion, which we sincerely hope is now exploded, that the trading and agricultural interests are in this country opposed to each other. As far therefore as its object is the advancing agriculture at the expence of trade, it cannot, we think, be defended. Upon what ground then shall its defenders, for such there are, take their stand? There are two other points which the framers of this Act had in view: viz. the promotion of industry, by binding those who would otherwise be idle, in a legal obligation to work; and the providing that none but skilful workmen should be employed in any business. Here the advocates for the Apprentice Laws take up their position; and it is in fact the only tenable one: they entrench themselves behind a passage in Blackstone, which is not however a very formidable outwork, when it is considered that the learned commentator scarcely can be said to give an opinion in it. We allude to the well-known passage in the first book of the Commentaries. We will extract it entire.

"This law, with regard to the exclusive part of it, has by turns been looked upon as a hard law, or as a beneficial one, according to the prevailing humour of the times: which has occasioned a great variety of resolutions in the courts of law concerning it; and attempts have been frequently made for its repeal, though hitherto without success. At common law every man might use what trade he pleased, but this statute restrains that liberty to such as have served as apprentices: the adversaries to which provision say, that all restrictions (which tend to introduce monopolies) are pernicious to trade; the advocates for it allege, that unskilfulness in trades is equally detrimental to the public, as monopolies. This reason indeed only extends to such trades, in the exercise whereof skill is required: but another of their arguments goes much further; viz. that apprenticeships are useful to the commonwealth, by employing of youth, and learning them to be early industrious; but that no one would be induced to undergo a seven years servitude, if others,

others, though equally skilful, were allowed the same advantages without having undergone the same discipline: and in this there seems to be some reason. However, the resolutions of the courts have in general rather confined than extended the restriction. No trades are held to be within the statute, but such as were in being at the making of it: for trading in a country village, apprenticeships are not requisite; and following the trade seven years, without any effectual prosecution (either as a master or a servant) is sufficient without an actual apprenticeship."

Here then the learned commentator can only be taken to express as his own opinion, that there is some reason in the argument of those who consider the apprentice laws as conducive to industry. And in this we are disposed in a great measure to agree with him; still however we think that it is not by means of the compulsory binding of *seven* years that this object can be best effected, but by allowing parents to bind their children for any number of years they may think necessary or convenient, and subjecting them, when so bound, as at present, to the summary controul of justices of the peace. It is indeed said that young men will be more likely to work with readiness, and to acquire habits of industry and regularity, when they find such a line of conduct bringing money into their own pockets, than when they know that all their earnings must go to their master: and this may, to a certain extent, be true; still however experience must, we think, teach us, that at all events in the early years of apprenticeship, the fear of correction has more influence over the mind, than the prospect of gain and reward: though an apprentice may feel disposed to thwart his master, when he is old and skilful enough to be of essential service to him, in order to get himself discharged, yet should he be threatened with a visit to the House of Correction, or some such salutary punishment, we do not doubt this inclination would be speedily suppressed. The 31st clause of this Act, by prohibiting the exercise of any trade, unless the party had been apprenticed thereto, appears to confirm an old law not then repealed (the 37th of Edward the 3d)

" 'That artificers and handicraft people, shall hold every one, to one mystery only *.'

" But

* " The liberal construction of the judges on this point is well known; with due reference to them, however, if they had not been so liberal, but had constantly enforced the Act, it would not have been permitted to have remained to this day, on the statute-books. But if it be contended, that a person may be apprenticed to more trades than one, and therefore have an equal right to follow them all,

"But it would be an idle waste of time, to dilate further on this point. Let us hear no more, however, of high sounding claims to a 'vested interest' in a pretended encouragement of trade, which in fact was, and was intended to be, a positive restraint and prohibition. But, if it had been otherwise, is this single clause, of a law passed in semi-barbarous times, the only law, which like those of the Medes and Persians, it is not permitted to alter? Is a law passed 250 years ago, when the commerce of London*, which was carried on by 200 citizens only, was more than $\frac{6}{7}$ of that of the whole kingdom, when the whole of the exports of the country did not exceed 2,500,000l. and $\frac{9}{10}$ of that consisted in *one* article woollen cloth, which was even then exported in an unfinished state?—Are the acts of a queen, who had so little regard for trade as to prohibit the growth of one of the most useful plants, because she did not like the smell of it—of a queen of whom it is remarked by the historian, that 'if she had gone on for a tract of years, at her own rate, England would have contained at present as little industry as Morocco, or the coast of Barbary †'—are the Acts of such a period to be esteemed inviolable, and unalterable?

"What, however, was the immediate consequence of the Act? The diminution of the quantity of shipping! By a remonstrance from the Trinity-house in 1602, it appears that the seamen, and shipping had decayed *one third* in twelve years! and the fine cloth was in such little credit, that it was with great difficulty king James could induce his courtiers to wear it.

"But in fact, it was found impracticable and impolitic to carry this law fully into effect, and in the memorable language of lord Kenyon, 'The ink with which it was written was scarce dry when the inconvenience of it was felt,' and when the religious persecutions in the Netherlands drove the manufacturers into this country, and the benefits of trade were better understood, the judges endeavoured to quibble it away, and actually decided, that serving an apprenticeship to any one trade, for seven years, entitled a man to carry *on any other* ‡. In every age, they have concurred in annulling it as much as was in their power. At one time, a master has been permitted to carry on a trade, for the future, because he has already violated the law for seven years with impunity. At another, a journeyman has been excused, because it was said, he might do some trifling part of the work, and the act only imposed the penalty against masters for employing "illegal men," not upon the men for working: as if working at a trade was not exercising it! Again, it has been determined, that the girths were no part

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all, it destroys the plea of the advocates of the 5th of Elizabeth, that it requires seven years apprenticeship to become master of one."

* "*Foreign* commerce." † "Hume."

‡ "39d. Elizabeth in Exch."

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of the saddle, and that cutting the hoofs of a horse was neither the business of a farrier, nor a smith!

" Is it not high time to repeal a law when it is held better to connive at its infraction than to enforce its observance?

" But the fanciful distinctions arising out of the law itself, throw ridicule on its operation. A wheelwright may make a coach, though a coach-maker may not make a wheel, yet he may employ a journeyman smith to make the iron-work of the carriage, and a painter to decorate the body! It is in fact, a constant source of vexation and partial oppression in its operation.

" But it is said that this Act was to insure good workmanship and to prevent fraudulent practices in the manufacture of goods. Does it or can it do so? can any Act of Parliament prevent a man carrying on his trade in the manner he thinks most to his advantage? let the innumerable acts for the 'true making of woollen cloth,' and many other articles, answer the question. So impossible was it found to enforce these laws, however often they were re-enacted, that they at one time attempted the equally inefficient proceeding of preventing any person who had carried on the woollen trade, from discontinuing it without a licence from the magistrate *. Nay such was the meddling folly of those times, that they passed an act to compel the making of *sharp-pointed* pins †! Need the consequence be stated? No pins were made; and they were obliged to repeal the law the very next year.

" Besides, does not the true making of any commodity depend more upon the master's *honesty* than upon the workman's ability?

" If the master is dishonest, will not the apprentice be instructed in the same course? May he not teach perfection in knavery, as well as good workmanship?

" But it is said, a boy must be taught to work. True! But is it necessary to give him a monopoly as well as instruction? If the future employment of an apprentice is to depend merely on his indentures, what inducement has he to attain perfection? He is more ready to exhibit them than his dexterity at work. And so far from 'imbibing domestic habits, and being accustomed to subordination, apprentices seem solicitous,' said an intelligent magistrate under examination by a Committee ‡ of the House of Commons upon this subject, 'as soon as they are able to earn workmen's wages, to render themselves obnoxious to the masters, and to make it not worth while to keep them, but to let them go.' Every man's experience confirms this truth." P. 10.

This may be true enough, and is probably experienced by all masters, and very naturally so; as the period, for which the apprentice has been bound by his indentures, approaches to-

* " 5th & 6th E. 6. c. 6. s. 49." † " 35 H. 8."

‡ " Committee of the House of Commons on the woollen trade, 1806."

wards its close, and in proportion to the use he has made of, and the skill he has acquired by the instructions he has been continually receiving under them, so will his eagerness to turn that skill to his own advantage and emolument increase, and he will become impatient under the restraint imposed upon him, and the consciousness of exerting himself for another man's benefit. These feelings must necessarily give him an air of discontent, and apparent disregard for his master's interests; and in truth there is reason to apprehend that, if the laws were not very strict in respect to the obedience of apprentices to their masters, young men would leave their teachers as soon as they found themselves well instructed in their business, without at all considering that they owe them a large debt for the time during which these instructions have been given, and in which the apprentice, instead of being profitable, has rather been a burthen to his master. Is no return to be made by a man when he becomes an adept in his art, for the maintenance and instruction he received whilst ignorant and unprofitable? Or is it supposed that masters will be at the expence of educating boys upon the chance of being afterwards repaid by their work out of mere gratitude? We fear that the principle of gratitude will not be found so strong, and that the skill thus communicated by the master would be more probably turned towards endeavours to supplant him in his trade, than towards paying him that just debt, which is evidently due to him from his apprentice. If this view of the subject be right, it is clear that without some obligation to after service, without some protection from ingratitude and desertion, masters would hardly be induced to teach boys the practice of their different trades. How then are they to be taught? It is answered in this pamphlet thus.

"On the other hand, is it not frequently found that the most ingenious workmen have never been apprenticed at all?

"In this case, the workman depends entirely upon dexterity, not upon indentures; he is strongly actuated by the wages he receives, by the increase he hopes to obtain, and by partiality for his employment. His whole mind is bent on success. Need we call to mind the names of Arkwright, of Harrison, or of Arnold? of Brindley, of Smeaton, or of Rennie? of Fergusson, or of Hunter? of Watt, of Bramah, or of Brunel? Which of them were apprenticed to the arts they have rendered illustrious? What would not the country have lost if this system of exclusion had been extended to them? What if the restraints of this act had been heretofore extended to new manufactures? How could they have been carried on, or even introduced, if the artists must have been apprenticed according to this law? If this had been the case our manufactures would not have soared beyond those of Poland and Russia. We have, indeed, just attained the art of casting the minutest

nutest articles in iron, and rendering them equally tenacious, malleable, and brilliant, as the finest ever passed under the hammer. Is genius therefore at its height? Who can say that the human intellect may not restore to us the malleable glass, or perpetual lamp of antiquity? Are we, in the wantonness of pride and self-sufficiency, impiously to shut the door against the almighty power of mind?" P. 14.

After objecting to the absurd and almost profane expression of "the almighty power of mind," we must observe, that this reasoning will apply only to the inventions of men of superior intellect, by which our manufactures have been so much improved: but it does not at all touch the argument respecting the ordinary education of the lower order of artificers; they cannot be supposed to be self-taught, and therefore, for the reasons above stated, we cannot but consider the putting out boys as apprentices, and subjecting them to the summary control of the magistrates, as a very useful measure. It should be observed by the way, that this controul extends only to those apprentices, the premium given with whom does not exceed 10l.; and very properly so, since in cases where a larger premium is given, the parties are usually in such a situation of life, that either upon the infraction of any covenant in the indenture, might recover a compensation from the other, in the shape of damages, by an action at law: whereas apprentices who cannot afford to pay 10l. for a premium, are probably too poor either to prosecute an action when ill treated, or to defend it when accused, and therefore stand in need of some such legislative provision, which may give them redress, or enable them to defend themselves at little expence. Can it be doubted that the morals of youths engaged in trade are much more consulted, that sober and industrious habits are more likely to be imbibed, and religious duties and feelings to be inculcated under the roof of the master of a family, who is interested deeply in the order and good government of the community, than in the lodgings of young men early their own masters? Is it by the absence of restraint and subordination, is it by leaving to boys the option of working or not, as may suit their fancy, and of spending their earnings in what way they will, that they are likely to be brought up Christians and good citizens? On the contrary, is it not almost self-evident that such a system, if pursued, would lead them to the indulgence of all kinds of vicious and pernicious habits, and make them despisers and infringers of the laws both of God and man? If there are many dissolute and worthless persons among the body of apprentices, watched as they now are by their masters, and controuled by the penalties of the law, what must we not suppose would be the effect produced upon society, if they were amena-

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ble to no one for irregularity and misconduct, for those numberless vices and errors which the laws in general are not sufficiently comprehensive to reach and punish?

But it by no means follows from what we have said, that we are advocates for the continuance of the Statute of Elizabeth, upon the statute-book, or that we think the restrictions prohibiting the exercise of any trade, by those who have not been regularly apprenticed to it, advantageous.

"It must never be forgotton that this exclusive privilege, as it is erroneously called, is an exclusion which operates against apprentices, as well as in favor of them. However ill the practice of a trade may agree with the health, the ability, or the inclination of an apprentice; whether his mind is directed to prefer the study of another, by a riper understanding, which would render him more competent to excel in it; or whether, by the loss of a limb, he is disabled from pursuing the first to which he is placed; by *that and that alone* he must abide; he is, in the one case, as irretrievably fixed in that trade, as if he belonged to one of the Castes of India; in the other he has no alternative; he *must starve!* If the caprice of fashion should destroy his trade, with the greatest talent, the most ingenious mind, and the most anxious desire for employment, still he must starve!!! So must the Scotch and Irish! In England or Wales, parts of the same united kingdom, they must not be employed, for they have not served 'according to this act.' They also must starve!!!

"When the 5th of Elizabeth was passed, our manufactures were confined almost entirely to the supply of the home market; a branch of commerce which is, in a great degree, except from those sudden shocks and vicissitudes to which a foreign trade is liable, from the operation not merely of commercial but political causes; shocks, whereby great numbers of workmen, being at once thrown out of their old employment, are driven to seek some new, perhaps some kindred occupation, for the maintenance of their families. A rigid enforcement of the Apprentice Laws would obviously preclude any occasional transfer of this sort, and the benefit to be derived from it*." P. 14.

"Again it is urged, that if the restraints of this statute are taken off, there will remain no motive for parents to place their children as apprentices. The legislature of that day did not attempt to legislate for posterity. It did not foresee—it could not foresee the period when the commerce of England should extend to the remotest regions of the earth; much less could it foresee that its rank and importance among nations was upheld and maintained by that commerce alone. Fortunately, the operation of the act was restrained to the 'crafts and mysteries' then in being. 'The arts

*"Report of committee on woollen manufacture, 1806."

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and manufactures' afterwards introduced were *free;* and they have flourished accordingly. Is there any dearth of apprentices in those trades which are not under the control of this statute? The coach-makers? the paper-stainers? the tin-plate-workers? the watch-makers? the mathematical and optical instrument makers? and a hundred others, totally unknown to our ancestors? Are they not as eagerly sought after by parents?

"The motive in the parent may in some cases be the shorter term of apprenticeship, which gives him the opportunity to continue his child a year or two longer at school, and put him out for the last five years of his minority only. But has he no motive in the protection of his child for the term? None in that compulsory subordination, by which he is inured to habits of industry, which cannot be attained under a parent's roof, amidst the familiarity of relations? None in the instruction he receives, and in the practical dexterity he acquires, by which he is enabled to exercise his art for his own benefit, as soon as he becomes a man?

"Is there greater danger of bad workmanship from the industry and genius of self-taught men, than from untaught soldiers and sailors, or young men during the early part of their apprenticeship? Has the woollen manufacture degenerated, in which, though the law required a seven years' apprenticeship, it is admitted on all hands, that, except under peculiar circumstances, an apprentice was scarcely to be found? Nay, the very existence of this 'invaluable' act, was totally unknown to the manufacturers, who, the moment they discovered it, procured its repeal as to them, and at the same time were restored to their right to carry on any other manufacture whatever, without being apprenticed to it. And the same privilege, if indeed the restoration of 'common right,' as Lord Mansfield called it, is to be called a privilege, has been given to hawkers and pedlars, and *all persons whom they employ*, not merely to carry on any trade, but *actually to work* at any manufacture without being apprenticed to it; or even to hawking and pedling! So little does the enlightened legislature of the present day think it necessary to interfere, for the gratuitous purpose of compelling men to attend to their own interest.

"Besides, are those trades which are not 'restricted,' or in the phrase of some, not 'protected,' less prosperous than those which are? They are, in truth, more flourishing, and have made greater improvement. The cotton manufacture, for instance, has even set the example of every improvement which has at last, reluctantly, been admitted into the woollen; though the latter was comparatively flourishing three centuries before the former was known! Neither are the improvements in sadlery to be compared with those in watch-making. Numerous, scientific, and valuable as these last have been, scarce one of them has been made by regular apprentices to the art. But it is mere pretence, and those who urge it know it to be so. Every art which requires an apprentice-

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ship for seven years, to enable a man to practise it with success, must and will have that time bestowed upon it, whether impelled to it by law or interest.

" Yet it is asserted, that 'the manufactures of this country have *degenerated* from their *former* excellence!' How? where? when? and by whom has this notable discovery been made? Is this degeneracy to be found in any of the shops of London? of Birmingham? of Sheffield? of Manchester? of Paisley? of Leeds? of Nottingham? or of Glasgow? No: the committee, in that masterly report which cannot be too often referred to, nor too widely circulated, state that 'the rapid and prodigious increase of late years, in the manufactures and commerce of this country, is universally known, as well as the effects of that increase on our revenue and national strength; and in considering the immediate causes of that augmentation it will appear, that under the favor of Providence, it is principally to be ascribed to the general spirit of enterprise and industry among a free and enlightened people left to *the unrestrained exercise of their talents* in the employment of a vast capital; *pushing to the utmost the principle of the division of labour;* calling in all the resources of scientific research and mechanical ingenuity, and finally availing themselves of all the benefits to be derived from visiting foreign countries, not only for forming new and confirming old commercial connexions, but for obtaining a personal knowledge of the wants, the taste, the habits, the discoveries and improvements, the productions and fabrics of other civilized nations, and by thus bringing home facts and suggestions perfecting our existing manufactures, and adding new ones to our domestic stock, opening at the same time new markets for the production of our manufacturing and commercial industry, and qualifying ourselves for supplying them. It is by these means alone,' continue the committee, 'and above all by the effect of *machinery*, in *improving the quality* and *cheapening the fabrication* of our various articles of export, that with a continually accumulating weight of taxes, and with all the necessaries and comforts of life gradually increasing in price, the effects of which on the wages of labor could not but be very considerable, our commerce and manufactures have been also increasing in such a degree as to surpass the most sanguine calculations of the ablest political writers, who had speculated on the improvements of a future age.'

" It is, indeed, an undeniable fact, that the high degree of perfection and comparative cheapness which they have attained, has superseded the necessity of importation, and created a demand for them from all parts of the civilized world.

" ' But we must never lose sight of that important consideration that we are, at this day, surrounded by powerful and civilized nations, who are intent on cultivating their manufacture and commerce; and who are the more eager to become our competitors in trade, from having witnessed the astonishing effects of our commercial prosperity.'" P. 16.

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The extracts which we have given, are, we think, quite sufficient to show, that those trades to which the statute of Elizabeth does not apply, have at least not been injured by being kept without the sphere of its operation. The author of this tract however goes further; he contends, that those trades which are affected by it, have flourished in spite, not in consequence of it; that its effects have been, and still are, most injurious in facilitating the combinations of journeymen; and of course, that if it should be extended to other trades, the mischief would be almost incalculable.

"The mischief, however, the manufacturers feel they have most reason to dread, from the extension or continuance of this act, is one which strikes at the root of all our prosperity. It is that which arises from the pretensions it countenances, and the colour it gives to the combination of workmen for the raising of wages, and the prevention of improvements. Under the influence of the pretended privileges given by this act, a master is not permitted to hire his own workman. No: the 'Shop Committee' must be applied to. They must be assured that all is right—that the workman has, as they pretend, been 'legally apprenticed;' that is, in fact, that he belongs to 'the club.' For they make no distinction if he leagues with them. They choose too what articles shall be made, and impose large fines on whoever disobeys *their* laws. They fine men also, that work for masters who conduct their business in a manner *not approved* by them. Aye, and they compel payment too, by outlawry and proscription! Neither will they make a new article, till 'their committee' has decreed the price; and no member of the club *dare* execute it for less. If the master resists the decree, however extravagant he may know it to be, and obtains assistance from any well-disposed journeymen, the rest instantly *quit* his shop; and, until they are able to obtain admission to another, are supported from 'the fund.' In the mean time a mark is set upon the men. None will hereafter work in the same shop with them, until their peace is made by 'a fine.' But if any of them should not have been apprenticed, then is the whole artillery of the law brought out. The lawyer takes command, and whatever is the result of the action, the expences are defrayed by 'the fund.' The lawyer is secure, and what does he care for the trade of the country?

"If a workman by the piece is desired by his master to make an article differently from what he has been accustomed, he will condescend, indeed, if its advantages are so self-evident that he can hit upon no evasion, to comply; but he will charge a much larger price for the work, *though it should not have taken more than half the time;* and this must be paid, or the master may work by himself. Is this a state of trade under which we can hope to be enabled to continue the advantages we have got?

"'There are,' says an intelligent manufacturer, 'manufactories

ries on the continent that cannot vie with us. If we lose our advantages we shall not be able to vie with them. We must go on with our improvements.'

"Are the masters to be the slaves of the journeymen, and besides, to see their best hopes destroyed by increasing the price of their goods so as to prohibit their consumption? The least attempt at improvement or economy, by which this mischief is to be avoided, is the signal of rebellion. Nay to such a pitch has it been carried of late in some workshops, that a labourer is not suffered to turn a grindstone! No; a 'regular,' a 'legal' workman, at two guineas a week, is the only person permitted to turn a stone to sharpen a chissel; or lend a hand to load a cart!!!

"But we are referred to the combination act as a remedy for these mischiefs. Setting aside the difficulty of producing legal proofs;—the anxieties and heart-burnings engendered by contests between masters and men—the stoppage of manufactories, and the consequent loss to the community; it is a fact confirmed by long and varied experience, that all laws which have hitherto been framed to repress those evils, have, by a system of artful and persevering association on the part of the journeymen, been rendered insufficient and nugatory.

"If it be asked, how it has happened that trade has flourished so greatly under the restraints of Elizabeth, it may be answered, that it has flourished *in spite* of those restraints. That the greater part of our manufactures, both in number and importance, are not under the controul of that act, and that with respect to those that are within its pale, it had become nearly a dead letter. That it had lain dormant so long, that in the boasted staple of the country which had flourished a century before the act was passed, it was utterly unknown until within these ten years." P. 21.

Upon the whole then we recommend this pamphlet to the notice of our readers, as a plain statement of the evils resulting from that part of the Apprentice Laws proposed to be repealed. It will be seen that its object is only the repeal of the restrictions contained in the 5th of Elizabeth, chap. 4; not that of subsequent statutes relative to the controul to be exercised over apprentices. The author is by no means averse to the system of putting out apprentices; for he says,

"With respect to the propriety of the institution of apprenticeship, in order to protect youth during the period of minority, there can be but one opinion." P. 16.

But on this head it was unnecessary for him to enlarge, as his arguments against the compulsory and restrictive clauses of the Act could neither be strengthened nor weakened thereby. Much benefit, we do not doubt, results to the community from the discipline and instruction which apprentices meet with under the roofs of their masters: but we think, with the writer of this

pamphlet

pamphlet, that the taking advantage of this practice of apprenticing or not, should be left to the option of parents; and that the length of time for which youths are bound, should be matter of arrangement between their parents and intended masters. If, as we are inclined to believe, boys cannot otherwise be so well taught, those who have been bound will have a manifest advantage over those who have not, and the practice will still be general: we shall reap all the advantages of it; whilst the evils incident to the system, as it has hitherto, and particularly of late, been pursued; and as it is now attempted to be extended and enforced, will be entirely avoided by the repeal of the restraining part of the statute of Elizabeth.

ART. III. *An Inquiry concerning the Rise and Progress, the Redemption and present State, and the Management of the National Debt of Great Britain. By Robert Hamilton, L.L.D. F.R.S.E. Professor of Natural Philosophy in the Marischal College and University of Aberdeen.* 8vo. 8s.

THE Author begins his inquiry with a number of self-evident propositions; such as, "the annual income of a nation consists of the united produce of its agriculture, manufactures and commerce;"—"The national income appropriated to public purposes, and the amount of taxation are limited;"—"In peace we should have an overplus revenue to discharge debts contracted in former wars, and a source for the expences of future ones;"—"By the excess of revenue above expenditure, a sinking fund may be formed for the discharge of the national debt;" &c. &c. The Inquiry proceeds to detail the principles of finance, history of public debts, and the various schemes to pay them off. With that part which simply states matters of fact, we have nothing to do; so far the work may have its use in giving general information; we are principally interested in that which treats on the means of redeeming the debt. When a nation has to raise a sum of money, there must be a plan to pay it off, or in the course of time there must necessarily be a national bankruptcy; and however hard it may press upon the nation to redeem the debt, it is a less evil than a loss of the whole. The only consideration therefore is, in what manner the redemption can be best accomplished. When a loan is made, taxes are raised to pay the interest. If nothing more were done, both debt and taxes must accumulate, and a bankruptcy must ensue. Some provision must therefore be made to reduce the debt; something must be taken from the public for that purpose. More money therefore

must

must be borrowed than is necessary for the expences of the year, and the overplus must go to pay off the debt. The question therefore is, how are we to make the most advantage of this overplus (L). The utmost advantage which can be made of money, is by putting it out at compound interest, as it is then constantly operating towards an increase, and an increase out of all proportion compared with the increase from simple interest. Compound interest therefore must be resorted to: Mr. Pitt's plan of a sinking fund is established on the principle here stated. Every loan is for more than the service required for the year; an hundredth part is taken from it for a sinking fund, and the other part leaves a sum necessary for the service of the year. Taxes are raised to pay the interest of the whole, and the part taken from the loan for the sinking fund is put out at compound interest to redeem the national debt. Taking money at 5 per cent. in t years, the amount of this sinking fund will be $L \times \overline{1,05}^t$; and this is the greatest possible increase that can be made of L on *certain* grounds. If the public debt therefore can be redeemed it must be upon this principle. Now the public make a small contribution, that the nation may afterwards reap a great benefit. Dr. H. talks of the great difficulties of raising taxes; there may be great difficulties, but that is nothing to the purpose; loans must be raised and taxes must be paid, or we must give up ourselves to the will of our enemies. The sum $L \times \overline{1,00}^t$ will after a certain time return back to the public and relieve it from the debt, and of course from the taxes attached to it. The author allows the superior increase of money put out at compound interest, and yet argues against the application in practice. He grants that

"The smallest sum put out at compound interest will increase to an indefinite magnitude; but this is limited by the demand from borrowers, or in the impossibility of investing it in productive capital."

This is a confession that so long as borrowers are to be found, or you can invest it in productive capital, the system is efficacious. Till such a time therefore comes, the utility of the sinking fund is acknowledged. The argument therefore does not now apply, and hence the system may be allowed to go on. "Sufficient for the day is the evil thereof." Farther, the Dr. informs us,

"That the *whole* capital, at present invested in the funds, may be beneficially employed in agriculture, manufacture and commerce, and thereby prove a source of increasing wealth to this country."

Does not this at once remove the difficulty complained of?

"At

"At the termination of a war," says the Dr. "the nation remains charged with a certain debt, and it possesses, or ought to possess, a certain surplus revenue to discharge the public debt; and this operates by compound interest."

Now if a surplus of revenue in time of peace will operate to redeem the national debt, the sum set apart for a sinking fund during the war, must operate equally in time of war. War has no effect upon the operation of a sum put out at compound interest, except to make it operate more effectually by the depression of the funds. In fact, this surplus at the end of a war, must have arisen from the sum raised during the war having exceeded the expenditure; and this is what is done to constitute the sinking fund. Thus what the Dr. confesses to be a means of redeeming the public debt, is the very principle of the sinking fund, to which he objects. He talks about the great increase of taxes on the loans, and their amount; but he should consider that these would equally exist, whether we had any sinking fund or not; these are necessary burdens on the public; and it is to the sinking fund we must look for redemption. Dr. H. does not make a proper distinction between the loan, and the taxes, but reasons on the magnitude of the whole as if they were of the same efficacy; whereas, when the debt is discharged, the interest ceases.

"When," says the author, "Dr. Price affirms that a debt of 258 millions might be discharged in 86 years, he overlooks the taxes imposed for the payment of the interest, a great part of which might have been spared if the annual sum had not been separated from the public revenue?"

Does Dr. H. here mean to imply that simple interest will do as much as compound? there seems to be something obscure to cover an argument which he cannot answer. Dr. Price only states that such a debt will be discharged in such a time, and that is true; and when the debt is redeemed, the taxes are done away. The public must undoubtedly feel a burden before the sinking fund is applied to relieve it; but can that be reckoned any argument against the sinking fund? Theory tells us what a sinking fund will do; we want not time to convince us of its power; but we must give it time to produce its effects. We must not consider the evil by itself as existing before the remedy is applied, but should look forward to the relief. War undoubtedly brings evils with it in the burdens laid on the public, but we have a remedy which it is prudent not to apply till a certain time.

"In

" In the year 1786," says Dr. H. " our funded debt was 238 millions. We have paid off this (yet the sinking fund has done nothing) but contracted a new debt of of 574 millions."

Does not this amount to the same as if we had paid no debt at all, but contracted an additional debt of 336 millions. Is there no difference between our being at this time 574 or 812 millions in debt? Dr. H. affirms, that

" No plan whatever has any intrinsic power to aid the discharge of our national burdens." But soon after adds, " when a minister establishes a sinking fund, his plan does no more than inform the public, that if posterity be able and willing to raise such sums, by extended taxation, at certain periods which his plan points out, as will make up for our deficiencies, with interest, and furnish besides what is wanted for the exigencies and contests of their own time, the public debts which he contracts will then be discharged."

Here the Dr. should have ascertained how long it may be before the nation can no longer bear the burdens above stated; till this is done, he can draw no conclusion against the present system of redemption; his own assertion shows the sinking fund may redeem the debt. *Something* the sinking fund *must* do; a *great deal* it *has* done. The Dr. judges of the effect from the time of war, without considering what it may do in time of war and peace together, thus depriving the sinking fund of its great support. We do not see, independent of this consideration, how the calculations which Dr. H. has made, are at all in point, against the operation of the sinking fund as established by Mr. Pitt. He says,

" Paradoxical effects are ascribed to the increase of money at compound interest. One penny put out at the Christrian era, at 5 per cent. compound interest, would, before this time, have increased to a greater sum than could be contained in five hundred millions of earths, all of solid gold."

We here see nothing of Paradox; it is a truth, and a strong confirmation of the principle of the sinking fund in overcoming any expence which can be opposed to it.

The sinking fund must also be taken in all its bearings. The Dr. says,

" In regard to increase of taxes, we are of opinion that the sinking fund has a real effect in calling forth exertions, which, although they might have been made as well and as effectually, *would not have been made*, unless to follow out the line which that system required."

Here is an important point gained by the sinking fund; if it make people more industrious, it enables them better to bear the

the burdens which are necessarily laid on them. And further, has not the sinking fund tended very powerfully to keep up the stocks and thereby to diminish loans, and consequently keep down the national debt? ought not these circumstances to be considered in making a fair estimation of the sinking fund? and important considerations they are.

For the security of the nation in time of war; money must be borrowed, and taxes must be raised to pay the interest. The whole effect of these must be counteracted by every plan which may be devised for the redemption of the national debt; and whatever affects all plans equally, may be neglected in making a comparison between them. This the Dr. seems to have overlooked. He owns what the sinking fund will do in its operations above all other plans, and therefore is bound, on his own principles, to receive it. He confesses it will do something, and whether or not he will allow that it may at length save the nation, he must, from his own concessions, acknowledge that it will at least delay our bankruptcy. The Dr. is like some of the politicians in the last century, who contended that the nation could not bear a debt of a hundred millions, and prophesied its downfall when that circumstance should take place. We trust the Dr. is also one of the false prophets. He is clearly no friend to ministers, and therefore sees every thing in their public characters through a false medium. The public therefore should receive with great caution what is advanced under such circumstances. From the whole of what is urged by the author, his argument seems to show only this, that the debt has increased more than the sinking fund has paid off, and therefore it can afford no effectual remedy against a national bankruptcy. To this we reply, that time has not yet given full effect to the sinking fund, nor has it had the advantage of a peace. With the prospect of a lasting peace before us, and the well grounded expectation of an increase of trade and commerce, we may reasonably look forward, under the operation of the sinking fund, to a very substantial reduction of our national debt; perhaps as far as government may think it prudent to carry it. We do not see how the nation can be benefited by the INQUIRY. The Dr. finds fault with all the plans which have been devised to redeem it, but proposes no method to accomplish that end. The tendency of the work is to discourage all attempts for that purpose.

We have here stated our sentiments on the objections which the Author has made against the utility of Mr. Pitt's sinking fund, and have shewn that either this plan, or a plan on the same principle, can save the country. His objections affect equally the other plans which have been proposed to redeem the national

national debt, and therefore require no further observations from us. We know the effect which the sinking fund actually has produced, and we know from the principles of the plan that it must continue to increase in its operations.

ART. IV. *Orlando in Roncesvalles; a Poem, in five Cantos. By T. H. Merivale, Esq.* 12mo. Murray. 1814.

WE can positively assure Mr. Merivale, that his poem has no chance of being read; and we much wonder that any author should have so little discernment as to offer to an age like the present a poem, the deficiencies of which are so manifest. In the first place, there is no mewling and mawkish misanthropy, how therefore can it ever expect to become a favourite with mankind? Secondly, the hero is neither a whining debauchee, nor a profligate misogunist, how therefore can he expect admiration among our waltzing beauties? Thirdly, he is neither an infidel, nor a blasphemer, can he then hope for protection from our metaphysical blue-stockings? Fourthly, there is neither doggrel verse, nor bad English in the poem, is it possible, therefore, that it can be read or received by any lover of simplicity or taste? But we are unwilling to swell the negative catalogue of its merits: we shall therefore hasten to animadvert upon those failings which appear of a more positive nature, not doubting but that if we can prove it guilty of classical elegance, both in thought, and in expression, we shall have thoroughly succeeded in our design of condemning it to eternal oblivion and neglect.

The subject of the poem is the death of the celebrated Orlando, (or Roland) Count of Clermont, and Lord of Aglante, in the pass of Roncesvalles, who, in company with the chief warriors of the court of Charlemagne, are there surprised and overwhelmed by the Paynim force, through the treachery of Ganellon Count of Poictiers, who, from hatred to Orlando, enters into a conspiracy with Marsilius, the Moorish king of Saragossa.—Charlemagne is invited by Ganellon to send this embassy under the conduct of Orlando to the pass, there to receive in due form from Marsilius the promised cession of the Marca Hispanica, the country extending from the Pyrenees to the Hebro, and at the same time to repair in person to Fontarabia, to await the accomplishment of the transaction. The monarch is dissuaded by the elder counsellors of the court from consenting to this proposal, as they suspect the traitorous designs of Ganellon: he is also warned of the disastrous event by Malagigi, the cousin of Rinaldo, who, by his celebrated skill in magic, predicts the fatal termination.

termination. But Charlemagne, swayed by a blind partiality for Ganellon, is determined to accept the proposal, and the conduct of the embassy is entrusted to Orlando, with whose departure from his castle of Clermont en Viennois the poem opens.

" The banner waved on Clermont's highest tower;
Forth rode the Count in glittering armour clad:
But Aldabelle bewail'd the luckless hour,
Alone, amidst the pomp of triumph, sad:
From her fair eyes fast fell the pearly shower,—
Ah tears ill-timed, when all things else were glad!
The soul born pride of female courage slept;
Anglante's spouse, the Rose of Clermont, wept." P. 1.

Orlando, however, is not stayed by her tears or entreaties, but proceeds on his embassy, accompanied among others with Oliver, the brother of Aldabelle, whose youth and spirits are well contrasted to the melancholy cast of Orlando's mind. As they proceed, however, even he is alarmed by a portentous dream, which deprives him of his wonted gaiety, and leaves him in a state of misery and dejection.

" Five days they journey on, from morning's break
To night, and on the sixth fair evening view
The sun clad Pyrenean's spiry peak,
Like some proud banner tinged with golden hue.
' Behold,' Orlando cries, ' the mark we seek,—
How awful, yet how goodly, to the view!
Hail we the passing glory, as a sign,
Vouchsafed from Heaven, of countenance divine.' " P. 11.

Here they are joined by Astolpho, the son of Otho, king of England, and other knights from the court from Charlemagne, among whom is Baldwin, the son of Ganellon, arrayed in a splendid vest, which his father had ordered him to wear. This robe once belonged to Marsilius, and was well known by the Paynim host, who were commanded, in their intended assault upon the Paladins, to refrain from an attack upon the wearer. Baldwin himself is unconscious of his father's treachery, and his presence dissipates every apprehension from the breast of Orlando, who considers him as a sure pledge of the loyalty of his father. The canto finishes with a very fine stanza, which announces their arrival at the pass of Roncesvalles.

" Now must we leave the Paladins awhile,
And ye, who kindly listen to my lay,
Think they have reach'd the destined vale, where smile
Soft meadows in perennial verdure gay,

And, every side surrounding, pile o'er pile
Rise the gigantic hills, and seem to say,
Here are we first by Heaven's creating hand
The everlasting guardians of the land." P. 16.

The second canto opens with a description of Malagigi, the enchanter, in the castle of Montalban, which he tenanted during the absence of Rinaldo. Suspecting the treachery of Ganelon, he repairs to the castle, and by his magic art, summons a spirit to his aid, over whom he is allowed by the will of Providence a temporary command.

" Him Malagigi summoned: by his voice
Compell'd, the dæmon rose; but fiercer far
Than subject spirit suits; as if the choice
He had to serve, or wage vindictive war.
He smiled, as devils smile when they rejoice—
Such smile as murderers in their vengeance wear.—
That smile the enchanter mark'd, and felt the hour
Draw nigh when he must render back his power.

" Shuddering he mark'd,—but soon collected spoke:—
'Not yet, oh Astaroth!—not yet the day
That frees immortals from my earthly yoke:
Still art thou bound, and still thou must obey.
Hear then my last command! Henceforth be broke
The mighty spell, and melt in air away,
So now my potent bidding thou fulfil—
Hear then, submissive! hear, and do my will!'" P. 30.

From him Malagigi demands the fate of the Paladins in Roncesvalles. The dæmon's answer is finely conceived.

" 'Master!—so still thou art!'—the fiend replied,—
(For that determined voice recall'd the day
When magic bound for his rebellious pride
Seven years within the rifted rock he lay,)—
'Things are there in the womb of fate denied
To spiritual ken as sense of mortal clay:
The past and present are our own; but eye
Of creature never pierced futurity.

" 'Darkly indeed and doubtfully we trace
Shadows that flit behind the eternal veil.
Sometimes we view them imaged in the face
Of outer heaven in colours dim and pale,
But nothing certain. Had Almighty Grace
Thrown such a weight of knowledge in our scale,
How should the boaster, Man, elude our powers?
No,—God hath clipp'd our wings, or the wide world were ours.'" P. 31.

The

The spirit then proceeds to inform him at length of the treachery of Ganellon, of his private meeting with Marsilius, and the then mutual concert of this horrible treachery. Malagigi next enquires whether there remains any hope of safety; in answer to which he is informed, that before three days the Paymin host will overwhelm the whole band of the devoted Paladins. He then promises the dæmon a release from his spells, if in three days he will convey Rinaldo (who at that time was in Egypt) to the Roncesvalles, in hopes that his arrival might change the event of the day. To this the dæmon consents—"Thou art obeyed, he cried; then plunged to hell." The whole of this scene is finely conceived, and executed with a master's hand. To the introduction of supernatural machinery in a poem expressly founded upon the old romance, no objection can surely be urged; it would be imperfect without it. To the sword, to the horn, to the very person of Orlando, we attach some idea of spells and magic: he himself is almost the creature of fiction; for celebrated as he is in the fields of romance, his name occurs but once (as our author has observed) in any genuine historical document. We cannot, however, sufficiently admire the very judicious and skilful manner in which Mr. Merivale has conducted this supernatural agency, blending so much truth with fiction, and so cautiously veiling the grosser absurdities of the magic art in the semblance of reason, that we almost become converts to his enchanter's power. After his encounter with the dæmon, Malagigi mounts his car, and beholds from the air the Moorish squadrons on the distant ground, surrounding on all sides the devoted valley. As he descends, he meets the now unhappy Oliver, who, while the other Paladins were buried in sleep, was wandering through the valley alone, brooding upon the horrors of his former dream. The warning given by the enchanter is spirited and fine.

"Like one unknown upon his path he came,
And thus in few and hasty words addrest:
'Go, wake yon eagle! for the aspiring flame
Already mounts, and fires his royal nest:
Treason hath writ in blood Orlando's name,
And Hell is busy with the coming feast.—
Go, wake yon eagle! for the toils are spread,
And the proud fowler marks him for the dead.'" P. 39.

The enchanter then flies to the court of Charlemagne: Orlando in the mean time is roused by Oliver, but as the enemy appear not, he refuses to retreat. A day and a night pass, and on the succeeding morning,

" Above, below, around, on every side,
He turns his eyes; and sees reflected shine
The beaming light from war's advancing tide;
Sees o'er the hills the interminable line
Of steel clad squadrons wind in martial pride,
Seeming in one bright girdle to confine
All that devoted vale, the closing stage,
To many a knight, of earth's loved pilgrimage." P. 41.

Too late Orlando perceives the snare laid for them by the treacherous enemy; and, like Leonidas of old, he exhorts his noble band to fight against the Pagan foe till the last, not for life, but for immortality. His address to the Paladins is animated with the feeling of an heroic piety, and expressed in the strong language of religious poetry. The third canto opens with the battle; and here the poet rises with his subject, and displays his powers in their full vigour. We never remember to have seen in any modern poet, a conflict described with greater spirit, or varied with more judicious art. The pathetic incidents which are so beautifully interwoven with the deeds of heroic valour, remind us of the poetry of ancient days. No one, whose mind was not deeply imbued with the spirit of the great masters of the human heart, could have united so much feeling in conception with so much taste in expression. It delights us to leave for awhile the patched and pyeballed style of modern poetry, and to refresh ourselves once more with a strain of a higher mood. However the taste of an age may for a while be vitiated by the absurdities of high-flown bombast, or the doggrel of affected simplicity, it ever will, it ever must, recur to those great masters, whom the united voices of ancient and modern times have pronounced the models of taste and imitation. The conduct of the battle in Mr. Merivale's poem, though he has made good use of the aid which modern Italy supplied, approaches nearest that of Virgil. The death of young Baldwin, who, when reproached with treachery by Orlando, throws off his protecting garb, and with his last breath vindicates his fidelity, is described with much animation and feeling. The fourth canto begins with the descent of the dæmon upon Egypt, from whence he hurries through the air Rinaldo and his brother Guiscard to the pass of Roncesvalles. The circumstances of their flight, and the high themes on which they converse with the Spirit, after the style of the Italian poets, are told at some length, till at last they appear on high over the field of battle. A panic seizes the Paynim host, and they fly in confusion upon the appearance of so portentous a sight. Their meeting with Orlando is finely conceived.

" Orlando,

" Orlando, as the furious chief drew near,
Like lightning borne across the battle field,
Or friend or foe uncertain, held his spear,
Prepared to meet the thundering shock, or yield:
But when through clouds of dust he saw appear
Montalban's lion on the blazing shield,—
Ye, who the thrilling transport e'er have known
To meet some long-lost friend when every hope was flown,

" Judge ye if rapture's full impetuous tide
Swell'd his bold heart, and triumph'd in his face;
If ardent love the strength of wings supplied,
As swift he rush'd to meet his friend's embrace,—
No: bloodless was his cheek; his bosom's pride
Was cold; his limbs dropp'd nerveless; and the space
That parts the living from the realm of night
Was closing fast before his dizzy sight." P. 88.

At the opening of the fifth canto, Orlando sounds for assistance his magic horn, the sound of which reaches the court of Charlemagne. The monarch eyes sternly the traitor Ganellon, who ascribes the sound to the chace in Roncesvalles. The blast is heard a second time. A thousand faulchions are armed against the traitor, who still unshaken cries, " How well this day Aglantes shafts have sped." Orlando sounds it a third time. Ganellon is dismayed with the terrors of conscious guilt; when suddenly the form of Malagigi appears before the monarch and his court, and having proclaimed the defeat and loss in Roncesvalles, falls a lifeless corse at the feet of Charlemagne.

" 'Tis said—but who the fearful truth can tell?—
That in his hovering flight, 'twixt earth and sky,
A starting peal, the well-known voice of Hell,
Announced his league dissolved, his hour gone by;
Then from his air-built car the enchanter fell,
And, where he fell, in mortal trance did lie;
Till Clermont's horn, with its awakening blast,
Roused his prophetic rage to speak and breathe its last."
P. 111

We are again transported to the field of battle, and the poem concludes with the death of Orlando. This transaction is described at considerable length, and is attended with more signs and wonders than the general character and style of the poem, in our opinion, at least, will allow. We do not altogether admire the apostrophe of Orlando to his dying horse, requesting his forgiveness—" If e'er I did offend, with hasty wrong, that mild and faithful head." We still less approve of the pardon afforded by a momentary light flashing from the eyes of the expiring animal.

mal. We are aware that Mr. Merivale has the authority of the Morgante of Pulci for the incident, but as a point of judgment, (which Mr. M. has so abundantly displayed in other parts of the poem) we wish that it had been omitted. We admire, however, the fate of Durindana, which is very finely told.

> " 'Twas then, as ancient chronicles have told,
> Orlando gazed upon his faithful blade,
> And thus address'd, as if of human mould—
> ' When in the silent grave thy lord is laid,
> And ages o'er his sad remains have roll'd,
> O Durindana! let it ne'er be said,
> Thy noble steel, aye sacred to the right,
> Hath lent to Pagan hands its prostituted might.'
>
> " He said, and, far his red right arm extending,
> Collecting stood for one last dreadful shock.
> The sword, high whirl'd in air, and swift descending,
> Nor bent nor shiver'd on the marble rock,
> But cleaved its solid mass, asunder rending
> Even from the summit to the central block.
> The rudest peasant, in that valley born,
> Still shows the cloven crag and wondrous horn." P. 113.

We cannot, however, but remark, what to us appears a very striking inconsistency, that eight stanzas afterwards, Orlando is represented, in the very moment of his dissolution, as laying the pommel of his sword "fixt to his heart, his arms across the blade." This circumstance is also borrowed from the Morgante, and the attitude is observable in many monumental statues, particularly in those of the crusaders; but we are still of opinion that it would have been better omitted, as it is very awkward and flat to suppose that Orlando had two swords, which is the only solution of the inconsistency that can be imagined. A subsequent incident, indeed, depends upon its existence, where, in one of the concluding stanzas, Orlando's corse appears before Charlemagne, and having delivered this very sword into his hands, falls back, and rests for ever. But this circumstance also, and many others which accompany the death of the hero, particularly his vision, might be omitted with much advantage. The whole scene is too long; and although the poet is justified in attaching as much interest as possible to the death of his hero, this interest should not be lost in tediousness. In most other poets we should not have remarked these circumstances, as they might have added rather than detracted from the beauty of their work; but we think it due to Mr. Merivale to state freely our objection to the only part of his poem, where, in our opinion, a strong imperfection exists. Mr. M. has shewn great judgment in concluding the

the whole with the death of Orlando, and in not wearying the reader with a long account of the vengeance of Charlemagne. After the death of the hero all must be flat.

From the Morgante Maggiore of Luigi Pulci, Mr. Merivale first derived the idea of his poem, and how much he has improved upon the original, we leave those who may choose to acquaint themselves with the Italian to declare. We are clearly of opinion, that notwithstanding all the advantages of so harmonious a language, and the natural prejudice in favour of an Italian chronicler of Orlando's deeds, Mr. Merivale rises infinitely above the Morgante of Pulci. Wherever he is indebted to him for any incidents or thoughts, he points out the source with the utmost candour. The notes subjoined to each canto are both amusing and good, and throw much light upon the subject.

Mr. M. has adopted the Italian stanza, which in any poem in which much action is employed, is the best metre which can be chosen, and in a poem where the ideas of the Italian poets press so strongly upon the reader's mind, is peculiarly appropriate. The artificial division affords the poet a very great advantage in all cases where varied description is required, particularly in the confusion of a battle. The flow of the verse throughout is full and varied, the language is classical and elegant, the conceptions are both spirited and just. Of the conduct of the poem as a whole, our readers must already have formed a judgment, and the stanzas which we have cited must have justified our high opinion of its merits. Many brilliant passages might be brought forward to confirm our judgment. We particularly admire the stanza in which the power of conscience over the guilty tyrant in his secret hours is thus pourtrayed.

> "But in the solemn hour of secret thought,
> In that dark hour, when Pride and Grandeur sleep,
> When poison drugs the soul's unhallow'd draught,
> Through Sin's voluptuous bowers when scorpions creep,
> Then Conscience comes, with nameless terrors fraught,
> And with her flaming signet, broad and deep,
> Brands the pale tyrant's brow, and fires his brain
> With quenchless torments of delirious pain." P. 68.

But of all the passages not immediately connected with the story, by far the most brilliant is the allusion to the victorious arms of our British heroes on the very plains which were the scenes of Orlando's dying valour. Mr. M. has with great judgment kept back this long expected coincidence till the conclusion of the fourth canto, when from the very delay it bursts upon

upon the reader with increased effect. The revival of Rolando's fame in Sir Rowland is happily conceived, and the Epicedium on Colonel Cadogan is a master-piece of pathos, and is artfully interwoven with the incident of Astolpho, the British Paladin's death in the poem itself.

" Yet at the last a prouder day shall dawn,
O Roncesvalles! on thy blighted name;
When Treason, to her secret haunts withdrawn,
Shall mourn her conquests past in present shame;
Fresh laurels shall o'ercanopy the lawn
With grateful shade, and fairest flowers of fame
Start from each barren cleft and sun-burnt cave,
To wreath immortal chaplets for the brave.

" But not for France shall swell the solemn strain
Of triumph;—not, degenerate France, for thee!
Thy fame is past; and treason's foulest stain
Blots out thy light of ancient chivalry.
Lo! Britain leads the glorious chase, and Spain
From all her mountain summits follows free,
Leagued in just vengeance for a blacker crime
Than e'er defiled the rolls of elder Time.

" Sleeps Arthur in his isle of Avalon?
High-favour'd Erin sends him forth once more
To realize the dream of days far gone,
The wizard strains of old Caer-merddhyn's lore.
Another Rowland brings his legions on,
The happier Rowland of an English shore;
And thunders in the van with foot of flame
Scotland's romantic champion, gallant Græme.

" What mournful train, descending through the glade,
' Breaks the long glories of my dazzled sight?'
Rest, Paladin of England! Lowly laid
Beneath the o'erarching pine-tree's towery height,
Rest yet awhile! Erelong thy generous shade
Shall witness, with a soldier's proud delight,
High deeds of kindred valour, and inspire
In kindred bosoms old heroic fire!

" Or, haply, shall thy spirit, hovering near,
With glorious breathings for immortal fame
Fill the departing warrior's breast, and cheer
With hope's bright dream his weak and suffering frame—
Fair dream!—that o'er Cadogan's early bier
Shed mildest influence, when with faint acclaim
He hail'd his conquering friends, and closed his eye,
Rejoicing, 'mid the shouts of victory!'' P. 90.

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We have now convicted Mr. Merivale of such enormous offences against the taste of the day, that he cannot in any reason expect either admiration or applause. Who can be supposed to read a poem, in which the classical elegance of our fusty forefathers is so audaciously revived. But among the few who are doting enough to admire such a *beaute passee*, as the muse of Mr. Merivale, we must unfortunately take our place. We are not ashamed of our feeling; and though her charms are lost upon the world, we shall toast her every day with increased devotion.

ART. V. *Christian Ethics, or Discourses on the Beatitudes. By Robert Wintle, B. D. Rector of Brightwell.* Two Vols. 8vo. Oxford, University Press; London, Longman and Co. 1812.

WE hardly know what apology we can make either to ourselves or to the public, for having so long delayed to notice these excellent volumes. We trusted that their own intrinsic merit would have been the best passport to general reception; or, if that had failed, that the name of their author would have ensured to them that regard, which is so justly their due. Mr. Wintle has long been known to every sacred scholar, as the learned and judicious commentator upon the prophecy of Daniel; and we believe, that his volume is considered by every sound theologian as a text-book to all who are desirous of a deep and thorough acquaintance with those awful prophecies. The labours of our venerable author upon other parts of the prophetical writings, are distinguished for the same depth of research and soundness of judgment, which are so conspicuous in his notes and dissertations upon Daniel. From so able an Hebraist, and so deep a theologian, two volumes of Sermons might have been expected of a very different character and cast from the present. No critical illustrations, or controversial disquisitions, either dignify or obscure the work; all is pious, simple, and practical. Our author writes under the operation of Christianity upon the heart, but he writes also with that calm and steady conviction of its truth, which nothing but a laborious study of its evidences, and long meditation on its importance, could have effected. Simplicity is no mark either of a superficial or a mean understanding; on the contrary, it is an art to which very few, without a thorough knowledge of their subject, can attain. Involution may often conceal, and declamation adorn, a very contracted range of information,

information, but simplicity is the child of arrangement and of thought. Such is the simplicity which distinguishes and recommends the discourses before us. Their subject is that summary of Christian duties, contained in the beatitudes, pronounced by our Lord on the opening of his sermon on the mount. We are aware, that to the very name of "Ethics," very strong objections will be raised by a certain party, many of whom are, we believe, wholly ignorant of the meaning of the word, which they are so much in the habit of using as a term of reprobation and contempt. By "Christian Ethics," we understand our author to mean, those duties required from one whose Christian principles have passed εἰς ἦθη, and have interwoven themselves with his whole moral frame. We are also aware, that an enforcement of these duties will be called by those who exclusively claim to themselves the name of Gospel preachers, both heathenish and profane. But let these gentlemen remember, that whatever these duties are, they come not only commanded but blessed by the Saviour himself; and if he was not a Gospel preacher, let them declare who is. To a cold and lifeless panegyric from the pulpit, upon the beauty of moral rectitude, or the charms of virtue considered in itself, we have as powerful a dislike as themselves; but to an enlargement upon those duties, which Christ himself has so solemnly enjoined, we conceive that every Christian is bound to listen with the most earnest attention, inasmuch as they presuppose the existence of a Christian principle, because they must be urged upon Christian motives, namely, upon the promise of those high rewards attached to their performance, which no one but the Saviour of the world could fulfil. In no discourses which we have ever read, are those motives, which animate and cheer the children of the Gospel, more zealously displayed, or more affectionately urged throughout, than in these "Christian Ethics." To render the work in this point of view still more perfect, the author has prefixed two Sermons upon faith, the one designed to explain the foundation upon which it rests; and the second, to shew its influence upon the heart, the life, and the ἦθη of a Christian. From the first of these sermons, we shall present our readers with the following extract,

"Upon the whole, the faith by which we are to walk, and which we are assured our God will accept, is a sincere and hearty resignation of ourselves to the disposal of our heavenly Father; a fixed persuasion of the truth of his holy word, and of all things contained in it; a steady reliance on the efficacy of Christ's merits and intercession; an unalterable attention to all the doctrines and precepts delivered in his Gospel; and a full acknowledgment, that, not by our own merits, or for any thing that we have done, or can do, but

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through the mercies and mediation of Christ alone, we are, with humble confidence, to hope for everlasting salvation.

"This faith may not be altogether complete, may not be free from frailties and imperfections, may even be tarnished by failings and sins; but it must be sincere and universal, or *without partiality and without hypocrisy.* There must be no deceit or falseness in it, no halting between two opinions; it will admit of no kind of confederacy with the works of Satan, no acquiescence in any sort of sin; it must not only be our profession in times of ease and security, but must not be deserted or relinquished in the day of trial and danger. Such is the faith which hath its seat in the heart, and will be available to our justification. And to the penitent Christian, who is animated with it, God will not impute sin; will overlook the frailties of his past, and the infirmities of his present weakness, and accept him through the atonement and satisfaction of our blessed Redeemer.

"To our unwearied endeavours to obtain this faith, we must ever remember to add our devout and fervent prayers to the God of all consolation, beseeching him to bless the work that he hath begun in us, and entreating the succours of his blessed Spirit, to enable us to carry it on with firm patience and steady perseverance. For we cannot but be diffident, if we think seriously, of our own strength; cannot but be sensible that we are unable of ourselves, and without the mighty aid from above, to work out our salvation.

"Conscious therefore of our own inability, let us look up stedfastly to the God of all grace for help, be duly thankful for his heavenly assistance and protection, and acknowledge his mighty power and sovereign grace in all the good we do, and in all the evils which we escape and avoid. Let the clear prospect of the future glories of the invisible world animate our lives, warm our souls, and invigorate our practice: that thus living here in the faith of our great Intercessor, we may hope to live hereafter in his presence, and to enjoy the incessant communications of his favour and love throughout the ages of a blessed eternity." Vol. i. p. 39.

If this be not Gospel preaching, we desire those who understand it better than ourselves, to inform us what is. But taking that leave both of the doctrines and the doctors of fanaticism, which we heartily wish for the sake of Christianity, that they would take of us, we shall proceed to give our readers a farther account of these excellent discourses, through which the spirit of the Gospel is so uniformly diffused.

Our author considers the beatitudes delivered at the opening of our Lord's sermon from the mount, as a summary of Christian ethics, or of those duties which form the leading features in a Christian's moral frame, and are most peculiarly the fruits of that faith, which the Holy Spirit has consecrated and confirmed. In the discussion of each of the beatitudes, and the rewards annexed

nexed to them, the author has employed two, and in one instance three, discourses. Our limits will not permit us to enlarge upon the order and connection which he established between them; we can only say in general terms, that the arrangement of the several duties, under their respective beatitudes, is very judicious, and sufficiently comprehensive to include the distinguishing duties and graces of the Christian life. A dangerous error upon this point is very justly guarded against, which, however absurd in theory, is too often admitted by a sort of compact with their consciences, into the practice of mankind; namely, that any one of these duties, which it may be most congenial to our natural disposition, or to the circumstances of our situation, to perform, will, to the full extent, ensure its promised reward.

"But before I proceed in this discussion, let it be noted, that as each of these Beatitudes has a particular blessing annexed to it, so in all of them, except the first and the last, there is a discrimination in the sort of blessings; and it is observable, that this distinction in the nature of the blessing seems generally to be the usual result of the duty enforced. Not that we are to conclude from hence, that each or either of the duties would of itself, or detached from the others, procure the promised reward; but that to a well-prepared mind, or to a soul fortified and strengthened with a real regard to the whole law of God, some particular graces would be the natural sources of the blessings promised to them; or that *the humble and the meek, the merciful and the pure,* would be more especially distinguished with the honours and favours which our Lord has annexed to such characters. Let it however be always remembered, that no one grace will alone and of itself be sufficient to entitle us to the divine blessedness; but the favours and rewards of God will be granted only to those who practise all the duties of the Christian life; to those *who by patient continuance in well-doing seek for glory and honour and immortality,*—God will give *eternal life.*" Vol. ii. p. 173.

These sermons are principally valuable for their strong practical tendency, the duties which they recommend are inculcated in language which cannot be misunderstood, and in a manner which comes home to the heart, and cannot fail to awaken the springs of action. Although Mr. Wintle does not indulge in the subtilties of casuistry, he descends sufficiently to the common life, and manners of mankind, to direct and controul them. We were much pleased with the following passage, in his discourse upon "*Blessed are the peace-makers,*" which, in point of practice, speaks a truly Christian lesson to all that hear it.

"When the mind is rightly prepared and fortified with the fundamental principles of peace, it will be carried on with readiness to those other parts of a pacific conduct, to those other amiable

graces and ingredients of peace, which I would now proceed to lay before you. Such especially are those engaging virtues which are usually characterized under the names of urbanity and courtesy. By which must be understood, not that natural softness and pliancy of temper, much less that mean and slavish degeneracy of soul, which induces persons to stoop to any pitiful compliances, any sordid flatteries, any wretched shifts, in order to soothe the humours, adapt themselves to the tempers, or suit the turn of weak, ill-designing, or wicked men; but that affability of demeanour, easiness of carriage, kind condescension, gentle deportment, and obliging disposition of conduct, which makes a man ever cautious of giving or of taking offence, and studious to please all with whom he may converse in every thing consistent with innocence and virtue." Vol. ii. p. 123.

"The friend of peace will endeavour to study mankind, and make himself acquainted with the various changes, complexions, tempers, and habits, which form the human character. By such means he will know how to adapt himself to the different turns of different men, and will win some by innocent compliances, others by prudent reserve, others by kind admonitions, and others by gentle remonstrances. In the language of the Apostle he will endeavour to *be made all things to all men*, that he may by any means forward the work of peace and labour of love among them. And however weak or wicked the world may be thought to be, yet men in general will be ready to serve, befriend and assist those, from whom they receive such evident tokens of regard and esteem.

"Those persons therefore judge ill, who would wish to banish these gentle condescensions from the world, who endeavour to discard all those innocent compliances with the manners and practice of men, which tend to remove the asperities of our nature, to soften our rugged humours, and to meliorate and refine our general conduct. Our own quiet and peace depend very much on the good-will of others, and they in return receive much ease and satisfaction from our good offices. A froward and unmannerly carriage not only sours the breast of the possessor of it, but sends forth an unkindly influence to all around it: whilst a gentle and obliging behaviour gives a sweetness and serenity to the mind that is blessed with it, and cheers and exhilarates all who come within the sphere of its notice. So that, however lightly some churlish persons may affect to estimate these lesser virtues, which polish the human character, yet they are of very material importance, if we may calculate their benefit from their social influence, their pacific tendency, and the real good they produce in the ordinary intercourse of men in the world. A civil and engaging politeness, and an unaffected and obliging elegance of manners, strongly tend to conciliate affection, and to increase and confirm good-will and peace." Vol. ii. p. 124.

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If however we were to name those parts which appeared to us most striking, we should select the perorations, where the several beatitudes, with their consequent rewards, are summed up in a style often approaching real eloquence. As a specimen, we shall present the reader with part of the summing up of the discourse upon "*Blessed are they which do hunger and thirst after righteousness, for they shall be filled.*"

"The truly righteous man, or the faithful Christian, fully secured therefore of all the real satisfaction which this world can give, goes on continually making advances in grace and goodness, and rejoicing in the hope of the glory of God. He looks up with the eye of faith to that invisible Being, in whom all fulness dwells, for the final completion of all his desires, for the fulness of joy and happiness. Sensible that the most valuable things in this world are mixed with much imperfection, and that there is no happiness here without alloy, he is carried on to the contemplation of a future world, to those everlasting mansions *laid up in heaven* for the people of God, wherein nothing defective, nothing imperfect remains; but where all those virtues, which here begin in grace, shall be completed in glory; where faith shall be swallowed up in sight, and hope in enjoyment; where desire itself shall fail through the vast fulness of the object of our happiness, and where all the faculties of our souls shall be enlarged and filled: so that we shall *no more see as through a glass darkly, but face to face; shall awake up after the* image and *likeness of God, and be satisfied with it;* shall see him as he is, delight in his presence, and enjoy his bliss for ever, with whom *is fulness of joy, and pleasures for evermore.*" Vol. i. p. 263.

As throughout the whole of this work, fervent prayer for the increase of grace, is inculcated as the great and effectual means of attaining these heavenly beatitudes, the pious author has subjoined an admirable and most persuasive sermon, upon this important and essential duty. As a farther means of grace, a frequent attendance upon the Sacrament is very forcibly recommended in a subsequent sermon upon that holy ordinance. Our author appears to be duly sensible of the inestimable benefit to be derived from the grace promised to the devout communicant, and of the blessings attendant upon this sacred institution. The work is concluded by a sermon upon preparation for death, and by another upon the resurrection of the body, and of its glorified state at the final judgment. These are, from their very subject, the most impressive of the whole; nor can they be read without exciting that awful sense of our Christian duties, which it is the intention of the author, by calling our attention to these tremendous scenes, to awaken and excite.

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From the few extracts which we have made, our readers will perceive, that in every sense of the word, these discourses deserve the title of "Christian Ethics," as they present a clear, simple, and practical enlargement upon those duties, which our Lord himself has commanded; and as they enforce their observance upon those principles and motives which Christianity alone can afford. Their style and language is always perspicuous, and often energetic, although there is occasionally a quaintness both in the usage of terms, and in the construction of sentences, which stamps the author of the old school of divinity. Where however, as in the present instance, this quaintness appears natural and unaffected, and occurs only now and then, we are far from considering it a blemish in this species of composition.

Upon the whole, we strongly recommend these excellent discourses to the attention of the world: they are not overloaded with the flowers of artificial rhetoric, nor are they degraded by the party cant of fanaticism; but they are the offspring of a mind animated with the love of piety, and zealous for the promotion of true religion. We should particularly recommend them to the notice of the younger clergy, especially to those who, from the pressure of their parochial duties, or from diffidence in their own abilities, occasionally trust to the writings of others for their weekly exhortations. Much as we both approve and advise original composition, there are times when the mind, particularly of a young man, is unequal to the production of two sermons every Sunday. To those therefore who feel themselves unequal to the task, it will be a point of great importance to select well. The divines of the old school, though reservoirs of learning and theology, are perpetually both too dry and too diffuse to be preached with effect to a mixed congregation. The most favourite divines of the modern school are in many cases either too declamatory, to admit of a second delivery from any but their author, or too feeble to enforce Christian duties, or to supply Christian motives. The few whose adaptation to this purpose we should be inclined to admit, are generally too well known to be ventured upon with success, as there are very few in this country, who can hear with delight, like Sir Roger De Coverley of old, Paley in the morning, and Secker in the evening. As a temporary supply to meet this deficiency, we should recommend these two volumes, as we are fully persuaded, that from the simplicity of the style, they will suit every preacher and every congregation; and that they cannot be preached in earnest, without being preached with effect. Some few alterations might occasionally be made, according to the judgment of the preacher; and the occasional quaintnesses either corrected or omitted, according to the congregation before whom they may

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be delivered. We have heard that the sermons of Miss Bowdler were delivered by a dignitary of our Church, professedly to introduce and recommend them to general notice: we could heartily wish, that these also could have the advantage of a similar introduction; as we are persuaded that their general circulation would, in these days of fanatical presumption, be attended with much good effect upon the cause of genuine piety in the Christian world.

Since the above was written, the learned and pious author of these excellent discourses, has been called to a better world. Though he descended to the grave "in a full age, and like as a shock of corn came in in his season," we lament the loss of so good a Christian to the world; and we lament it the more, as we have delayed, till it comes too late, to offer this tribute of our sincere respect for this his last literary labour. One consolation however arises even from his loss, that it enables us to bear that testimony to his character, which, in his life-time, it would have been improper for us to have offered. With the life and character of a living author, a literary journal can have no concern; commendation and censure are equally the objects of just suspicion, as the one is too often dictated by the partiality of friendship, or the adulation of rank; and the other is the too frequent offspring of censorious malignity, or party violence. To him who has departed, and has left little but his name and his reputation behind, we shall fall under no imputation of flattery, when we pay our just tribute of veneration to his memory. The depth of his theological learning, and the labours of his profound researches, were consecrated by a native sweetness of disposition, and by an unaffected simplicity of manners, which would have adorned the ages of the primitive Church. He trod with cheerfulness, for more than half a century, the humble path of a parish priest; and, like the venerable Hooker, he died in privacy and peace. It will add to the impression which these sermons will make upon the mind of the reader, to be assured that every precept here so artlessly inculcated, comes recommended and enforced by the example and the life of its pious author; and that of all the Christian beatitudes, which he so admirably pourtrays, this venerable man was, as far as human imperfection would admit, a full partaker.

ART.

ART. VI. *Letter from Paris. By the Rev. John Chetwood Eustace.* 8vo. 100 pp. 4s. Mawman. 1814.

THE inundation of British, who, within the course of five months, have been poured upon the shores of France, is altogether without parallel in the history of transmigration. Confined for so many years within the narrow limits of their own island, they burst forth with impetuosity through the first opening, bearing down with the weight, not of their persons, but of their purses, all the obstacles which time or tide might interpose between themselves and the gratification of their curiosity. Curiosity we term their motive, because in nine instances out of ten, no other cause can be assigned for the expedition than the most childish, impotent, and vapid curiosity. Before they set out, they had no idea what they set out to see, consequently upon their return they will have very little idea of what they have seen. Our cockney tourists (the term is of a very wide acceptation, including the inhabitants of the west as well as of the east) cross the water, cut along the country to Paris, intermingle with the crowds of their brethren already there assembled, gape at the Louvre, talk English at the theatre, and having idled away a fortnight or three weeks, return with no expansion of idea, no enlargement of knowledge, dissatisfied that they have seen so little, and wondering that they saw no more. The cause of all this may easily be explained: Paris, neither in society, nor in fashions, nor in manners, is what it was; all these charms which once attracted and enslaved its visitors, are to be awakened from a long and dreary slumber. Notwithstanding the ferocity of manners introduced by the late military despotism, we doubt not, but that under the mild and courteous sway of the Bourbons, they will revive, because they are congenial to the French nation; but before they reach that splendour and attraction which they enjoyed under the old *regime*, many years must elapse; in politesse, in brilliancy, in fascination, France is in her second infancy. Those, therefore, who would find amusement in Paris, must carry with them the materials from whence it is to be derived; they must carry with them a mind stored with sound political information and knowledge; a memory embracing all the vast events which during this last thirty years have convulsed the nations of Europe; and, above all, an intellect capable of comparison, of combination, and of reflection; then, and not till then, will they be enabled to view with delight, and to recall with satisfaction the scenes which present themselves in this illustrious city.

That Mr. Eustace has capacities for an enjoyment of this nature, no one who has read his Italian tour can for a moment doubt. He thinks not always with depth, but universally with animation and warmth; his observations, though sometimes deficient in justice, are always the result of elegance and feeling. We have travelled with him through the mountains and plains of Italy with satisfaction and delight, we shall therefore accompany him on his excursion to Paris with a predisposition to be gratified by his narration. His style is both elegant and energetic, and though we may be occasionally induced to combat his assertions, we shall never be inclined to quarrel with so classical and so entertaining a companion.

The first circumstance, which, in a political point of view, cannot fail of attracting the notice of the traveller, is the dreadful depopulation of the country, arising from the sanguinary conscriptions of the late Emperor. We know that in the space of two years, one million five hundred thousand men were either levied in France, or sent from her frontiers; we cannot then with justice wonder that few besides old men, women, and children, are to be seen either in the villages, or in the fields. All the operations of agriculture are carried on by such hands; the necessary consequence of which, that though the land is fertile in the extreme, the farming is wretched and bad. So great has been the draught upon the male population of the country, that it is computed, we know not with how much truth, that there are twelve women to one effective man.

The local descriptions of Paris are now multiplied to such an extent, that it will afford neither amusement nor information to the reader, to extract the general view which Mr. Eustace gives of the appearance of the city: it is exceedingly clear and good, and his criticisms upon the architecture of the great public buildings appear to be founded in justice and in taste. On the subject of churches, Mr. E. enlarges with much feeling and animation. Out of two hundred and twenty-two churches which existed in France before the revolution, forty-five of which were parochial, there remain now but thirty-nine in all for public or parochial service; all the others, he informs us, have either been demolished, or turned into manufactories, schools, or granaries. The number before the revolution appears to us to have exceeded the call of general utility, as far as the present number falls short of it. The larger proportion of the former churches were attached, as we suppose, to convents, colleges, and other ecclesiastical establishments, the suppression of which we cannot but consider as generally beneficial to the interests of the country at large. Nor can we regret with Mr. E. the general suppression of abbies, which we consider as useless incumbrances upon the fabric of

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true religion, although we are as inimical as himself to the destruction of the abbey churches, many of which, as that of St. Alban's in our own island, would have formed, without any injury to their beauty, most splendid and useful edifices for parochial worship.

"Complaints have been made, and justly, both by the antiquary and the Christian, of the ruins which the reformation spread over the surface of England, and the fall of so many stately abbies, the monuments both of the piety and the skill of our ancestors has been lamented by Protestants as well as by Catholics, as an irreparable misfortune. Yet how confined the scene of devastation which England has to deplore, when compared to that vast range of havoc which France must for ever bewail! In England the cathedrals were *all* respected, their number was even augmented: some of the abbey churches were spared; the two universities and all the great schools, most of the hospitals and many collegiate churches were preserved; and though the sentence of confiscation was general, the rapacity of the court was partial, and restrained probably by public opinion, it extended itself only to those parts of the ecclesiastical establishment which had lost their popularity. In France, of one hundred and thirty bishoprics, fifty only have been retained; of the cathedrals attached to suppressed bishoprics, some have been demolished, and others deprived of the income necessary to support such extensive edifices, have been abandoned to silent decay. The number of the former I have not ascertained, but among them is Liege, the seat of a prince bishop and of a noble chapter, Boulogne and Cambray. The ashes of Fenelon reposed in the latter, and a name so dear to religion, humanity, and literature, might in other times, and other countries have been a sufficient cause of exemption from the fatal sentence. In France also the abbies, collegiate churches, universities, colleges, hospitals, and convents, were all condemned without exception, and few, very few, have had the good fortune to escape the general proscription.—Hence the towns here have lost much of their magnificence, and of the splendid exhibition produced by spires, and towers, and domes rising in clusters, or shewing themselves singly and successively through the long avenues that usually lead to French cities; and hence also the solitude that pervades the quarters formerly adorned with churches and colleges; a solitude visible, not only in provincial towns, but even in the capital itself." P. 30.

We should be disposed, in the preceding paragraph, to propose an emendation in the text, and for "popularity," to read "utility." All that was necessary to strengthen and support the ecclesiastical establishment of our country was preserved, and the testimony of almost three centuries will prove it to have been amply sufficient. Venerating as we do the "magni nominis umbram," we regret that a cathedral, in which the ashes of such a

man as Fenelon repose, should have been stripped of its ancient honours; but we must at the same time confess, that as to all the purposes of discipline and church government, fifty bishoprics appear to us to be fully sufficient for the extent of country over which their jurisdiction is extended. We attach as religious a veneration to the apostolical character of a bishop as Mr. Eustace himself, but for that very reason we would not see their number too far encreased, or their authority too narrowly confined.

Our readers will be pleased with the following account of the church of St. Genevieve, which bears a closer resemblance in the style of architecture to our St. Paul's, than any other church in Paris.

"I have in another work criticised the defects of St. Genevieve —I will now point out some of its beauties; and in the first place do justice to the simplicity of its exterior, free from useless decorations, and not even interrupted by windows; and in the next, mention with due approbation the suppression of arcades in the interior, and the revival of pillars with their regular entablature instead of arches. The alarm produced by the sinking of the dome occasioned some alteration in the original plan, and obliged the architects now employed in the completion of the work, to convert the twelve pillars on which the dome rested, into four massive buttresses, like those in St. Paul's; an alteration by no means favourable to the general effect, though managed with the utmost skill. Yet the appearance of the whole still remains light and pleasing.

"The vaults under this church, destined to hold so many modern *heroes* and *sages*, are skilfully contrived, and very different from most other vaults, are neither dark, nor damp, nor gloomy. They consist of galleries lined with cells; in these cells, all nearly of the same size, the bodies are deposited each in a stone sarcophagus of exactly the same size and form. The inscriptions are in French, relating merely the name, the dignity, and the age of the deceased; no religious feeling is expressed on the tombs: but over the door of each cell the cypher XP, and the letters A and Ω, marks of faith and hope so often observable in the Roman catacombs, indicate that the bodies reposing within await a glorious resurrection. Yet it would be more consoling to see this *signet of immortality* marked on every sarcophagus: he that dying *thinketh on heaven's bliss*, must surely wish to have *a signal of that hope* marked on his tomb. Its absence seems to imply that when *he died, he made no sign*.

"'Sed nox atra caput tristi circumvolat umbra.'" P. 35.

As we are not Presbyterians, we shall not dispute the propriety of affixing a cross upon the sarcophagi of the dead; but we really cannot see how its absence implies infidelity in the deceased: the remark is as much out of truth, as the quotation is

but

out of place, for whether he made any sign or not, we believe that the night of death would envelope him equally with its melancholy shade. If this remark should remain in a subsequent edition, (which we are assured that Mr. Eustace's good sense will not allow) we should advise Partridge's *Infandum, regina, jubes renovare dolorem,* as an equally appropriate citation.

With all the criticisms of our author upon the halls of statuary and the gallery of pictures, we most cordially agree; the feelings of indignation, succeeding the first transport of delight, are expressed with animation and justice; as, even amidst the pleasure we receive from viewing so many rays of beauty and magnificence, concentrated in one focus, our thoughts cannot be abstracted from the idea of devastation and plunder: these are honest feelings, and, for the sake of our national character, we should be sorry to abandon them. The observations of our author respecting even the expediency of such a plan, and its probable effect upon the progress of the fine arts, are new and happily conceived.

"But to wave the consideration of the morality of this act of rapine, it may be doubted whether instead of promoting the arts, it does not retard their progress: for though the vanity of the nation was likely to be gratified by the measure, when it was first in contemplation, yet the French artists protested against it; and, if I mistake not, presented a memorial to the Directory, to prevent its execution. Much, indeed, might have been said by them, and many weighty arguments produced in support of their reclamation. For if success depend upon genius, and genius be awakened and brought into action by circumstances; if a certain agitation of mind, a fermentation of thought, an earnestness of effort, or in one word, if enthusiasm be as essential in painting and sculpture, as it undoubtedly is in poetry and eloquence, the sole question then will be whether Paris or Rome is most likely to produce in the mind this creative power, this *vivida vis*, the very soul and source of excellence. To enter into a formal comparison between these capitals would be absurd; as in the former there is not one object to excite emotion; not one monument to awaken recollection, no scene to enchant the eye, no awful form to swell the imagination; while the latter teems with the images of the past, and the wonders of the present, exhibiting the grand or the beautiful at every step, and keeping the stronger, and more effective emotions of the mind, its admiration, delight, and melancholy, in constant action.

"'Veuve du peuple Roi, Reine encore du monde.'

DE LILLE.

"But independent of this consideration, as long as the *camere di Raffaello* remain in Rome; and that will be as long as Rome exists, so long the painter will consider it as the school of the art; and so long must those who profess, and those who admire that art, flock

flock to the Vatican as to its sanctuary. All the pictures in the gallery of Paris united, do not equal the skill, the variety, the invention, the execution, the forms, the groupes, the lights, the shades, that breathe, and live, and move, and flit over those wonderful walls, and set the painter's soul on fire as he contemplates. When from this scene of wonders the young artist returns to the gallery of Paris, is his enthusiasm likely to be excited by the exhibition? Regret rather than enthusiasm must be his predominant feeling; regret that so many master pieces were torn from their native sites, detached from the scenery which they present, and withdrawn from the sun that can alone awaken all their beauties.

"We do not, indeed, discover that the possession of so many master-pieces has had, as yet at least, any very perceptible effect on the taste of the public, or the execution of the artists. Are the faces of David's figures less atrocious? are his colours more natural now, when the angellic countenances of Guido's smile upon him and the divine lights of Raffaelle rise around him every morning than they were when he sat in the pandemonium of the Convention and saw himself surrounded with the demons of the place?" P. I. 50.

Leaving the more material part of the city, its churches, its edifices, its ornaments, our author proceeds to an examination into the moral construction of its inhabitants. The national character has undergone a total change; the sprightliness, the frivolity, the politeness of the ancient French, is evaporated and gone, and little now remains but the dregs of gloomy ferocity and pride. Perhaps therefore we are not justified in asserting that the national character is changed; we should rather say, that the severity of military despotism has forced off the lighter and more volatile of its component parts, while the heavier and "sterner stuff" still remains; and that the latent propensities to cruelty, which were always with justice supposed to enter into the composition of the French character, are now fully developed. Our author has traced, with much clearness and precision, these changes to their proper source, and has exhibited in glowing colours the dreadful influence which the scenes of cruelty, lust, and blasphemy, which formed so essential a part of the French army, must have had upon the minds of the rising generation, every one of whom, at the age of seventeen, were compelled to enter into this diabolical school, and to be initiated in all its horrors. The French army is not as the English army; which, notwithstanding some sort of licentiousness inseparable from the very idea of a military force, the most irritable sense of honour, and very powerful conviction of religious truth pervade restrains, and humanizes the general mass; but it is as Eustace ably expresses it, "A confederacy of banditti, a legion of demons, let loose upon the creation to disfigure and to destroy its

its beauties." Of the enormous extent of this military system, we in England can scarcely form an idea; it was interwoven with the whole education of the country. The number of military schools, seminaries, lyceums, in which the minds of the French youth were early trained to this discipline of carnage and blood, are almost beyond calculation. Of their effects, not only upon their own country, but upon the whole of Europe, Mr. Eustace thus justly observes.

"I will here observe incidently that the evils, which this immense mass of unprincipled agents, let loose upon Europe, has produced, have not yet been fully ascertained, and that while we see and deplore the desolation of provinces, the destruction of cities, and all the public and much of the private misery, inflicted upon the unhappy regions which the destroying host has traversed, we do not notice the moral and more permanent evils inflicted upon the whole species by the corruption of youth, and the propagation of atheism; evils of enormous magnitude, subversive of the peace of the present age, and calculated to check the increase and to disturb the tranquility of future generations.

"After this statement of the numbers, the influence, and the principles of the French army, you will not be surprised to hear that the national character is considerably impaired, that the levity and the frivolity, and, I add with regret, the good nature of the nation have given way to a clouded aspect, rough manners, and a ferocious demeanour.

"The youth, accustomed to the guilt and the bustle of warfare, seem impatient under the weight of reflection, and harassed with the dead calm of peace. They want a greater stimulus to rouse their feelings, and they sicken at the insipidity and the tameness of plays, visits, and conversation. The life of a citizen has no charms for them, and I am convinced that the French army would rush to war with delight, merely to shake off the intolerable load of still life; the *ennui* and *desœuvrement* that devour them." P. 68.

Of the state of religion, Mr. E. gives a much more favourable account than under all circumstances we could have expected. He combats the general opinion of the total indifference to all religion at considerable length, but we must confess not in a manner to produce conviction upon our minds. He represents the churches as tolerably full on a Sunday, and not deserted even on week-days; but, at the same time, he coincides in the observation, that the great majority of the congregation is female. For this fact he would account from the devotional feelings so peculiar to the female heart, from the great proportion of women to men in the present state of France, and particularly from the dedication of Sunday to reviews, levees, and other military

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and civil pageants. We fear, however, that the pious zeal of our author has influenced his opinions upon this subject, especially as in a subsequent passage he acknowledges that the appearances of religion are very different now from what they were before, and even at the very beginning of the revolution. Notwithstanding the philosophic infidelity of the court, of the nobility, and of the higher classes, he asserts, that the middling class of society, which, according to his own expression, "every where forms the strength and the very soul of a nation," were devout in their attachment to the religion of their ancestors, and sedulous in it's observance. Now here we must be permitted to say, that if such men had been in reality the strength of the nation, they would have opposed a firm and impregnable barrier to the torrent of infidelity which poured down upon them. Mr. E. however, draws a glaring picture of "the crowds from the portal to the altar chaunting the hymn of adoration," &c. &c. Now we are not immediately disposed to contradict his fact, but we must oppose his inference that all these were devoutly attached to the religion of their forefathers; whereas the larger half of this holy crowd were the first to lay waste and destroy the very temples in which not six months before they had been joining in the hymn of adoration. The real state of the case we conceive to be, that before the burst of the revolution, there was a certain general appearance of religion, but that now even the semblance has vanished: with respect to real religion, we consider both periods nearly upon a par. Mr. E. denies the increase of Protestantism in France, and asserts that there are but three Protestant temples, (as he calls them) and that these are of no magnitude, nor are their congregations numerous. He combats the idea of the increase of Protestants, upon the idea that the Catholic religion has a peculiar hold upon the feelings of a Frenchman, and asserts, that if a Frenchman be a Christian, he must naturally be a Catholic. Now to this observation, if he takes historical fact for a moment into consideration, no one can possibly assent; but as to the probable increase of Protestantism in France, it may be the subject of some very interesting speculation. That the Roman Catholic religion was peculiarly adapted to the French nation before the revolution, we can easily admit; for it is the easiest religion under which practical infidelity and moral licentiousness can exist. To those who have thrown away the substance, but are still desirous either for fashion or for expediency of retaining the shadow, this religion will ever be most congenial. The pomp of its ritual and the splendour of its ceremonial, will captivate their eye, while the indulgence of its casuistry, and the facility of its absolutions, will compose the feelings of conscious guilt. Though there is much that will raise

the soul of the enthusiast and devotee, much that will warm the imagination even of the torpid and the careless, yet there is nothing that speaks to the reason of the infidel, or to the heart of the reprobate. Should therefore the French nation recur to their former carelessness and volatility, we should conceive that Catholicism would again become the favourite and congenial creed; but should the change both of sentiment and manners wrought by the late convulsions in the moral world remain, we should be much inclined to doubt the reanimation of the catholic spirit.

The rising generation have been trained, both in theory and practice, to hold this very religion in contempt, how then they can be induced to embrace it on the score either of national pride or of personal affection, we cannot conceive: if from a conviction of its real importance they should be willing to adopt any religion at all, that very conviction will teach them to chuse their own; their choice is now free, and if reason and enquiry should direct them in it, catholicism will not be its object. These however are but hints upon which those who indulge in deeper speculations than ourselves may enlarge; we shall close the subject by observing that among all the uncertainties in which the future condition of France is involved, the future state of religion most especially sets calculation at defiance. One important fact, of which Mr. E. informs us, should not be withheld from the reader, that before the Nicene creed the epistle, gospel, and certain appointed prayers are recited from the pulpit by the priest in the French language.

The next subject which presents itself to our author's consideration, is the establishment of civil liberty. Upon this point he speaks with all the diffidence of sound judgement, which cannot but consider the free constitution now offered to France as an experiment only, the success of which, even supposing it successful, must not be expected until many a slow and difficult process shall have strengthened its foundations, and confirmed its solidity.

"A constitution is not as the revolutionary politicians of France, in their infantine simplicity, seem to have imagined, the work of a day, or the result of metaphysical meditations; it is the growth of ages, and the offspring of experience. It should rest on the ancient institutions and customs of a nation, and be adapted to their feelings and even to their prejudices: time only can discover its defects, and lead to the remedies; and time also will facilitate its motions, and remove the obstructions which must inevitably occur in the play of a machine so complicated. What the component parts of a good constitution may be, it is difficult to determine, but that a representative body is essential to it, is unquestionable: and it is satisfactory to know, that its most substantial and component parts are included in the late sketch accepted by the king of France.

France. I have called it a *sketch*, because it is extremely defective: to give it perfection depends upon the magnanimity and the wisdom of Louis the Eighteenth. The obstacles which he will meet with it, will arise not from the army; for though discontented and ferocious, they are broken and divided, commanded by officers who are loyal, and checked by the national guards; nor from the people, who are decidedly for the Bourbons, and manifest their attachment unequivocally and unanimously;* nor from the republican and revolutionary spirit, which though still existing is partial, and may be repressed and pardoned; but from the influence of an old aristocratic party, whose unqualified attachment to the ancient government, may betray them into rash and pernicious attempts to restore it. To check the blind and intemperate zeal of this party, and to close his ears to their artful and repeated insinuations, is alike the duty and the interest of the monarch. Arbitrary power is below his ambition: the confidence and the affection of his people are his pride and his glory, and if preserved will fill up the measure both of his greatness and of his happiness. Meantime he will, no doubt, without regard to party, without reference to the past, impress into his councils all the genius, all the information, and above all, all the virtues of the country, and thus form around the throne a circle not to be forced by faction, force, or intrigue." P. 93.

With the truth and the justice of these observations we cordially coincide. The French monarch is placed indeed in a situation of the utmost anxiety and danger. All that he has yet done, has been conceived in wisdom and executed with spirit. How far he will hereafter be able to hold the balance between contending factions, when party shall have assumed a more formidable and decisive appearance, is beyond the reach of human foresight to determine. If his cause be ruined, we shall prophecy with Mr. E. that he will be ruined by his friends and not by his enemies.

The concluding reflections upon the general review of Paris are so spirited and just, that we cannot forbear presenting them to our readers.

"After this general view of Paris, its edifices, population, and manners, we may be allowed to ask, what has been the result of this

* "The temper of the people of France always manifests itself most conspicuously in the theatres; and there whenever any application can be made to the sufferings or restoration of the Bourbons, the applause is loud and universal. The celebrated lines in Athalia,

"'Oui, nous jurons ici pour nous, pour tous nos freres
De retablir Joas au trone de ses peres.'

was accompanied by shouts so loud, so continued, so enthusiastic, as to electrify even foreigners, and force them to join the shout, and even to share the general feeling."

tremendous

tremendous revolution? what have been its benefits? has it improved the literature of France? has it produced one single historian, one poet, one sound philosopher? No: literature is on the decline; its utility is disputed; the dry sciences have usurped its place; and the language itself tends to barbarism. Has it improved even in military tactics? No: the art of war consists in carrying a post, or gaining a battle with the least possible bloodshed. Was this the art of the French generals, and above all, of Napoleon? They gained their end by numbers, by bloody sacrifices, by a prodigality of carnage. Has it ameliorated the manners, and improved the principles of the nation? No; it corrupted their morals, and perverted their principles; had it lasted one generation more, France would have been inhabited by monsters, and Europe would have been compelled to wage against it a war of extermination. What then has it produced? It has deluged Europe with blood, and covered France with ruins and with graves." P. 95.

Whoever is desirous of deriving rational enjoyment from the scenes now passing in Paris, cannot do better than take Mr. Eustace's publication with him as a companion. It will furnish him not so much with thought, as with, what is equally valuable, the materials of thinking. He will enlarge upon the speculations which are there suggested, and he will form his own opinion how far the observations of his author are founded in a calm and dispassionate review of the events before him, or how far they are warped by the enthusiasm of an ardent imagination. He will find, in our opinion, much to approve, much to enlarge upon, somewhat also to correct and amend. But whether he submits to his guidance, or dissents from his judgement, he will feel himself under no small obligation to Mr. Eustace for discovering to him the sources of the most interesting reflection, and useful information.

ART. VII. *A Practical Exposition of the Proceedings and Tendency of the British and Foreign Bible Society, &c. &c.*

(*Concluded from p.* 164.)

IT is well observed of the professed object of the Bible Society (p. 379), that

"*Distinctively* it is not the circulation of the Bible, but the circulation of it *without Note or Comment.* It is not what it *imparts*, but what it *withholds* that characterizes the Institution. Nay, its involution of character is so exquisitely skilful, that the full idea of it is not yet conveyed; for besides what it *withholds*, what it *imperceptibly insinuates* enters into its mystical composition."

There is much for the serious consideration of every zealous Churchman, who has hitherto contributed to the support of this Society

Society, conveyed in this short sentence. It is demonstrable that he is not *obliged* to join the Society, to be enabled to circulate the Bible; because the Church has an old and tried Society, which will afford him superior facilities, and enable him to distribute, with the text of Scripture, that interpretation which he regards as the true one. May we not then ask, why does he prefer the former to the latter? Is his object also not the circulation of the Bible with its true meaning appended to it, but the circulation of the bare text alone, without either Note or Comment? This is no light or trivial question: for, as our Author will proceed to shew him, he is here treading in the steps of more than one fraternity, to whose character and proceedings he would perhaps be offended if his own objects and measures were directly assimilated.

"In that last and most contentious period of the Jewish History which the Gospel contains, a religious fraternity are brought prominently forward, who were in as complete possession of public estimation as the Bible Society ever was, even in the zenith of its popularity, and who had adopted and carried into full effect this *expurgatory* resolution. The Pharisees are the fraternity referred to, and the analogous principle of their policy is, that they took away the 'key of knowledge,' that is, *the true interpretation** of their sacred writings, in which that witness which they bore to the Messiah and to his dispensation was set forth. The expedient then is brought before us in the very narrative of our Lord's Ministry upon earth; nay, it is He himself who introduces it to our notice, and He introduces it only for the purpose of denouncing a woe against those who had contrived so subtle a device, and both exposes the corrupt motives in which it originated—that its inventors might, without detection, 'teach for doctrines the commandments of men, (Mat. xv. 9), and make the commandment of God of none effect by their tradition, (Mat. xv. 6); and also admonishes its self-deluded votaries of its mischievous effects, that it at once indisposed them from entering themselves into the kingdom of

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* "Luke xi. 52. Grotius notes upon this passage, Vetus quidam annotator ηρατε exposuerat εκρυψατε, non male, quod et in *textum alicubi* penetravit. *Clavim* autem Tertullianus recte exponit *interpretationem Scripturarum*. Et mos erat apud Hebræos, cum cui potestas dabatur Legem et Prophetas interpretandi, clave datâ quasi in possessionem muneris mittere.

"Wilson, in his Christian Dictionary, in explanation of this passage, says, "the sense of Scripture is as it were locked up, till it be opened by wise and sound interpretation, which is *the key of knowledge*." Besides Tertullian, cited by Grotius above, he cites St. Chrysostom and Jerome as thus explaining the phrase. Poole also coincides in this construction."

Heaven,

Heaven, and involved them in the further guilt of hindering those from entering in, who were otherwise well disposed to sue for admission.' " Luke xi. 52.) P. 380.

We know full well the consequence of this mischievous system. The miserable Jews, thus deprived of the key of knowledge, which would have opened the real meaning of Scripture to their understandings, were so far from obtaining an insight into the truth by the possession of the bare text, that they denied the Holy One and the Just, preferred a murderer before him, and not contented with killing him, gloried in the action as if they had done God service, and with an infatuated and enthusiastic impiety invoked his blood upon themselves and their posterity. Such is the first recorded instance of the effect of that circulation of the bare text of Scripture, of which the Bible Society boasts as its peculiar honour: an instance which may well make a serious man pause, before he turns away from the divinely appointed method of propagating the religion he professes, and adopts the vain imaginations of mere fallible men. We recommend it to the particular consideration of those, who seem to think that, distributing the Bible, and preaching the Gospel, are synonimous terms; and that it is little less than blasphemy even to hesitate in believing, that the Scripture will do its own work: i. e. that he who reads the Scripture must understand and believe it, and be saved by its faith: a position, which, when its meaning is thus plainly drawn out (and if it means any thing, it must mean this), is so monstrous, that nothing but the blind infatuation, which the spells of the Bible Society are calculated to produce, could induce any man of common understanding to assent to it. Other instances, of a character similar to that already given, will prove to us, that the same projects, when at different times renewed, have constantly been attended by effects deeply injurious to our holy religion and its ministers. Our Saviour foresaw that the times would come, " When men would not endure sound doctrine, but would be turned unto fables; and that then the same designs would again be entertained against the key of knowledge, the same surreptitious removal of it take place, and the same infatuation, guilt, and misery ensue." P. 383. He therefore forewarned his Apostles, that, as the Jews had thought themselves the executioners of divine vengeance, when crucifying him their Lord and God; so would they attack and murder his Ministers in the same spirit; and vent their rage against the Church which he had appointed with the same mistaken appeal to the text of Scripture, which, in their mouths, divested of its true sense and meaning, became an authority for violating the spirit of every commandment it contained.

" All

" All this accordingly has been brought to pass; and to confine the appeal made in exemplification of it to the transactions of this kingdom, in the Solemn League and Covenant: and in the pillage and slaughter of Christ's faithful Servants, which that bond of iniquity both legalized and ushered in, is exhibited its abundant completion. The confederacy formed by means of this instrument of delusion was, with the exception only of the name, a Bible Society*; the Bible, and the Bible *only*, was the syren song with which it wrought its fascinations—with which it charmed into a temporary coalition, ' Christians of every name and description;' and which it cited as its justification on all occasions, even when it was ' overthrowing *God's Altars*, slaying his *Prophets* with the sword,' and shedding the sacred blood of his *Anointed*. These are not points of *doubtful* disputation, they are *generally admitted* facts.

* " Dr. Milner, at p. 142, laments (says Professor Marsh) " that a Bible Society was not formed in the time of Charles I. Now there was a Bible Society formed in the reign of Charles I. (rejoins the Professor), and it comprised all the Puritans in the kingdom. I have got a *Print* of it, of which I gave an account in a preceding chapter."

" Referring to this chapter, the account will be found as follows: " The *print* consists of three figures; the figure of a Puritan with a *Bible* in his hand; the figure of an English Bishop with the *Prayer Book* in his hand: and the figure of a Romish Bishop with the Mass Book in his hand. The two last figures are in all respects *alike*, they have the same height, the same dress, the same look, the same every thing. Over them is written, " Every plant which my Heavenly Father hath not planted, *should be rooted up*." Here we have a true specimen of the Bible *only* to be distributed by the Protestant: and we know that in four years from that time the Prayer Book was formally abolished." (Marsh's Reply to Milner, p. 138. 92.) The scrupulous preciseness with which the Puritans rejected all " *notes and comments*," and doated upon the *text* of Scripture, is thus noticed by Hooker, Eccles. Pol. Book 2. Sect. 1. The head theorem of all their discourses, who plead the change of Ecclesiastical Government in England, is, That *the Scripture of God is in such sort the rule of human actions, that* simply whatsoever we do, *and are not*, by it *directed thereunto, the same is sin.*" A curious exemplification of this theorem is exhibited in a Tract, printed during the Rebellion, entitled, " *Accommodation discommended as incommodious to the Commonwealth.* It is a scholastic production, and the argument is as follows: " First, *Accommodation* is not the language of *Canaan*, and therefore it cannot conduce to the peace of *Jerusalem*. Second, it is no *Scripture word*: now to vilify the Ordinances which are in Scripture, and to set up *Accommodation*, which is not in Scripture, no not so much as in the *Apocrypha*, is to relinquish *the word* and to follow *the inventions of Man* which is plain popery."

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registered by those who *did* the deeds, and either *gloried* in their doings, or had been *disciplined* into vexation and remorse by feeding upon the bitter fruit of their own devices *; and if it be required, what could betray men *professing godliness* into such inhumanity and sacrilege as this, the cause is equally *notorious* with the effect; an overweening fondness for their *own* imaginations had engendered a disinclination either to the opening Scripture by the *key of knowledge*, or to the receiving it *so* opened by its *appointed* keepers, and had induced them to conspire, even to take *this key* surreptitiously away; and thus 'the Gospel became *hid*' to them, 'they *knew not* the voice of Christ and his Apostles, which were not merely *read* to them every Sabbath day, but which were constantly *in their mouths*, and were prostituted to serve all the purposes of their most trivial conversation; and thus as the Jews had dealt with the *Master* of the House, so did they with *those* of *His Household*; they *killed* them, that in their *own* conceits they might do good service to *God*, and might place Christ on his *throne* in unsullied majesty among them. And to close this speculative survey of the professed object of the Bible Society, there is a *moral* necessity that the same tremendous result should uniformly ensue, when, as is now the case, and as Mr. Nolan excellently states it, 'under the pretext of *recommending the Bible*, the *Ministry* is *superseded*, and mankind are set at liberty, to treat, after their own good will and pleasure, *a Book*, which they have all confidence enough to *believe* they can understand, and are weak enough to be *able* to pervert." (Objections of a Churchman, p. 25.) See Appendix, No. 7. (Pp. 384, 5, 6, 7, 8.)

Having thus tried the object of the Society by the effect, which that object, when pursued in former times, has invariably produced; we proceed, by the Editors assistance, to put its constitution to a similar test. The models, upon which it is built, are such as would scarcely have been chosen, had the mere distribution of the Bible been all that was contemplated by its framers. The Editor well observes, that

"When the sole and exclusive object," as it is called, "is removed out of the way, and there is no stalking horse interposed to shelter it from observation, the Constitution of the Society can scarcely need a remark to consign it, amongst conscientious men, whatever be their mode of faith, to general reprobation." P. 388.

Indeed it has often astonished us, that a Society, whose fundamental principle it is, that each of its Members should with-

* "Edwards, in the Dedication of his Gangraena to the Parliament, at once professes so strongly his former attachment to the cause of Puritanism, and his subsequent abhorrence of the outrages which it had occasioned, that his confession conveys a most wholesome lesson, and will therefore be found in the Collection of Documents, No. 6."

hold

hold that which he conceives to be true, that he may not offend those of his associates, who hold and teach what he believes to be false, should for a moment have allured any conscientious man into its toils. But our present purpose is not to expose the false principles upon which the constitution of the Society is built, but to trace it to its sources; and for this purpose we are referred by the Editor to two Associations, of no good report either among sound Churchmen, or loyal citizens: i. e. the Puritans and the United Irishmen.

"The exact similarity," he tells us, "which was exemplified in the former note (vide note m, p. 384, quoted above), between the Puritans and the Bible Society, with respect to the pretext of the two confederacies, prevails no less in the comprehensive principle of both constitutions. This appears in the title assumed by the Root and Branch Faction, which went out from them in search of further reformation. 'This title,' (Independents), says Bates, 'did well quadrate to *all* the other *sects* in general, and was used by them, because, depending on the government of no *national Church*, nor civil power, they ordered all things relating to *doctrine* and *Church discipline* in their private *congregations*. Not that most part of them had any concern for religion, but that that specious profession, giving a *comprehensive latitude to all sects*, Anabaptists, Quakers, Millenaries, and *all* other fanatics, they might swell the number and the power of their *faction*.—Troubles of England, p. 75." (P. 386. note n.)

This similarity is traced by the Editor through all the distinguishing features of the Society. The partition of the kingdom into districts, and the subdivisions, each superintended by its committee, was first devised by the Puritans: under whose direction the whole country was taken into possession by these delegated authorities, acting under the controul of the members of the two houses at Westminster; and its government thus passed "into the hands of persons, who in the beginning of the Parliament were scarcely heard of," (Clarendon, vol. 3. p. 72.) (P. 350, note h.). The regular gradation of power, from the superior Committee in London, through the Auxiliary and Branch Societies, to the Bible Associations, and their Sub-committees of five, appears to have been copied from the system of the United Irishmen; the direction of which was distributed from National into Provincial Committees, from Provincial into County, from County into Baronial; and thus at length terminated in individual Societies, (p. 350, note a); from the same quarter also was borrowed the plan of subdividing the Bible Associations, which seems to be only a modified transcript of the senior and junior split, into which the Irish individual Societies were separated, when they exceeded a certain number, (p. 351, note

note i.) It seems indeed that, while the first idea of the Constitution was taken from the measures of the Puritans, the more perfect system of the Irish Traitors was continually resorted to for the detail. Thus the financial regulations of the Society recal to our recollection the plans of both these associations. The penny taxes, so carefully exacted from the poor, and all the delusive appeals to their mistaken feelings and unregulated religious zeal, were borrowed from the annals of puritanical extortion, (note f, p. 345); while the more regular and systematic mode of assessment and levy seems to have been learned from the cooler and more calculating spirits of the heads of the Irish Union, (note f, p. 345, and note l, p. 353.)

Even the private conceits of the Propagandists of the Society may be traced to the same sources. When Mr. Freshfield, by his example of the Frenchman, insinuated the financial expedient of *sparing two meals a week* for raising the penny contribution, he was only reviving the recommendation of one of the Puritan Committees, who proposed,

"Rather than *their blessed cause*," as they call it, "should suffer, that all persons who were willing to promote their own safety should spare one meal weekly, towards the provision of horse and arms for the new raised auxiliaries about London." (P. 348, note.)

The proceedings of the Society are marked by the same resemblance, which has been traced through its object, and its constitution.

The Editor, when considering the tendency of those fallacious appeals which it makes to the lower orders, rightly observed, that a "new Holy cause" is at this time creating, precisely the counterpart of that "good old cause" which the Puritans formerly advocated. The horrors which followed *their* triumph seem to be fast fading from our recollection. There is, however, but too much reason to fear that, if this Society is suffered to hold on its course much longer, disregarded by those who have now the power of diminishing its influence, or checking its progress, we shall soon have cause to lament that we did not profit better by the experience and the sufferings of our forefathers. The end, to which all the measures of this Society are fast tending, seems to be sufficiently obvious. That perversion of Scripture language, with which it has been already charged, while it shews that the puritanical spirit is in full action, points also to the consequences of its uncontrouled operations. Those who so loudly proclaim the cause of the Bible Society to be the cause of God; who cry out to the deluded people, "why come ye not up to the help of the Lord, to the help of the Lord against

the mighty," are the legitimate descendants of those notable incendiaries, who "never ceased to curse Meroz and neutrality," until, in the language of Walker (Hist. of Independency, Part 1.) "they had brought God's curse upon the land, and put Church and Commonwealth into a flame," (see p. 285, note.) Like them also have they been unceasing in their efforts to inveigle the Ladies into the interests of the Society: seats are provided for them at all its public meetings, and personal appeals to their feelings are not unusually resorted to by its orators; in full confidence that, if their zeal can be awakened in its favour, they will rank "among the most efficient means of procuring for it patronage and support." We were particularly pleased with the observations of the Editor upon this proceeding. He has traced the expedient, through all its advocates and employers, up to the first transgression. He has shewn that every faction, especially such as have had for their object the overthrow of religious establishments, or the setting up of new sects, have ever had recourse to it. It was resorted to by the secret contrivers of German Illuminism, and by the Antichristian Philosophists of Revolutionary France. It is now adopted by the agents of Socinianism; it has been a favourite engine of the Puritans, the Papists, and the Arians. When the Jews wished to raise a persecution against the Apostles, their first endeavour was to stir up the devout and honourable women in opposition to them—and in an earlier period of their history, they were themselves repeatedly the victims of the same device, being seduced by females of a different character, into the idolatrous practices of their heathen neighbours.

Although our extracts have already been copious, we cannot withhold from our female readers some part of the Editor's concluding remarks upon this interesting part of his subject.

"The Editor, equally with Mr. Nares, whose words he is adopting, is far from wishing to deprive the amiable sex of the privilege of thinking for themselves; but he conceives them to be, from the common course of their education, to the full as incompetent judges of the merits of the Bible Society question, intricate as it is made by verbiage and every species of sophistry, as they are of Unitarianism, now resolved by its apostles into a subtle, critical enquiry, and therefore very liable to be misled, and consequently to be made the instruments of misleading others, and eventually of entailing misery upon themselves. Their influence he is aware is great, for when St. Peter says that husbands not obedient to the word may, *without the word*, be won by the conversation of their wives, (1 Pet. iii. 1.) he places it upon an eminence beyond which it cannot be advanced: but they are respectfully reminded that in the terms of that high encomium a limitation in the exercise of it is prescribed, the *objects* being therein defined to whom it should be directed:

directed: and that this limitation is made absolute by the Apostle's enumeration of those graces from which its *beneficial* efficacy proceeds: for "*a chaste conversation coupled with fear*," and "*a meek and quiet spirit*," are retired excellencies, and most decidedly point out to the ladies the bosoms of their respective families as its proper sphere of operation." P. 277, note.

The anxiety which the Society has shewn to obtain a footing in the Universities, forms another feature in the resemblance between its proceedings and those of the Puritans. For more than two years did its agents labour by secret canvass, by newspaper addresses, and all the varied machinery of artifice and seduction, to form a party in its favour in the University of Oxford; and at last they succeeded in planting an Auxiliary Society within its venerable precincts.

"Within three weeks after public declaration had been made, with exulting confidence, at an auxiliary anniversary at Hertford (see Letter 6, note p.), that the project which the Bible Society has in hand 'will overthrow the Church Establishment,' did they succeed 'in *apparently* persuading some heads of houses and professors, that this same project will tend, more than any other, to its stability and honour.' What it will really tend to, the Querela Cantabrigiensis, which forms a part of the Mercurius Rusticus, experimentally points out, which is therefore earnestly commended to these gentlemen's consideration. They will there see that the Puritans made it as much a point as the Bible Society have done, to gain possession of an University as 'the rendezvous of their Association.' They will see, moreover, the motive specified for the anxiety which has been displayed for the attainment of this object; that 'the countenance and authority which the sacred name of an University, being listed theirs,' would give them, was a species of support which 'these subtle engineers of the great pretended work of reformation felt that they stood, at that time, very much in need of:' and, lastly, they will see the requital of these services, 'what prophanations, violences, outrages, and wrongs, the chappels, colleges, and the persons of the members sustained,' from which even protections from the Parliament and the General could not deliver them." P. 281, note c.

Let it not, however, be supposed, that this establishment has been the act of the University. We know that it will be so represented * by the orators and writers of the Society; and we

* Mr. Owen has had the hardihood to make this representation to the students of the College of New Jersey, and the managing Committee of the Bible Society have given their sanction to the falsehood, by inserting the Letter which contains it in the Appendix to their last Report.—*Rev.*

fear that, with many, the representation will gain credit: the truth, however, is, that at Oxford, as at Cambridge, the attempt to form what might really have been called an "University Society" was defeated *; though neither of these bodies could properly interfere to prevent some of their members from connecting themselves with a local institution.

The Editor has brought forward another characteristic of the Society, which remains to be considered: we have purposely deferred it to the last, because it forms, in our opinion, the consummation of that evidence against it, which it was his object to produce. We have seen that its efforts to obtain power, influence, and wealth, are unceasing, and have hitherto been but too successful; that its object is defective, its constitution fraught with mischief, its proceedings deceitful and dangerous; that it has formed itself upon the model of combinations, and societies eminently hostile to our happy Constitution, and our venerable Church; and that its advocates cannot always conceal the exultation with which they view its progress towards that perfection of plan and consolidation of means, which will enable it to imitate these societies in their practical results, as it has already done in their previous arrangements. But perhaps none of these discoveries, alarming as they are, will so powerfully operate upon the truly pious and Christian mind, as that open connection which the Society has formed with the most inveterate enemies of our holy Faith; and the effrontery with which it avows a congeniality of design with Deists and Infidels, and upon this avowal solicits and even challenges their support.

The Editor has called the attention of his readers to the present unusual efforts made by the Socinians to propagate their heretical opinions; and after enumerating many of their labours in this unholy cause, he brings forward such a body of evidence to prove the interest which they take in the success of the Bible Society, "an institution professedly established for the dissemination of that faith, which they contradict and blaspheme in many of its most important articles," as must satisfy every reflecting person that they anticipate no trifling advantage to their cause from its exertions:

"For the inference is not to be evaded, that a sect which is striking daily, with measured blows, at the very vitals of Christianity, and which, because the authorized version of the Scriptures stood in its way, has pared it down to its own standard, and has ventured to publish it, thus mutilated, as an improved transcript of the original, would have been induced by no consideration to make

* For remarks on the Cambridge Auxiliary Society, see Letter 3, p. 16.—*Rev.*

common

common cause with the Bible Society, if it had not perceived in the *secret tendencies* of that institution something which would conduce rather to the advancement of Socinianism, than to the general dissemination of pure and perfect Christianity, the splendid but delusive object which the Bible Society professes exclusively to prosecute, and which has fascinated so many sincerely religious men." Pp. 214.

Various instances are given of Socinian teachers, not only associating themselves with auxiliary societies, but taking a lively interest in their proceedings; distinguishing themselves in the declamatory effusions of the day, enrolling themselves upon the committees, and acting as Vice-Presidents, and in some cases as Secretaries of these institutions. The three papers inserted by the Editor, No. 10, 11, 12 of the Appendix, which were dispersed (the last of them *at night, and without a printer's name*), through the parish of Hackney, while the project of including it in an auxiliary district was yet under discussion, contain internal evidence that they are Socinian contributions to the cause of the Bible Society; but the proof rests not upon mere anonymous papers, it is direct and positive.

The publication of three "most insidious libels upon our holy Faith," by a Socinian Vice-President of the Uxbridge Auxiliary Society, led to the secession of the zealous and respectable Rector of St. George's, Hanover-square, the nephew of Bishop Porteus. The conversation which took place at the meeting, which was marked by this memorable event, drew forth from Mr. Owen himself an explicit avowal,

"That it was expressly the principle of the Bible Society to admit all descriptions of persons, let their religious opinions be what they might; that for instance, he saw nothing adverse to that principle in admitting a Jew or a Mahometan to be members of the Institution, adding, that some *Jews* were at that time members of it.'" P. 218, note k.

Mr. Dealtry, a zealous advocate of the Society, felt, it seems, "how derogatory to its religious character it was to labour under the imputation of extending its comprehension to a sect, which no description of Christians ever before deemed it consistent with the reverence due to their Divine Master to affiliate with themselves in any kind of religious association:" and he therefore, rather inconsiderately, takes upon himself to declare that, "having made diligent inquiry, so far from finding Socinians entered into the Society to any great amount, 'he heard only of one or two*.'" (P. 221.) But the Editor fully proves, not only the inaccuracy of this numerical statement, but,

* See vindication of British and Foreign Bible Society, p. 83.

"That

" That the conciliatory spirit of the Society, with respect to Socinians, is carried far beyond the mere tacit acquiescence in their admission, even to the *inviting them to associate*, to the *smoothing down every obstacle* to their fraternization; nay, to the eulogizing them *for making sacrifices*, stated to be ' *perhaps not trivial*,' in so far conceding their own religious scruples as *to take part in the dissemination of the Scriptures according to the authorised version:* and this eulogy is passed upon them, not by any ordinary member of the Society from whom it can disengage itself by disclaiming all responsibility for his opinions; but *by one of the Legates a latere of the parent Institution*, and that too in his *Legatine capacity*, assisting, *by special delegation, at the encœnia* of a newly organized dependency, and in his *official declamation*, brought with him ready prepared for the occasion *." P. 222.

Several other equally striking instances of this conciliatory spirit are given by the Editor; and, as he well observes, the influence which the Bible Society is likely to have upon the Christian Faith, is by them pretty well ascertained.

" Till its institution Socinians were as the Ishmaelites of the Christian dispensation: they excommunicated as *idolaters* all professors of Christianity but themselves, and every other denomination of Christians excommunicated them, as ' blasphemers of that worthy name whereby we are all called,' as ' enemies of the cross of Christ,' as ' denying the Son, and therefore not having the Father.' (P. 227.) " But now," continues the Editor, " this proscription is in fact superseded, for in the Bible Society those who in the unity of the Godhead worship the Son, and the Holy Ghost, equally with the Father, and those who degrade the Son to a level with themselves, and the Holy Ghost to a mere quality or attribute, mix indiscriminately together, and the effect, as Mr. Freshfield states it, is, that ' having a common object they pursue it, and become familiarly acquainted with each other, and that jealousy essential to preserve the full difference and distinction is softened down into indifference and passes away; or, in other words, is found to proceed from *mutual ignorance*, and not to be *warranted* by *actual experience*, and the prejudice dies a natural death †.' This is the admission of a founder and most zealous advocate of the Bible Society, who both at Hackney and at Huntingdon has stood prominently forward in the formation of auxiliary societies in concert *with avowed Socinians:* and when applied to that particular class of associates amounts to this; that the standard of the Christian faith, within the limits of the Institution, is lowered down to the nadir point of Socinian neutrality. For the papers

* See extracts from the speech of Mr. Hughes, at Great Yarmouth, Oct. 29, 1812, as quoted in p. 222, note m.

† See preceding correspondence, p. 7.

above

above produced * (the most blasphemous of which are publicly circulated by a Vice-President of one of the auxiliary branches of the Bible Society) demonstrate that the 'natural death' of pre-existing 'prejudices' has not been brought about by a renunciation of the offensive dogmas which excited them, or even by mutual concessions, but by the tacit acquiescence of that portion of the confederacy, who are sound *in this article* of the faith, with those who have so far departed from it that they stand upon the very verge of infidelity." P. 299.

The mischievous consequences of such a prostration of Christian principle, by a Society which is "contemplated far and wide as a new Apostolate raised up in these last days for the universal propagation of the Gospel," (p. 230), may be easily conceived; but the effrontery with which it has assumed this merit to itself, at the same time that it is employed in simplifying and refining away our holy religion, till little is left of it but its name, can scarcely be sufficiently censured. It may upon this principle comprehend within itself "the whole family of man;" it may rank under its banners Socinians, Mahometans, and Jews; but let it not stile itself a Christian establishment, or plead its zeal for the Gospel, when it is thus associated, with all the avowed enemies of Christianity, to distribute the mere letter of Scripture, without any reference to the true doctrines, which that letter was intended, when properly interpreted, to promulgate and preserve. In this Society we are told, by one of its authorized declaimers, (see note, p. 22?), that "CREEDS ARE NOT THOUGHT OF, BUT EACH GIVES UP A LESSER FOR A GREATER GOOD;" that is, he gives up the faith which he professes, the doctrine which he believes to be true, for the sake of connecting himself with those who propagate that which he knows to be false. Such is the monstrous deceit which these infatuated persons have put upon themselves, that they really seem to think that they are advancing the cause of religion by leaguing with its enemies. Not only have they given the right hand of fellowship to Socinians; not only have they declared, that the principles of the Society do not allow them to exclude the Mahometan, or the Jew; but, to complete the comprehension, the Deist and the Infidel must be introduced. One orator of the Society has been found hardy enough, not only to

"*Invite the open enemies* of the Gospel *to come into its bosom*, and to assist in the work; but to hold out to them *the facilities which it generates for carrying on their hostility*, and *the complacency*

* The three papers above alluded to as circulated by a Vice-President of the Uxbridge Auxiliary Society.—*Rev.*

with

with which it contemplates their attacks, as inducements to accept the invitation.' Nay he goes farther: contemplating, truly enough, the effect of the labours of his fraternity, and 'pushing his principles to their necessary but staggering ultimatum,' thus (he proceeds) *Infidelity* may look favourably on *the dispersion of the Bible*, hoping thereby that *its interests will be eventually promoted* by introducing THE GOLDEN AGE OF REASON, THE MILLENIUM OF INFIDELS*." P. 237.

This language speaks for itself: we have only to observe upon it, that it must not be considered as the mere unauthorized effusion of a private individual: it is the language of a Member of the Bristol Auxiliary Committee; it was publicly used at the second annual meeting of that Society; it is printed in its report, and sanctioned by the Parent Society itself, being adopted "among the specimens of auxiliary eloquence, furnished at its repository as models for inexperienced orators." P. 238.

Thus have we accompanied the Editor through his valuable labours. The question which he has brought before the public, in itself of no little moment, becomes infinitely more important from the new light in which he has placed it. The magnitude and power of the Society, whose character and measures he has undertaken to investigate, are of themselves sufficient to excite attention: but when we are offered "a practical exposition of its tendency and proceedings," and are assured that this exposition will prove the truth of all the charges which have been brought against it, we cannot throw aside a volume of such promise with indifference, or consider the information it professes to contain as unworthy our consideration. Such were our feelings when we sat down to the examination of the work before us; and having bestowed no common portion of our time upon it, having weighed its contents with the utmost care, and, we trust, with that impartiality which became us, we hesitate not to say that, in our opinion, the evidence which it produces is perfectly conclusive; and that the Editor has rendered signal service to the Church and to the Country by bringing it forward. We think that no real friend of that pure and apostolic form of Christianity preserved in our national Church can possibly *continue* his support to the Society, after reading such an exposition of its true nature and tendency: but at the same time we must again repeat, what we declared at the commencement of this article, that we mean not to deny or even to doubt that those many excellent Members of our Church, who originally joined this Society, were then influenced in their conduct by motives the most pure

* See proceedings of the second anniversary Meeting of the Bristol Auxiliary Society, p. 23.

and

and laudable. They will however allow us to say, that *it is now clear* that they have been misled. It is not indeed to be wondered that the plausible objects of the Society, the unceasing solicitations of its advocates, and the various artifices which have been resorted to, to interest the feelings and quiet the apprehensions of the public, should in many instances have produced their intended effect: but the season of delusion is, we trust, nearly over; the Editor has drawn aside the veil; and the idol, now fully exposed to public view, will not long continue an object of reverence or admiration.

The Society stands convicted upon full, clear, and positive evidence, of being unworthy the support of Churchmen; and to the quiet good sense, the unaffected love of truth, the temperate and discriminating zeal, which has ever marked their conduct as a body, we may confidently look for its rejection and condemnation.

But as this Society may still find powerful support from those, who, avowedly hostile to the Church, see in it an instrument but too well suited to the purposes of that warfare, which secretly or openly they will never cease to carry on; something more than mere secession from its ranks will be necessary to support the Church against it.

"Religious associations, therefore, of all who retain any attachment to the national establishment of religion, are the first measures to be resorted to, and the adoption of them is a duty which a due regard to Christian obligations, no less than to temporal welfare peremptorily imposes, that by one simultaneous expression of abhorrence againt *Deistical generalities*, and of resolute adherence to the *Faith* and *Worship* of this purely *primitive* Church, and by the distribution of popular vindications of *its* formularies and ordinances, and of that *Apostolical* succession of the Priesthood, of which (without the pale of Popery) it retains in these kingdoms the exclusive possession, the weak may be supported, the feeble minded strengthened, a general stimulus given to orthodoxy and devotion, and the gainsayers consigned to shame and confusion of face." P. 393.

Thus, and thus only, can the threatening danger be averted; and convinced of this, we turn with anxious eyes to that venerable body, the Society for Promoting Christian Knowledge, as the great bulwark and defender of our national faith at the present crisis. Most earnestly do we hope, that it will continue to receive from Churchmen such an increase of support, as may enable it to meet the demands which must be made upon it; and that by its exertions, under the direction of the Bishops and Clergy, the faith once delivered to the Saints may be preserved in its purity, and the Church of England maintain that pre-

eminence

eminence in the opinions and affections of this enlightened Country, to which its sound doctrine, its primitive discipline, and its tolerant spirit so justly entitle it.

ART. VIII. *Travels to the Source of the Missouri River, and across the American Continent to the Pacific Ocean. Performed by Order of the Government of the United States. By Captains Lewis and Clarke. Published from the official Report. With Maps, &c.* 663 pp. 4to. 2l. 12s. 6d. Longman, 1814.

ONE of the very few sources from which real novelty can reasonably be expected, is from the journals of those travellers, who have penetrated regions hitherto unexplored by the more civilized nations of the world. The descriptions of man in his rude and uncultivated state, will always furnish a sufficient store of interest to the curious, and of thought to the reflecting. At this period particularly, when our contest with America renders us peculiarly anxious respecting the assistance and support which she is likely to derive, not only from the neighbouring, but the more remote tribes of Indian warriors. Any authentic account of these tribes, and of their peculiar manners, dispositions, and prejudices, will be a subject well worthy of our attention and concern.

In the year 1804, an expedition of discovery was fitted out by the United States, and the command of it given to Captains Lewis and Clarke. Its object was, to explore the river Missouri, from its confluence with the Mississippi, to its source, and to proceed from thence across the mountains, by the shortest route, to the first navigable water on the western side, which they were to follow as far as the shores of the Pacific Ocean. In pursuance of this object, Captains Lewis and Clarke, with their company, entered the Missouri on the 14th of May, 1804; and, on the first of November, took up their winter quarters in the country of the Mandan Indians, having already proceeded about 1609 miles. As soon as the season would permit them, their expedition was resumed; and, in the middle of August, they reached the extreme navigable point of the Missouri, which is upwards of 3000 miles from its mouth. They then crossed the dividing chain of mountains, which extend for a distance of near sixty miles; and having arrived on the banks of a navigable stream, they descended in canoes to the mouth of the great Columbia river, which they reached on the 15th of November.

Having

Having passed the winter on the shores of the Pacific, they proceeded on their return on the 27th of March, 1806, and reached St. Louis the 23d of September in the same year. Their whole expedition was computed at nearly 9000 miles.

The volume before us contains the official account of the above expedition. It is reprinted, as the editor informs us, nearly verbatim from the American copy; and is in fact the journal of those brave and enterprizing men, under whose command this tour of discovery was so successfully terminated.

The American government appear to have acted with much wisdom, in causing so thorough and complete an examination to be made of these immense and hitherto unexplored tracts of country. It was their great object to procure an accurate account of the various tribes of Indians who inhabit the banks of the Missouri, and the country westward, to become acquainted with their various dispositions and habits, and to ascertain how far commercial expeditions from the United States might be undertaken either with profit or security. It was accordingly the great end of Captains Lewis and Clarke to conciliate every nation or tribe through which they passed by all the means in their power, to make up, as mediators, the various differences which existed between them and the neighbouring powers, and to establish a sort of connection with them, by presents of medals and flags, to their chiefs. In the American copy, a farther statement was given by Captain Lewis of the political state of the Indian nations in general, containing hints for their government, and for the regulation of commercial intercourse between them and the United States.

Two expeditions had been previously undertaken under Lieut. Pike, (of which also narratives were published by the editor of the present work) to trace the great Osage river and the Mississippi to their respective sources; and the success which attended them, induced the American government to order a more complete survey to be taken of that immense tract of country, which might be of so much importance to their commercial and national interests. Some parts of these countries had indeed been penetrated by French traders; but as their journies were taken for the purposes of private traffic only, they were not desirous that their geographical knowledge should be extended beyond themselves. This account therefore may be considered as presenting the first authentic information respecting the state of the countries through which the expedition was taken.

After having passed through the country of the Pawnees, our travellers arrive at the settlement of the Sioux, or Dacorta Indians. These are a large nation, and subdivided into ten tribes, the collective number of which amounts to about two thousand five

five hundred men, capable of bearing arms. The description of the council held with the chief of this nation, is somewhat curious. It should be premised, that they term the President of the United States their "great Father."

"In the morning, after breakfast, the chiefs met, and sat down in a row, with pipes of peace, highly ornamented, and all pointed towards the seats intended for Captains Lewis and Clarke. When they arrived and were seated, the grand chief, whose Indian name, Weucha, is, in English, Shake Hand, and, in French, is called Le Liberateur (the deliverer) rose, and spoke at some length, approving what we had said, and promising to follow our advice:

"'I see before me,' said he, 'my great father's two sons. You see me, and the rest of our chiefs and warriors. We are very poor; we have neither powder nor ball, nor knives; and our women and children at the village have no clothes. I wish that as my brothers have given me a flag and a medal, they would give something to those poor people, or let them stop and trade with the first boat which comes up the river. I will bring chiefs of the Pawnees and Mahas together, and make peace between them; but it is better that I should do it than my great father's sons, for they will listen to me more readily. I will also take some chiefs to your country in the spring; but before that time I cannot leave home. I went formerly to the English, and they gave me a medal and some clothes; when I went to the Spanish they gave me a medal, but nothing to keep it from my skin; but now you give me medal and clothes. But still we are poor; and I wish, brothers, you would give us something for our squaws.'

"When he sat down, Mahtoree, or White Crane, rose:

"'I have listened,' said he, 'to what our father's words were yesterday; and I am, to-day, glad to see how you have dressed our old chief: I am a young man, and do not wish to talk much: my fathers have made me a chief: I had much sense before, but now I think I have more than ever. What the old chief has declared I will confirm, and do whatever he and you please; but I wish that you would take pity on us, for we are very poor.'

Another chief, called Pawnawneahpahbe, then said:

"'I am a young man, and know but little: I cannot speak well: but I have listened to what you have told the old chief, and will do whatever you agree.'

"The same sentiments were then repeated by Aweawechache." P. 43.

We consider these speeches as the very models of parliamentary eloquence; and we believe that it would contribute greatly to the dispatch of business in both Houses, if the example of the Sioux Indians, in brevity at least, was more generally followed. The modesty and silence of the young men might be occasionally imitated with considerable advantage to the rising generation.

A very

A very entertaining account is given of the Mandans, among whom they wintered. This is a nation not unknown either to the British or to the French traders. They are of a mild and hospitable disposition. Their whole religion consists in the adoration of a good spirit, called "Medicine," with whom they asociate the idea of the art of healing. Their notion of immortality is a curious one; they believe that their race formerly inhabited a region beneath the earth, near a subterraneous lake; and that a vine, by the extension of its roots downwards, first gave them a view of the light; and that, by the help of this vine, men, women, and children ascended to the surface of the earth, till a corpulent woman, who was clambering up the vine, broke it by her weight, from which accident the channel of light, and the means of ascent, were for ever closed. They expect that those who have been virtuous, will return after death to the seats of their forefathers; but that the wicked will not be able to cross the subterranean lake, being weighed down by the burthen of their sins.

Over these Mandans, Captains Lewis and Clarke, appeared, in the name of the United States, to have exercised some authority. They created chiefs, and presented them with official medals. They acted as mediators between them and their old enemies the Recaras, and established themselves as their patrons and protectors. During their residence in this country, they erected a fort, on which they hoisted the American flag. The Mandans appeared grateful for their protection; and the day before their departure, brought various presents to be sent to the President, one of which was a buffaloe robe, upon which was painted a battle between the Mandans and the Sioux, in which the combatants are represented upon horseback. Besides their knowledge of painting, they understand the manufacture of large beads, which is with them a great secret. The country abounds with various animals for hunting, deer, elk, antelopes, and particularly with buffaloes. When however these become scarce, they celebrate a buffaloe feast, as a charm to bring them back. This is attended with certain ceremonies, which the editor has acted wisely in veiling from common eyes, by relating them in Latin. The account however might as well have been omitted entirely, as the Latin is so execrably bad, both in grammar and syntax, that no meaning can be elicited from it except a very general idea of some indecency.

On the 27th of July, our travellers arrived at the forks of the Missouri, where the river loses its name as well as its consequence, and dwindles into the Jefferson, the Madison, and the Gallatin. What can be expected from such names? Soon after they arrive at the dwellings of Shoshonees, to whom they explain

the object of their mission, and the great desire of the American government to open a regular mercantile communication with them. From these they procure horses, guides, and the information so necessary for their further progress, as they had now reached the extreme navigable point of the Missouri. The peculiar character of the Shoshonees is detailed in a very interesting manner.

"The Shoshonees are a small tribe of the nation called Snake Indians, a vague denomination, which embraces at once the inhabitants of the southern parts of the Rocky mountains and of the plains on each side. The Shoshonees with whom we now are, amount to about one hundred warriors, and three times that number of women and children. Within their own recollection they formerly lived in the plains, but they have been driven into the mountains by the Pawkees, or the roving Indians of the Sascatchawain, and are now obliged to visit occasionally, and by stealth, the country of their ancestors. Their lives are indeed migratory. From the middle of May to the beginning of September, they reside on the waters of the Columbia, where they consider themselves perfectly secure from the Pawkees, who have never yet found their way to that retreat. During this time they subsist chiefly on salmon, and as that fish disappears on the approach of autumn, they are obliged to seek subsistence elsewhere. They then cross the ridge to the waters of the Missouri, down which they proceed slowly and cautiously, till they are joined near the three forks by other bands, either of their own nation or of the Flatheads, with whom they associate against the common enemy. Being now strong in numbers, they venture to hunt buffaloe in the plains eastward of the mountains, near which they spend the winter, till the return of the salmon invites them to the Columbia. But such is their terror of the Pawkees, that as long as they can obtain the scantiest subsistence, they do not leave the interior of the mountains; and as soon as they collect a large stock of dried meat, they again retreat, and thus alternately obtaining their food at the hazard of their lives, and hiding themselves to consume it. In this loose and wandering existence they suffer the extremes of want: for two-thirds of the year they are forced to live in the mountains, passing whole weeks without meat, and with nothing to eat but a few fish and roots. Nor can any thing be imagined more wretched than their condition at the present time, when the salmon is fast retiring, when roots are becoming scarce, and they have not yet acquired strength to hazard an encounter with their enemies. So insensible are they however to these calamities, that the Shoshonees are not only cheerful but even gay; and their character, which is more interesting than that of any Indians we have seen, has in it much of the dignity of misfortune. In their intercourse with strangers they are frank and communicative, in their dealings perfectly fair, nor have we had during our stay with them, any reason

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to suspect that the display of all our new and valuable wealth, had tempted them into a single act of dishonesty. While they have generally shared with us the little they possess, they have always abstained from begging any thing from us. With their liveliness of temper, they are fond of gaudy dresses, and of all sorts of amusements, particularly of games of hazard; and, like most Indians, fond of boasting of their own warlike exploits, whether real or fictitious. In their conduct towards ourselves, they were kind and obliging, and though on one occasion they seemed willing to neglect us, yet we scarcely knew how to blame the treatment by which we suffered, when we recollected how few civilized chiefs would have hazarded the comforts or the subsistence of their people for the sake of a few strangers." P. 305.

The peculiar attachment of barbarous nations in general to games of hazard, is very remarkable. In the course of the present expedition, many tribes of the Indians are represented as addicted with as much violence to this species of gambling, as the Germans of old. Captain Clarke (to whom the care of editing this volume principally fell) is probably very little aware how strong a resemblance may be traced between his account of Shoshonees, and the description of the Germans, as given by Tacitus. Their political government by a chief, who is in fact only a distinguished personage among the warriors, and invested with little power, except the influence arising from superior merit, and the authority of example, is precisely similar. The females however are esteemed in a very different light from the wives of the ancient Germans; and though some of them are held in respect, the general mass is condemned to the lowest and most laborious drudgery. Adultery, with the consent of the husband, is allowed and authorized; but when committed without his knowledge, or against his consent, it is considered as licentious, and as disgraceful as in civilized society. They complain, that in their traffic with the Spaniards, they refuse to give them fire-arms; for want of which, they are at the mercy of those tribes, who, being possessed of guns, plunder them of their horses, which are their chief pride, and put them to death without mercy.

"If we had guns," said their chief to Captain Clarke, "instead of hiding ourselves in the mountains, and living like the bears on roots and berries, we would then go down, and live in the buffaloe country, in spite of our enemies, whom we never fear to meet upon equal terms."

There is a spirit of native heroism and humanity in this oppressed and persecuted tribe.

After a long and laborious journey over the mountains, during which they are reduced to the necessity of killing their horses for

for food, they arrive at the land of the Choppunnish, or Pierced nose Indians, who, though they live the same sort of life with the Shoshonees, and were originally the same people, are both selfish and avaricious, parting very reluctantly with every article of food and cloathing, and expecting a recompence for every service, however small.

The party now embark in their canoes, having reached a river, which forms a junction with the Columbia. After passing many dangerous rapids, they arrive on the shores of the Pacific. The joy of the party on viewing the ocean, appears to have been scarcely exceeded by the transport of the ten thousand, on the first burst of the Ægean on their sight; that ocean which was the object of all their labours, and the reward of all their anxiety. Here they were visited by Indians of different tribes, who had before traded with the Europeans, and particularly with the English; but the extravagant price which they ask for all their goods, prevents our party from carrying on much traffic with them. Here however they take up their quarters for the winter, having erected the same sort of fort, which they had done the preceding winter, among the Mandans, which they denominated Fort Clatsop. Among the Indians who inhabit this part of country, the curious custom of compressing the forehead prevails. This flattened and square appearance is considered as a mark of the most prepossessing beauty. The operation is performed by the mother soon after the birth of the infant, by means of a bandage, but is carried on so gradually, that it occasions no pain. The following is the description of the peculiar manners of the tribes on the shores of the Pacific.

"The harmony of their private life is indeed secured by their ignorance of spirituous liquors, the earliest and most dreadful present which civilization has given to the other natives of the continent. Although they have had so much intercourse with whites, they do not appear to possess any knowledge of those dangerous luxuries, at least they have never inquired after them, which they probably would have done if once they had been introduced among them. Indeed, we have not observed any liquor of an intoxicating quality used among these or any Indians west of the Rocky Mountains, the universal beverage being pure water. They, however, sometimes almost intoxicate themselves by smoking tobacco, of which they are excessively fond, and the pleasures of which they prolong as much as possible, by retaining vast quantities at a time, till after circulating through the lungs and stomach, it issues in volumes from the mouth and nostrils. But the natural vice of all these people is an attachment for games of hazard, which they pursue with a strange and ruinous avidity. The games are of two kinds. In the first, one of the company assumes the office of banker, and plays against the rest. He takes small stone, about the size of a bean, which he shifts from one hand to

to the other, with great dexterity, repeating at the same time a song adapted to the game, and which serves to divert the attention of the company, till having agreed on the stake, he holds out his hands, and the antagonist wins or loses as he succeeds or fails at guessing in which hand the stone is. After the banker has lost his money, or whenever he is tired, the stone is transferred to another, who in turn challenges the rest of the company. The other game is something like the play of ninepins; two pins are placed on the floor, about the distance of a foot from each other, and a small hole made behind them. The players then go about ten feet from the hole, into which they try to roll a small piece resembling the men used at draughts; if they succeed in putting it into the hole, they win the stake; if the piece rolls between the pins, but does not go into the hole, nothing is won or lost; but the wager is wholly lost if the chequer rolls outside of the pins. Entire days are wasted at these games, which are often continued through the night round the blaze of their fires, till the last article of clothing, or even the last blue bead is won from the desperate adventurer.

"In traffic they are keen, acute, and intelligent, and they employ in all their bargains a dexterity and finesse, which if it be not learnt from their foreign visitors, may show how nearly the cunning of savages is allied to the little arts of more civilized trade. They begin by asking double or treble the value of their merchandise, and lower the demand in proportion to the ardour or experience in trade of the purchaser; and if he expresses any anxiety, the smallest article, perhaps a handful of roots, will furnish a whole morning's negociation. Being naturally suspicious, they of course conceive that you are pursuing the same system. They, therefore, invariably refuse the first offer, however high, fearful that they or we have mistaken the value of the merchandise, and therefore cautiously wait to draw us on to larger offers. In this way, after rejecting the most extravagant prices, which we have offered merely for experiment, they have afterwards importuned us for a tenth part of what they had before refused. In this respect, they differ from almost all Indians, who will generally exchange in a thoughtless moment the most valuable article they possess, for any bauble which happens to please their fancy.

"These habits of cunning, or prudence, have been formed or increased by their being engaged in a large part of the commerce of the Columbia; of that trade, however, the great emporium is the Falls, where all the neighbouring nations assemble." P. 443.

A very interesting detail immediately follows of the chain of commerce which extends from the borders of the United States to the shores of the Pacific. Our travellers having left with the Indians papers descriptive of their route, certifying that they had penetrated through the interior of the continent to the ocean, broke up their camp, and departed homewards. These very papers were delivered by the natives to Captain Hill, (as we conceive of the

United States) who, while on the Pacific, touched at the mouth of the Columbia. As they return, they visit the Wappatoo island, which is about twenty miles in length, and from five to ten miles in breadth.

"The land is high and extremely fertile, and on most parts is supplied with a heavy growth of cottonwood, ash, the large-leafed ash, and sweet willow, the black alder, common to the coast, having now disappeared. But the chief wealth of this island consists of the numerous ponds in the interior, abounding with the common arrowhead (sagittaria sagittifolia) to the root of which is attached a bulb growing beneath it in the mud. This bulb, to which the Indians give the name of Wappatoo, is the great article of food, and almost the staple article of commerce on the Columbia. It is never out of season; so that at all times of the year, the valley is frequented by the neighbouring Indians who come to gather it. It is collected chiefly by the women, who employ for the purpose canoes from ten to fourteen feet in length, about two feet wide, and nine inches deep, and tapering from the middle, where they are about twenty inches wide. They are sufficient to contain a single person and several bushels of roots, yet so very light that a woman can carry them with ease; she takes one of these canoes into a pond where the water is as high as the breast, and by means of her toes, separates from the root this bulb, which on being freed from the mud rises immediately to the surface of the water, and is thrown into the canoe. In this manner these patient females remain in the water for several hours, even in the depth of winter. This plant is found through the whole extent of the valley in which we now are, but does not grow on the Columbia farther eastward." P. 506.

The route homewards pursued by our travellers is somewhat varied, although in many places they pass by their old acquaintances. It appears that many of the tribes had suffered dreadfully for want of provisions during the winter. Captain Clarke discovers a means of conciliating the natives by the distribution of medicines, particularly of eye-water, as from the reflection of the water, or from the sands, those tribes who are supported by fishing are subject to violent disorders in the eyes. They regain their horses after some dispute, from a chief, to whom upon their embarkation they had entrusted them, and renew their journey through the mountains. After various distresses for want of provisions, and dangers from passing through the country of the Minetarees, who are generally unfriendly to the Whites, they re-embark on the Missouri, and reach the United States on the 23d of September, 1806, after an absence of two years and four months.

We know not where a more interesting detail of the manners, dispositions, and pursuits of the North American Indians, can be found

found than in the work before us. Although there are some general traits which pervade the whole, yet to each tribe is attached its peculiar and distinguishing features. Many very ingenious and plausible theories have been formed to account for the diversity of national character throughout the world, from influence of climate, and of political government. Now among the various tribes through which our travellers passed, these two great causes, which are supposed to possess so extensive an influence over the life and manners, can have no effect. They are all within nearly the same degree of latitude, and their political government (if a state little short of anarchy can be so called) is the same. Whatever distinctions exist must be traced to some other sources than those to which philosophers have generally ascribed the diversity of national manners. Suspicion seems a very general characteristic of all the Indian nations, and to this may be attributed, in great measure, the capricious and changeable disposition, by which they are all so strongly marked. There are very few who are not somewhat inclined to pilfering and stealing, though rapine upon a larger scale, except in one or two instances, appears to have been seldom attempted. To smoking they are all strongly addicted; with them the pipe is both the emblem of peace, and precursor of negociation; before a council is held, or terms of alliance or treaties of commerce discussed, this ceremony appears indispensable. Their treatment of women varies exceedingly; but as this is a subject upon which Captain Clarke has enlarged with much acuteness and good sense, we shall present his observations to our readers.

"The treatment of women is often considered as the standard by which the moral qualities of savages are to be estimated. Our own observation, however, induced us to think that the importance of the female in savage life has no necessary relation to the virtues of the men, but is regulated wholly by their capacity to be useful. The Indians, whose treatment to the females is mildest, and who pay most deference to their opinions, are by no means the most distinguished for their virtues; nor is this deference attended by any increase of attachment, since they are equally willing with the most brutal husband, to prostitute their wives to strangers. On the other hand, the tribes among whom the women are very much debased, possess the loftiest sense of honour, the greatest liberality, and all the good qualities of which their situation demands the exercise. Where the women can aid in procuring subsistence for the tribe, they are treated with more equality, and their importance is proportioned to the share which they take in that labour; while in countries where subsistence is chiefly procured by the exertions of the men, the women are considered and treated as burdens. Thus, among the Clatsops and Chinnooks, who live upon fish and roots, which the women are equally expert with the men in procuring, the

former have a rank and influence very rarely found among Indians. The females are permitted to speak freely before the men, to whom indeed they sometimes address themselves in a tone of authority. On many subjects their judgments and opinions are respected, and in matters of trade, their advice is generally asked and pursued. The labours of the family, too, are shared almost equally. The men collect the wood and make fires, assist in cleansing the fish, make the houses, canoes, and wooden utensils; and whenever strangers are to be entertained, or a great feast prepared, the meats are cooked and served up by the men. The peculiar province of the female is to collect roots, and to manufacture the various articles which are formed of rushes, flags, cedar-bark, and bear-grass; but the management of the canoes, and many of the occupations, which elsewhere devolve wholly on the female, are here common to both sexes.

"The observation with regard to the importance of females applies with equal force to the treatment of old men. Among tribes who subsist by hunting, the labours of the chase, and the wandering existence to which that occupation condemns them, necessarily throws the burden of procuring provisions on the active young men. As soon, therefore, as a man is unable to pursue the chase, he begins to withdraw something from the precarious supplies of the tribe. Still, however, his counsels may compensate his want of activity; but in the next stage of infirmity, when he can no longer travel from camp to camp, as the tribe roams about for subsistence, he is then found to be a heavy burden. In this situation they are abandoned among the Sioux, Assiniboins, and the hunting tribes on the Missouri. As they are setting out for some new excursion, where the old man is unable to follow, his children, or nearest relations, place before him a piece of meat and some water, and telling him that he has lived long enough, that it is now time for him to go home to his relations, who could take better care of him than his friends on earth, leave him, without remorse, to perish, when his little supply is exhausted. The same custom is said to prevail among the Minnetarees, Ahnahawas, and Ricaras, when they are attended by old men on their hunting excursions. Yet, in their villages, we saw no want of kindness to old men. On the contrary, probably because in villages the means of more abundant subsistence renders such cruelty unnecessary, the old people appear to be treated with attention, and some of their feasts, particularly the buffalo dances, were intended chiefly as a contribution for the old and infirm." P. 441.

This cruel treatment of the old prevails in the eastern, as well as in the western world. In Herodotus we read of a barbarous nation, the Padæi, who killed and eat their parents, but this ceremony was, we believe, considered as an act of particular affection. Exposure of the old is however recorded by the same author. The disease which appears to have made the most dreadful havoc among

among them is the small-pox, for which they have no means either of resistance or of remedy. The peculiar ease of parturition appears to have been bestowed by the bounty of Providence upon nations, whose necessary mode of life renders it impossible for their women long to remain in the same place.

Their commercial intercourse is much more extended than would probably be imagined. With those who inhabit the shores of the Pacific, commerce forms the chief occupation of their life, and is the general subject of their discourse, and they will converse upon it with much readiness and information. The exchanges are principally in kind, as the use of money is unknown; a sort of circulating medium, however, is formed by the introduction of large blue beads, of which they seem so universally fond, that they supply the place of the precious metals. These are of the commonest and the cheapest nature, and are prized by them far above those beads which we should esteem most valuable. How long this passion may exist after a more extended intercourse with the whites, may be a matter of doubt; at all events, the immense influx of these cheap and worthless commodities, must, as would be the case of the precious metals with us, so effectually lower their value, as to make them no longer a means of trade.

To what political purpose the Americans will be enabled to apply the information which they have received from this expedition of discovery, we are at a loss to determine. Much certainly may be done in the way of colonization, but very little in the way of commerce with the existing inhabitants of their newly annexed province of Louisiana, and, as they proceed farther westward, the difficulties increase. The mountains also appear to form an insuperable barrier against any inland communication with the Indians upon the mouth of Columbia, with whom a commercial connection would every way be most desirable. According indeed to the account of our travellers, there is very little to be gained by the intercourse, however well regulated and established. What the country might produce under the agricultural improvements of American planters and colonists, we know not, but it appears to produce little that would warrant an extension of the trade which is now partially carried on with the neighbouring natives. We should also doubt the sincerity of the Indians in desiring any such intruders or allies, as they appeared universally unwilling to send any of their chiefs in the character of ambassadors to the United States; and we know that the conduct of most of the Indian tribes during the present contest, has been decidedly hostile to the Americans. But whatever may be the event, it was both provident and wise in the government

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to have made this experiment on a small scale, and to have trusted the conduct of it to such able hands.

But if no political advantage shall result to our trans-atlantic enemies from the expedition, they will have had a satisfaction, which is sufficiently new to them, of presenting the world with a very entertaining volume. The form of a journal is maintained throughout, which we are inclined to think, notwithstanding the necessary breaks in the narrative, the most interesting form under which an account of this kind can be presented. By the precision and accuracy of a daily journal, the events of a tour assume a sort of reality, which is too often lost in the more loose and general account of an undivided relation. It does not admit indeed of the ornamental style of the latter, but what it wants in elegance, it supplies by the appearance of fidelity. Especially on travels of discovery, where every day produces new scenery, and new events, the division is not only more appropriate, but by assisting perspicuity, it adds to the interest. The style of writing in this narrative is clear and simple; there is no affectation of ornament either in description or sentiment. The plain matter of fact is rigidly adhered to, from which in general the reader is left to form his own conclusions. Where, however, any particular observations are ventured upon, they discover uniformly the good sense and the just discrimination of the author. In his description of scenery, Captain Clarke appears to have studied truth rather than ornament: it is of course so interwoven with the narrative, that it would be difficult to extract any portion of peculiar interest. The magnificent appearance of the Pacific Ocean from a high land, called "Clarke's Point of View," is well pourtrayed.

"We set out early, and proceeded to the top of the mountain, the highest point of which is an open spot facing the ocean. It is situated about thirty miles south-east of Cape Disappointment, and projects nearly two and a half miles into the sea. Here one of the most delightful views in nature presents itself. Immediately in front is the ocean, which breaks with fury on the coast, from the rocks of Cape Disappointment as far as the eye can discern to the north-west, and against the highlands and irregular piles of rock which diversify the shore to the south-east. To this boisterous scene, the Columbia, with its tributary waters, widening into bays, as it approaches the ocean, and studded on both sides with the Chinnook and Clatsop villages, forms a charming contrast; while immediately beneath our feet, are stretched the rich prairies, enlivened by three beautiful streams, which conduct the eye to small lakes at the foot of the hills. We stopped to enjoy the romantic view from this place, which we distinguished by the name of Clarke's Point of View, and then followed our guide down the mountain. The descent was steep

steep and dangerous: in many places the hill sides, which are formed principally of yellow clay, have been washed by the late rains, and is now slipping into the sea, in large masses of fifty and an hundred acres. In other parts, the path crosses the rugged perpendicular rocks which overhang the sea, into which a false step would have precipitated us." P. 421.

The maps of the country, and the various plans descriptive of the course of the river, and of the situation of the falls and rapids, are scientific and good; and to any one who may hereafter be desirous of following the same route, they must be inestimable. We believe that every map of this immense tract of country hitherto published is exceedingly erroneous. A very full and clear account is given, in a chapter appropriated to that purpose, of all the natural productions, trees, plants, and animals, of the region through which our travellers passed, which cannot fail of affording much amusement to the lovers of botany and natural history.

To the readers of voyages and travels, we can strongly recommend this volume as a very pleasing and interesting work, from which they cannot fail to derive much useful information. There is sufficient novelty to attract the attention, and variety to amuse the imagination. The details of a savage life, even in a state least revolting to the feelings of humanity, cannot but inspire the most gloomy and discontented among us with gratitude to heaven for the blessings of civilization, both social and religious, for the comfort and security of civil government, and for the hopes and consolations of the Gospel dispensation.

BRITISH CATALOGUE.

DIVINITY.

ART. 9. *Does Faith ensure good Works? An Answer in the Negative. By the Rev. James Beresford, Rector of Kibworth, Leicestershire. Late Fellow of Merton College, Oxford.* pp. 44. Hatchard. 1814.

This essay is from the pen of the author of a celebrated work, the Miseries of Human Life, a publication which has done much, by the means of innocent raillery, to calm that fretfulness and irritation arising from the common occurrences of life, in which too many good men were apt to indulge, and to restore that cheerfulness and serenity in the midst of frivolous vexations, which are no less the duties than the ornaments of the Christian and the Man. From the author of such a book, much might be expected, not indeed in the way of deep divinity, but of in-

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genious and useful information. Nothing can be dull which has Mr. Beresford for its author. The old subject is here discussed with much acuteness and vivacity; and the conclusions drawn, are such as are conformable to the soundest reasoning; and what is infinitely more to the purpose, to the words and to the spirit of the Holy Scriptures. The style is peculiar to the author and not altogether unadapted to the service of controversy. We are not admirers of drowsy discussion, but we must confess that there is at times too palpable a display of logical flourish, too decided an appearance of the agility of attack and defence to be entirely suited to so grave a subject. From this very cause, Mr. B. has occasionally laid himself open to the weapons of the enemy; he is not content with securing himself behind the strong scriptural positions, but he occasionally opens a battery from an untenable spot. Upon so vitally important a subject as the present, the mode of argument which Bp. Butler pursues, is, we think, by far the best; to consider how much can be conceded to the adversary, and having yielded every weak and doubtful position, to attack him only from the strong holds, and to force his retreat upon his own grounds. There are two or three positions unwarily taken by our author, which would give his enemies a momentary triumph: one particularly, (p. 31.) where the writings of the great Apostle, are represented as the writings of a mere mortal. Πᾶσα γραφὴ θεόπνευστος.—From what follows, we are persuaded, that Mr. Beresford did not intend to maintain this opinion, but in the heat of argument he has asserted it, and an unfair enemy might take an undue advantage of it. He might also have allowed much more to the principle of faith, (and we could wish that he had) without the slightest injury either to the argument or the conclusion. But notwithstanding these minor failings, the manner is earnest, the matter is ingenious, and the conclusion just. A fair idea of Mr. Beresford's peculiar style may be formed from his concluding argument.

"I will close up my reasonings upon the whole subject, with an argument, consisting in such a definition of the word, Faith, as my opponents, on their own principles, must accept,—although it shall contain a proof, on the direct authority of our Saviour, that, to forbear from preaching Good Works, is to forfeit all right to the appellation of a Christian Teacher.—I will state my argument with all possible brevity, and in the interrogative form.—I ask, then, What is Christian Faith, but a *sincere* belief in Jesus Christ?—How can *such* a belief in Him exist, unattended by a compliance with all that he has said,—and, (as far as humanity permits,) by an imitation of all that He has done?—What has He said?—He has said to his Disciples, Mark xvi. 15.) "Go ye into all the world, and preach the Gospel to every creature:" now whether

ther that Gospel is all upon *Faith*, let those who doubt, inform themselves by glancing at the first page that offers.—What has He done?—He has divided the whole period of His earthly life, between *teaching* those Works which he thus commanded to be also taught by others, and personally performing them.—Why did he perform them?—For the declared purpose of *teaching* his own example.—"For the *declared* purpose?"—For the *declared* purpose:—and this, too, shall be made good by his own words, in another place. Are those words, Have Faith in me; for, by such Faith, you will be ensured from the possibility of neglecting Good-Works?—No: they are, "*Learn* of me; for I am meek and lowly of heart." (Matt. xi. 29.) Now meekness and humility, I suppose it will be allowed me, are moral, as well as Christian, virtues.—Thus then, did the Saviour, whose religion *we* have sworn to teach, corroborate his *practical* sermons, by exacting the like *practical* sermons from his followers; and also by commanding *practical* obedience to his own *practical* example.—And thus much for Faith, as the *only* article which is fit to be the subject matter of Christian discourses." P. 40.

ART. 10. *The Church of Christ and the Church of England compared, in a Letter to the Rev. G. Hutton, D. D. By John Bissill.* Button. 1814.

ART. 11. *The Church of England vindicated, in a Reply to the Letter of Mr. J. Bissill. By the Rev. G. Hutton, D. D. Vicar of Sutterton.* Baldwin. 1814.

This is a local controversy between Mr. John Bissill, a Baptist Minister at Sutterton, and Dr. Hutton, the Vicar of the place. It originated in certain remarks upon the principles of the Dissenters in a previous publication of Dr. H., which Mr. Bissill considered himself as called upon to defend. The method he has chosen of carrying his intentions into execution, is by a virulent attack upon the Church of England, upon her constitution, her ceremonies, her members, and upon every thing belonging to her. His inference from this sort of pancratium, in which his wisdom and charity are equally conspicuous, is what we might readily expect. "Having finished my remarks on the nature of the Church of England, and shewn that it is not the Church of Christ, and that he can have nothing to do with it but to judge it, and burn it up as wood, hay, and stubble," &c. We should conceive, from the tenor of Mr. B.'s writings, that he would have no objection to become the Lord's minister upon so happy an occasion, and that if he had not by him a sufficient stock of spiritual flame, that a little material fire would answer his purpose better. How far indeed the spiritual fire of Mr. B.

is an object of alarm to the Church, may be collected from the following passage.

"I might now dismiss the comparative part of my subject, did not the duration appointed to the two Churches furnish some proper remarks. The Church of Christ will continue through all the revolutions of time, and through all eternity. The Church of England, as it is a part of the civil constitution, as much as the treasury, the army, or the courts of Westminster hall, can continue no longer than they. When the government is dissolved, and the nation, which gives this Church breath and life, and all things, is no more, the Church must necessarily cease to be. Suppose the Russians were to invade this country, and subdue it, and establish the Greek Church in it; or the Mahomadans were to establish the religion of Mahomad, where would the Church of England be? Hence, it must be plain, that this Church must be very short-lived; and that its friends begin to tremble for its safety, is very apparent, when, on every occasion, they are crying, 'The Church! the Church is in danger!'—Where, then, is the eternity of this Church? What proof that the gates of hell shall not prevail against it?" P. 19.

When any man will so grossly, and we fear so wilfully, confound two such distinct considerations as those of a *true* Church and an *established* Church, and will argue that its truth depends upon its establishment, his calumnies can scarcely deserve either argument or answer. As a parish priest, however, in the country, we think Dr Hutton would not have been justified in remaining silent: to this charge, therefore, he gives the common reply.

"The Church of England then, I feel persuaded, is a branch of the *true* Church of Christ. When you intimate, that the Church of England exists but by authority of Parliament, and acknowledges only its earthly monarch for its supreme head, it is scarcely possible for you to advance a more erroneous notion. That Church derives its doctrines, its sacraments, and its ministry, from Jesus Christ and his apostles; and it existed in the primitive times for many centuries before a Parliament was ever heard of. It also acknowledges the monarch for its supreme head only *under Christ* on earth; it gives him no power to minister God's word or sacraments, but merely a civil authority over ecclesiastical persons and causes. We no more reject the supreme authority of Christ over his Church, by submitting to the king as its head, under him, on earth, than we reject the supreme authority of God by submitting to the king as head, under him, of the state. Does not the evangelical prophet Isaiah, looking forward with a prophetic eye to the future Church, declare, 'kings shall be thy nursing-fathers, and queens thy nursing-mothers?' Did not our blessed Saviour pay the tribute-money for himself and his Apostle, and work a miracle for that purpose? And did he not shew his subjection to the temporal powers by submitting to that death to which they condemned him? What says St. Paul on this subject?

subject? 'Let *every soul* (without any exception) be subject unto the higher powers, for there is no power but of God?' And St. Peter confirms this doctrine, 'Submit yourselves to every ordinance of man *for the Lord's sake;* whether it be to the *king as supreme;* or unto governors as unto them that are sent by him, &c.; as free, and not using your liberty for a cloak of maliciousness, but as *the servants of God*' The history of the world abundantly proves that ecclesiastical insubordination and civil insubordination too frequently go hand in hand. And I need only to refer you to the principles and practices of the Independents and fifth-monarchy-men in the time of the great rebellion in this country in the 17th century." P. 8.

We think Dr. Hutton's pamphlet is clear and convincing, and that its publication will be attended with good effect upon the minds of those to whom it is principally addressed. The quiet and simple style of the answer forms a striking contrast with the clamorous rancour of the accusation, which is preferred with all that coarseness of language and perversions of Scripture with which the writings of the lower dissenting ministers generally abound. We say the lower part of that body, as we are persuaded that there are many of better education and better manners, who would be ashamed of such a publication as that of Mr. Bissill.

ART. 12. *Sermons upon various Subjects. By W. Hawtayne, Rector of Elstree, Herts.* 2 vols. 12mo. Stockdale and Hatchard. 1813.

These sermons are by no means devoid of moderate ability, but though they are not marked by superior talent, they will be useful to those, who from private or parochial connection with Mr. Hawtayne, may be induced to read them. The tendency of them is universally good, and though regularity in composition is not one of their excellencies, yet there are parts in them, which could not have failed of making an impression upon that sort of congregation before whom they were preached. The fifth Sermon of the second Volume, appears to us to be the ablest of the whole. The following passage is both forcible and just, and applies strongly to about ninety-nine out of an hundred, who are pleased to call themselves free thinkers, or in other words—no thinkers at all.

"But is this the case with the sceptics, the doubters, the unbelievers, and the luke-warm Christians of the present day? Have *they* any plausible reason to give for the sarcastic remarks, the idle open scoffs, the determined assertions, which they utter against the holy Scriptures? Have *they* ever read a prophecy, and consulted

sulted the fulfilment of it? Have *they* ever met with a type, a prefiguration of Christ, and remarked how far He answered the description? Have *they* ever carefully looked into profane history, and seen how intimately connected it is with the history of the Bible? No, my friends, you will rather find, that generally, very generally speaking, those persons whom you happen to hear speak slightingly of religion, or of the Scriptures—and who presume to cast any joke or ridicule upon any of the sacred characters or relations that are there mentioned; and who plainly show by their lives, their words, and their actions, that they do not believe; that is, that they have no religious faith, except it be some phantasy of their own—you will find, I say, in general, that these are persons who have never taken the smallest pains to make themselves acquainted with the subject, and who never thought seriously about it.

"To hear such persons say they do not believe—or that they have no faith—is not at all extraordinary.

"But it is very extraordinary that they should be allowed more credit, or indeed that they should be allowed any credit—that they should be supposed to know more, or to know any thing, when compared with such a "cloud of witnesses," such an innumerable multitude of persons in all ages, who, with the first capacity for learning, with the greatest opportunities of obtaining knowledge, and with the most attentive application and study, have employed their whole lives upon the enquiry; and have embraced and defended the doctrine of Christ from the most perfect conviction. That all these should be deceived, and that they should all join and follow one another as it were, in attempts to deceive the world—and that others, I repeat, of a different description in every particular, and who are almost or altogether ignorant of the subject, should venture to propagate their opinions, or that they should be thought right—This is very extraordinary indeed!" P. 105.

ART. 13. *The Practical Expositor; or Scripture illustrated by Facts, and arranged for every Day in the Year. By Charles Buck.* 12mo. 500 pp. 6s. Williams and Son. 1813.

A text is chosen from some part of Scripture for each day in the year, to which is added some character, anecdote, or event, connected in some way with the day, and illustrative of its doctrine. It would be hard to say, that out of 365 specimens some few are not appropriate; but certainly the larger proportion are dull, uninteresting, ill selected, and worse applied. Nearly half the volume is dedicated to the memory of Puritanical preachers both of this and of the last century, of whom little is related even by their zealous chronicler worthy of preservation. To those who can fancy themselves either the wiser

wiser or better for being informed, that on the 3d of July died Mr. George Hughes, of Plymouth; or on the 3d of August, the Rev. Jonathan Burr, in New England, this volume will be highly entertaining. The anniversary of the establishment of the Tract Society, the Bible Society, the death of Lady Huntingdon, and the rejection of Lord Sidmouth's bill are recorded with appropriate cant. The fire at Sadlers Wells is a subject of pious exultation.

"October 15.

"Micah ii. 10. Arise ye, and depart; for this is not your rest, because it is polluted: it will destroy you even with a sore destruction.

"Eighteen persons killed at Sadler's Wells, 1807, on a false alarm of fire. To what dangers do many expose themselves in pursuing the pleasures of time and sense. Though the world is polluted, they do not fear the contamination. Though no rest can be found, they are prone to take up their abode in it. Though threatened with destruction, yet they linger; unless divine mercy lay hold of them, to pluck them, as it were out of the fire. But may we not say of the world as the philosopher said of Athens: 'It may serve for a transient lodging, but not for a constant dwelling.' Too many, however, make it their all, and thus involve themselves in misery. It is said of a woman, who being busied to save her goods when her house was in flames, forgot her child; but the child being soon after inquired for, she cried out, 'O my child, my child.' Thus will many thoughtless sinners, in a worse state, cry out, when it is too late, O our souls, our souls. Poor Sisera was not much better for the milk and butter, when he soon after felt the nail and the hammer. Let us all beware of the fascinating pleasures of this world; knowing that all that is in the world passeth away, but he that doeth the will of God abideth for ever." P. 373.

Though we consider this book as very little better than the *Fasti Puritanorum*, and though we dislike the style both of language and sentiment, yet we must in justice say, that some of the anecdotes are not badly chosen, and that there are a few great names and characters which redeem the insignificance and absurdity of the remainder.

ART. 14. *Principles of Christian Philosophy.* pp. 364. 7s. Longman. 1814.

Although the author has not thought proper to affix his name to this publication, he need not be ashamed of his performance. We have read the work with pleasure, and can recommend it with safety. The leading doctrines of the Christian faith are

insisted

insisted upon with zeal and fidelity, and the duties of the Christian life are inculcated both with earnestness and judgment. Though the author seems thoroughly impressed with the vital importance of the great gospel truths, his mind appears untinctured with fanaticism. The style is both pleasing and perspicuous, and in proper places not devoid of a just animation. But the principal recommendation of the book is its practical tendency both as to faith and duty, and few, we believe, will read it without feeling themselves the better for its perusal. In a chapter upon ecclesastical government, although his attachment to the church of England is not so affectionate as our own, yet his sentiments upon the establishment are rational and good, and we heartily wish that they were more universally adopted.

"If a man be satisfied that the doctrine of the established church be that of the apostles, he ought to lend his support to the church even although in some minor points of ceremonies and rules, he holds a different opinion. For it is not his duty to endanger doctrine for the sake of polity, or to withdraw his support from that national society of Christians which he believes to profess sound doctrine, and to be journeying towards heaven, merely because he differs from them regarding a point which he is convinced is neither to take him to heaven nor keep him from it. He ought to consider whether the advantage he proposes to gain by separation or by establishing a new sect be greater than the evil to be produced. I think it cannot be denied that the majority of those who dissent from the church do so from questions of polity rather than of doctrine; and it also most certainly happens that the greatest part of them are by no means qualified to decide on the matter. It is not a little melancholy to find that although the difference of opinion which prevails amongst men of the highest reputation for piety and learning proves the question to be difficult, yet those who in their capability of judging, or in the strength of their understanding may be said not to know their right hand from their left, pronounced boldly on the questions which have divided the best as well as the wisest of our countrymen. Indeed the matters on which the majority dissent from the established church are intrinsically, or when compared to the grand question, "what shall I do to be saved?" of no more consequence than the colour of the coat the preacher is to wear. If it be once admitted, which can scarcely be denied, that an establishment is useful, not to say a mean appointed by God for advancing and preserving religion; and if it be admitted that questions of church polity are not essential to salvation, I think it must appear to be the duty of every one to support the establishment, unless he differ from it in his belief of important doctrines. Those who dissent on account of doctrine are the only rational dissenters; but it becomes a man to weigh well his objections before he endeavours to injure what appears to be an appointment of God. It would indeed be not a little

little surprising, were it true, that a whole nation of Protestants who have the word of God in their hands, and have it daily preached to them, should be for so many years in a state of heresy or mistake, and the truth be only discovered by a handful of men who, neither in their conduct nor their principles, are better or purer than other people. That the truth hath not been discovered by them exclusively is pretty evident from the variety of sects which proceed from them, and the numerous refinements which take place amongst them, until, in some instances, those who have begun by wavering have ended in infidelity." P. 303.

This is plain good sense, and upon some minds may have as full an effect, as the higher principles which we should be inclined to urge. *Valeat, quantum valere potest.* We trust, that to a second edition the author will add his name.

POETRY.

ART. 15. *The Paradise of Coquettes, a Poem. In Nine Parts.* 256 pp. Murray. 1814.

Of all the poems which have appeared of late without expectation to anticipate, or a name to command applause, the "Paradise of Coquettes" will most justly challenge the attention of the public. The flow of the versification is elegant and harmonious, and the genius of the author is copious, sometimes even brilliant. The poem however, whether we consider the subject or the mode in which it is treated, is far, very far too long. To enable any one to perform a pilgrimage through nine books whether of epic, moral, or satyric verse, much variety both of incident, style, and character, is absolutely requisite. But of a poem in which supernatural agency is employed throughout, and that agency of a light, airy, and sylphish character, nine books are insupportable. Had the Rape of the Lock, which is the model our author appears to have exclusively chosen, and in many respects to have so happily imitated, extended to half this number, we will venture to say that not even the name and the genius of Pope could have ensured the attention it might have justly merited.

We have not time to follow Zephyra, the heroine of the poem, through all her etherial wanderings. Under the guidance of the Genius of Coquetry, and invested by him with the Cestus of Levity, she ascends through the purgatory of coquettes, and the cave of oblivion, to their Paradise The misery of the coquette when chained at last to a single lover is well described.

"But with a slave, already tamed, to live,
Who sighs, and has no second heart to give;

To hear, while tardy months like ages creep,
One moan, which lulls to yawn, but not to sleep;
The fondness of one wearying gaze to brook,
Which looks, that it has nothing more to look,—
Dread doom!—When days, and weeks, and months are past,
And days still come, more dreary than the last,
How would she wish, in mercy to her pain,
His heart unwon, to win it o'er again;
How gladly meet, in joy her arms to wield,
The sternest breast, that never knew to yield!
Sighs, praise, soft chidings, every tender art,
But wake more fretful sadness in her heart,
Remind of conquest's charm, and, while they own
How sweet to triumph, shew that charm is flown." P. 152.

The address of the poet to woman, in the opening of the seventh book, previous to the description of his Paradise is no bad specimen of the general harmony of his verse.

" So kindred all to bliss thy soul, thy sight,
With eyes that look, and thoughts that breathe delight,
Still to thy spirit, half divine, is given
Some readier presage of its future heaven,
Some harmony of joy, whose faithful tone
Warm vibrates to the raptures soon its own.—
Tho' my light powerless touch, with colours faint,
But sketch the pleasures, which it cannot paint,
Thy genius, kindling with the quick design,
Can spread each hue, and fill the flowing line;
Accordant to each vision'd scene, shall start
Dim images, that slept within thy heart;
Till, as thy fancy lends its brightening aid,
Glow the full Paradise, it half pourtray'd." P. 168.

In the picture of his Paradise there is much lively imagination and happy invention, but almost every part of the poem partakes of the great failing of the whole: it is too long.—The light of fiction, like that of the lustres which our poet has so well described, beams only for a time; if it be prolonged beyond the proper period, it burns heavy and dull. The following is the passage to which we allude, in which the light of the lustre is preferred to that of the day.

" No! from the ceiling let the lustre fall,
And silver radiance stream along the wall!
Pure as the light of heaven's ethereal day,
Which sees no wretch, and shines but on the gay;
'Mid pearls, and gems, and plumes o'er plumes that swell,
And fans that flutter to the laughing Belle,
Let starry lamps a soften'd splendour throw
On all the fair magnificence below;

Teach every eye more languid love to speak,
The mellow'd rouge to live along the cheek,
Warm the cold stucco'd brow, and half assuage
With second charms the tyranny of age!" P. 30.

If the parts which we have selected shall have induced the reader to examine the whole, we think that he will find much to reward his trouble. The author appears well acquainted with his subject, and scientifically to understand the anatomy of the heart of a coquette. We must confess however that there is something still wanting to render the poem complete; and this deficiency we take to be the want of a moral. Now on so light a subject we neither expect nor desire a grave and sententious conclusion, yet a moral may exist, and a very strong one too, without one word of morality throughout; a moral by implication, which even in the fairy scenes of gaiety and fancy the heart may appropriate. But here there is none, which, even by implication, we can draw: nor indeed can the motives and views of the author himself be clearly ascertained. He has placed in his Paradise of eternal joys, those whose conduct upon earth has verged, to say the least, upon the borders of criminality; and that Paradise consists principally in a round of the same idle and not very innocent amusements. In short this poem does not appear to us to be meant, as its name would at first lead us to suppose, as a satire upon coquetry, but as a panegyric. If the author is ironical, we must say that his irony is of a species which we cannot comprehend. We do not assert that it was written with a mischievous design, nor that it is an unprincipled work, except as it appears to have, which in so long a poem upon such a subject is an unpardonable error, no principle at all.

ART. 16. *The Doge's Daughter, a Poem, in two Cantos; with Translations. By Lord Thurlow.* 1814.

Ariadne, a Poem, in three Parts. By Lord Thurlow. 1814.

Notwithstanding our unfeigned respect for the high and paramount privileges of the peerage, we cite Lord Thurlow to appear before the bar of critical justice. The systematic and repeated trespasses which his lordship is in the habit of making upon the territories of fancy and common-sense, will be best, and most adequately rewarded by a faithful account of the manner in which the misdemeanors are committed. Of the two performances before us, the first was undertaken in the friendly hope of quieting Lord Eldon's bodily pains by the medicinal influence of 'light and cheerful airs of poesy.' Had his lordship's disorder been an imposthume, instead of the gout, 'the Doge's

daughter,' might have been a remedy far more efficacious than eau medicinale, or all that the materia medica could provide; but says Lord Thurlow, "I thank God, your lordship's pain lasted not so long as my labour." *Ibi omnis effusus labor.* It is not at first sight discoverable, why after the immediate object of the poem was thus happily frustrated, the author has been so unkind to himself as to submit it to the inspection of any judgment less unsound and partial than that of illness and friendship.

At the time when

> "The light hating man and fowl
> The astronomer and owl,
> To their learned beds were gone—" P. 3.

Heliodore, daughter of the Doge, "an image for all men t' adore," with "marble arms" and "thrice golden head," discloses to her nurse Cancura while "lying naked on her golden bed," her dissatisfaction at being destined to "be the windy spouse of a corsair."

> "O my lord, my father, O,
> Weeping at your feet I lay—" &c.
> "Then overcome with sudden pain
> The maiden fell upon her back,
> All her reason gone to wrack." P. 5.

She is comforted by the affectionate, though somewhat homely assurance of Cancura,

> "There's never a prince' in Italy
> With my Heliodore' shall lie,
> But I'll know the reason why—" &c.
> "Marry forbid! the Doge is mad,
> I say't again, the Doge is mad." P. 9.

To fulfil this promise she takes her charge in search of the favoured lover *Frangipani,* (Anglicè *Gingerbread*) "underneath the purple eve' to the'

> "Captain of the ship, St. Mark,
> Who will take us in the dark." P. 11.

After the cheeks of Heliodore have been alternately "pale with fear," "of an ashy hue," "straight again crimson red," and full of "a soft and Amazonian flame," she bargains with an armourer for a suit of mail, "that Hercules could scarce shoot through."

> "Achilles was a valiant man;
> 'Pray sir,' said Helidore—'Anan?'" P. 23.

Thus armed, she rides to war with the fierce Pagans with whom

whom Frangipani was engaged, after making a short and informal testamentary address to her nurse.

> " Farewell Cancura; if I die
> Under a marble let me lie,
> And these few words, my truth to prove,
> I died for Frangipani's love." P. 24.

In the customary manner she then successively saves and is saved by her lover; both faint, " what with joy and with surprise."

> " ' O Frangipani,' then she said,
> When life returned to the maid,
> ' O Frangipani,' o'er and o'er;
> And ' O beloved Helidore!' " P. 29.

Finally, whoever can tell the sand, or can recount the store of stars and leaves,

> " He may tell, and he alone,
> The kisses that they made their own."

The Doge's Daughter is succeeded by translations from Anacreon, for which his lordship thinks that he " may perhaps merit somewhat more of approbation." Our readers will not wish to see how Anacreon's " heart did to his nostrils spring," or how a boy of golden hair " shall assuage our ears sad drowth." It will be sufficient to gratify them with one stanza from Horace's *Donec gratus eram tibi.*

> " What, if our wonted Love come back,
> And bind us her sharp yoke within?
> If yellow Chloe go to wrack,
> And Lydia with new joy come in?" P. 59.

After the preceding abstract of ' the Doge's Daughter,' an analysis of ' Ariadne' will be unnecessary. She is represented with a " thrice marble neck," and rather more unintelligibly, as " Love's prodigal, and widow of despite." Marinello, lord of the town of Thebes, is the representative of Theseus, and the agency of the poem lies on Ariel, attendant spirit on Amphitrite, who lets her know from time to time,

> " With my pretty yes and no,
> That these things are so and so." P. 42.

At last he intimates the happy conclusion of the poem, by the following anachronal command.

> " Let the bells of Thebes be rung,
> And the marriage hymn be sung." P. 56.

Worse still remains,—but enough has probably been said for all characters of readers, for those who like, and for those who dislike Lord Thurlow's style. Our copious extracts will be sufficient evidence of our anxiety, that the verdict of the reader may be, for the sake of example, *Felo de se.*

ART. 17. *Eighteen Hundred and Thirteen: a Poem, in Two Parts. By Mrs. Grant, of Laggan.* 8vo. 146 pp. 8s. Longman, and Co. 1814.

The "Letters from the Mountains," have already raised the name of Mrs. Grant in the literary world, nor will the present poem by any means diminish the estimation we had formed of her abilities. Had not the events of 1814 eclipsed it, in the magnificence of its events, the year 1813 would have stood an epoch in the history of the modern world. The poem which is designed to commemorate this *annus mirabilis* of Europe, is divided into two parts. The first is dedicated principally to the events then passing on the great theatre of the world; the second is appropriated chiefly to our own country. In the first part the flight of Buonaparte from Moscow is pourtrayed with much vigour and animation. The liberation of Holland is the source of some very spirited lines, which are succeeded by a long but elegant apostrophe to the young Prince of Orange. Mrs. Grant is mistaken however in ascribing to Cambridge the honour of having enriched his mind with the stores of British learning, as the young Prince received the academical part of his education at Oxford, under the superintendance of the present Bishop of London. The appearance of a Prince on the banks of Loch Catrine, was an event sufficient to rouse the enthusiastic feelings of a Scottish poetess; she happily recognises Snowdon's knight revived in the person of Holland's Prince.

The second part, which is dedicated entirely to our own country, is much the longest. The beauties of England, Scotland, and Ireland, form successively the subjects of her song; with the following lines addressed to our sister island, our readers will be much pleased.

"Hail, sister Isle! fair Erin's green domain,
Where surly Winter strives to frown in vain;
While, through his dusky reign, reviving green
On every mead along her coasts is seen;
Where from pure lakes abundant rivers flow,
And through the year soft western breezes blow;
Where noxious reptiles shun the purer air,
And the rich soil, without the peasant's care,
Untilled, luxuriant herbage yields to feed
The lowing heifer, and the neighing steed;

W

While by her streams unfading plants appear,
That deck in happiest climes the smiling year;
Th' arbutus in the mountain's hollow breast,
Spontaneous springs with flowers and fruitage drest;
There, fragrant myrtles, rich in snowy bloom,
With modest grace dispense their soft perfume;
While the wild harp, now, mournful from the grove,
Sounds like the melting notes of plaintive love,
Then, waking brisk, the rustic revelry
Calls forth the gay response of heart-felt glee;
Each sweeter melody, each livelier tone,
Oh, changeful harp of Erin! are thine own." P. 88.

From the countries themselves an easy transition is made to their most celebrated poets. The characters of Scott, Lord Byron, Campbell, and Rogers, are drawn with much elegance and feeling; but as panegyric, not satire, is her aim, their peculiarities or faults are not touched upon. On the sceptical tendency of Lord Byron's "Childe Harold," Mrs. Grant enlarges with much justice and vigour. The following is part of her well drawn censure.

"In vain the pious or the moral page,
Rich with the labours of the saint or sage,
Have shed refreshing dews o'er fiery youth,
Or shew'd Prosperity the ways of Truth;
Experience, in her more persuasive strain,
Here echoes back the preacher, "All is vain."
Had Dives, from the dark abodes below,
Broke forth to tell the story of his woe,
With voice of agony his pangs proclaim'd,
And all the horrors of his state explain'd,
No stronger lesson could his brethren see,
Than thine, unhappy Harold, find in thee!
Not all the woes of guilty souls combined,
Exceed thy "leafless desart of the mind." " P. 97.

We have often read with delight the first and best poem which Mr. Rogers produced, we can only wish for his own sake that it had been his last; as admirers therefore of the "Pleasures of Memory," we were gratified by the following tribute to its merit, in which the poetical powers of Mrs. Grant appear to rise with her subject.

"Say, where does Memory's pensive poet dwell?
Do flowers of lasting bloom surround his cell,
Though shaded by the melancholy pine,
Do Asphodel and Amaranth combine
With fragrance rich, and ever-living grace,
To breathe a holy influence o'er the place?

There,

There, pure and simple, polish'd and refin'd,
Is stored the retrospective wealth of mind;
There dear loved shades of long-lost friends appear,
And, smiling, beckon to some happier sphere:
There restless Agony, without his dart,
Returns to touch, but not to pierce the heart:
There joys survive in mild perpetual spring,
And softened Sorrow loses half its sting.
While musing Memory, thus with Fancy's aid,
O'er scenes departed throws her mellowing shade,
The balm remember'd virtuous deeds impart,
Yields a kind solace to the sadden'd heart." P. 107.

After the specimens which we have given of Mrs. Grant's poetical powers, we shall be warranted in recommending her volume to our readers. There is easy and graceful flow throughout the whole, and in many parts a neatness and point, which remind us strongly of Pope. Mrs. Grant has carefully studied and formed herself upon the best models in the English language, and to this in conjunction with her own native powers, may be ascribed the success of her present effort. Though not equally brilliant, it is equally elegant throughout; nor have we found any glaring instances of that awkward expression and involved construction, which characterize the favourite poets of the day. Its principal failing is too great diffuseness in particular parts, but when compared with its merits, this is but a trifling fault. We trust that it will meet with the attention which it deserves.

ART. 18. *Moonshine.* 2 vols. 8vo. 1l. 1s. Longman. 1814.

Two octavo volumes of sonnets, epigrams, tales, jeu d'esprits *de omni scibili*, with an Index of twelve pages:—"A mighty maze, and all without a plan." What is the design of the publication, the meaning of the verses, or the motive of the author from beginning to end, we must profess ourselves utterly ignorant. Moonshine is a very good name, but why it has been preferred to sunshine, starshine, shoeshine, we cannot comprehend. Sometimes, the author is disposed, as we should imagine from his titles, to be witty.—

"*On one who quitted the Law for the Army.*

"In cutting throats his mercy we shall feel,
Who left the feather, to take up the steel."

Severe this; fortunately the Temple volunteers (or Devil's own) have been long since disbanded, or they dare not again have formed in line. But soft: our author grows sentimental.—

"*To*

" *To a Calf in a Butcher's premises.*

" Poor Creature! Pity wishing to prolong
Thy life, now counsels to a quiet tongue.
For know, that all this doleful noise you make
Shall serve but thy destroyer to awake;
Thus tho' the beauteous captive, tears and sighs
The odious passion sooner shall arise."

We cannot sufficiently admire the boldness with which our author lashes " that odious passion," or unaccountable *penchant* which some people entertain for veal-cutlets. But hark! a solemn strain:—

" Hark! now the sheep-shearing is done,
And thus methinks my shroud begun:
Welcome that unperceiv'd decay
Thro' which this poor life steals away," &c. &c.

Now as we cannot pretend to follow Mr. (we beg pardon, it may be Mrs.) Moonshine through all the Pindaric flights of his genius, we were at a loss to discover the connection between his sheepshearing and his shroud; till we fortunately remembered, that it is the Act for burying in woollen, to which Mr. Moonshine so happily alludes. The sooner our author in his poetical capacity invests himself in this aforesaid woollen shroud, the better opinion we shall have of his compassion, both for himself and for mankind.

NOVEL.

ART. 19. *Zenobia, Queen of Palmyra. A Narrative founded on History, in two Volumes. By the Author of Patriarchal Times.* Rivingtons.

This little work succeeds to the ingenious and very pleasing narrative of Patriarchal Times, which wrought a favourable expectation of the present volumes, and in that expectation the reader will not be deceived: they are marked with the same inventive genius, and exhibit much fertility of mind, and considerable power of delineating and sustaining character. The story of Zenobia, which has scarcely its parallel in antiquity, is skilfully conducted from her birth to the concluding period of her distinguished course in life.

The parts are well preserved throughout. Every feature once sketched, is distinctly and consistently wrought up, frequently in very striking colors, and with much effect. The character of Elkanah is particularly forcible and happy. The local scenery, by which this subject is much favored, is every where well managed

na ed, and it required no ordinary hand to do justice to it. With such advantages there is combined much moral feeling, whilst the ground of history in some points of Zenobia's character, and the state of Christianity in that age, furnish opportunities for introducing topics of the highest moment into these pages. We trust therefore that a better purpose may be answered in perusal than that which works of mere fancy commonly supply.

The following extract may serve to convey some notion of the style, and to shew that we have not without some reason marked our approbation of its merits.

Some of the youths who act their parts in the subsequent portions of the history, are introduced under the penetrating eye of Elkanah, who weighs each expression of their growing inclination. Zabdas the Palmyrenian youth, takes fire at some remarks of Statirus, a Persian youth, who gives his voice for Persia. Longinus, whose character is very well maintained throughout this work, and touched with great taste and delicacy, tries to calm the contest by this observation:

"Let us learn to love and respect the country we live in, said Longinus, regardless to whatever soil we owe our birth.

"On what subject dispute ye? demanded Claudian, advancing, Rome is empress of the world; I am the only Roman present, ye are therefore all my subjects—' when thus thou boastest, except Palmyra from the world,' said Zabdas, the blush of patriotism burning on his cheek, 'for it has never been overcome, nor ever will be conquered.' The only answer to this remark was loud laughter, until Claudian, emboldened by success, enquired in what school hast thou been taught? even Longinus can find no argument to defend thee.

"The noble Zabdas stole a look at the averted countenance of the young Greek, which he perceiving, advanced and took his hand. 'Be not ashamed, my friend, at thus forgetting, or never having heard of the misfortunes of thy native city; the school in which thou art studying, teaches thee not to pity but defend her. The history of Palmyra may be comprized in few words: it was beautified by Solomon the Jewish king, and was successively conquered by Pharoah Necho, Nebuchadnezzar, Alexander the Macedonian, and Mark Antony: these were its enemies and pillagers, but to the Roman emperor Adrian, who turned his triumph to nobler ends, your city owes its present strength and beauty. Thus we see Palmyra hath often been subdued; but the sword of Zabdas may hereafter so prevail that the last conquest shall remain the last.'

'Put it to the test, exclaimed Meonius: Zabdas shall represent Palmyra, Claudian, do thou seize one hand, Statirus seize the other: if he shake ye off, Palmyra will secure her independence, nay, rival Rome, and never again be subject. Let Zabdas but keep firm on the spot where he at this instant stands, until the sunbeam

sunbeam which now shines full on the face of yon statue, pass from it, and if our nation be doomed to fall a prey to either party, let us behold to whom the victim is destined.

"With all the spirit of their age, the proposal was adopted, and Zabdas, his youthful bosom swelling with patriotic ardour, while fierce delight blazed in his countenance, stood undauntedly, and suffered his hands to be seized by the Roman and the Persian.

"The rest of the assembly retired to a distance, when on a signal being given, the contest began. Of equal years, height, and strength, the struggle was severe. Now Statirus appeared to prevail, and now the Roman. The bosoms of the spectators were variously agitated, but none could partake of the feelings of Elkanah.

"Moses, when brought before Pharoah, reflected Elkanah, though but three years of age, trampled on the crown of Ægypt. Cassius, when seven, struck Sylla for calling his father king of Rome. Cato, at five, braved that death which he welcomed afterwards at Utica.

"The trial had continued some time, when Zabdas, by a powerful exertion, drawing his assailants close to his breast, with a sudden spring threw them from him, and they fell; he stood, a youthful Hercules. A general cry of joy succeeded, but the time allotted not being yet elapsed, they started up and again seized their enemy. He wheeled, he bent, he strained every nerve, and raised his eyes with agony to the face of the statue from which the sun was fast receding. Longinus, fearful of bodily injury, would have interfered, when he was checked by Zabdas himself. The struggle continued. Elkana gazed more intently, and unconscious of his situation, was on the point of exclaiming glory to Palmyra. When O Palmyra! was then thy fate thus foreshown by a boy. Ere the sunbeam could leave the cheek of the statue, the strength of Zabdas failed, and he was dragged from Statirus by Claudian, who, in the sudden phrenzy of the moment, flung him with violence to the ground, and seemingly bereft of life.

"By the care of Longinus, and others, Zabdas at length recovered, but never did he lift his eyes from the earth until roused by Meonius, who shouted aloud victory! victory to the Romans!

"In an instant Zabdas stood erect, and who that beheld his rapid motion and spirited deportment, could have known he had been severely injured by the fall. Is it for thee, demanded he fiercely, to proclaim the ruin of our country? Thou a Palmyrenian in Palmyra to exult in her destruction. My heart to the last was firm, but my strength gave way. Thy strength might have vanquished both these, but thy heart—Meonius, I would not change my heart for thine."

DRAMATIC.

ART. 20. *Madison Agonistes; or, the Agonies of Mother Goose. A Fragment of a Political Burletta, as acting on the American Stage.* 12mo. 103 pp. 5s. Cawthorne. 1814.

From so happily chosen a name, we looked for much humour in this mock heroic drama, nor were we disappointed. The worthy President of the United States is represented under the character of Mother Goose, and his tutor in iniquity, the Ex-President as Mother Jeff. Some of the terms are exceedingly ludicrous, particularly a burlesque upon the sleeping scene of Lady Macbeth, where poor Madison is introduced raving mad at the ill success of his roguery and folly.

" *Mother J.* What is't she does now? Look, she rubs her hands.
Phys. 'Tis her accustom'd action, ever since
Great Hopkins died.
Mot. J. Why is her nostril curl'd
In such disgust?
Phys. Impossible to guess.
Mother Goose. Out, damned spot! out, I say!—One—two—ten thousand—train of artillery—Prevost—Hill—Why, then, 'tis time to do't.
Mot. J. Ha! just the words of our last conversation *(aside)*.
Offi. (whispers). What *damned spot* does the poor lady mean?
Phys. Old England. 'Twas her wonted way to call it
A damned spot on the fair face of ocean.
Offi. What would she *do?*
Phys. Why, cringe to that same England,
Follow the wise example of her betters,
And send in her adhesion.
Mot. J. Hush, here's more.
Mot. G. Guard-rooms and black holes are murky? Fye, my Hopkins, fye? a soldier, and afraid of court-martials? What need you fear who knows it? none shall call you to account. Yet who would have thought the Canadians to have had so much English blood in them?
Phys. Do you mark that?
Mot. J. Alas! there's truth in it.
Mot. G. Jeff and James had good names—Where are they now? What, will this bad news never have done? No more of that, my Hopkins, no more of that; you've spilt your peach brandy with this starting.
Mot. J. Go to, go to; *you've* spilt the nation's blood.
Mot. G. Here's the smell of death in the room,—a deadly ill smell.—All the perfumes of Arabia will not sweeten * this one poor General. Oh, oh, oh!

* " Meaning metaphorically, to sweeten his fame. ' *Apage aliam interpretationem,*' as the Dutch commentators say."
Phys.

Phys. What a grunt's there! The heart is sorely charg'd.
Mot. J. I would not have abus'd her charge so sorely
As she has done, for all the dignities
Of the whole body of our mighty Congress.
Phys. Well, well, well, well.
Mot. J. Pray God she get safe off, sir.
Mot. G. Wash your face, Hull; put on your regimentals, look not so pale. I tell you again, the dead are buried; they cannot come out of their graves to call their General a poltroon.
Mot. J. Even so?
Phys. Yes, there's reasoning in't, you see.
She names the dead alone: for all the rest,
Who either ran away, or roar'd for quarter,
Will hardly call him so, from fellow-feeling.
Mot. G. To the coal-hole, to the coal-hole; there's cannon to the northward—hark!—Come, come, come, give me your hand; what's done, cannot be undone. To the coal-hole, to the coal-hole—coal-hole—coal-hole."—*Exit.*—P. 15.

A droll scene is next represented between Jerome Buonaparte and his cast-off flame Miss Patterson, before whose window he makes his appearance in the disguise of a ballad-singer, with a hurdy gurdy and tattered blue trowsers, and singing the following air, which is parodied from a favourite song in the celebrated pantomine of Mother Goose, entitled the "Cabin Boy."

King Jerome.

"I learn'd to row, to reef, and steer,
On board a coasting hoy;
And thus commenc'd my high career,
An aukward cabin-boy.

"Promoted to a Queen and throne,
I jump'd for very joy,
And left at Baltimore to moan,
My wedded wife and boy.

"But ah! that Crown is now no more;
I'm out of all employ;
I am but what I was before,
A dirty cabin-boy." P. 18.

There are some other burlesque sketches of foreign political scenes at the end of the book, which are by no means devoid of humour, though not equal to Madison Agonistes.

MEDICINE.

ART. 21. *Practical Essay on the Diseases of the Absorbent System, which obtained the Prize given by the Royal College of Surgeons in* 1812. *By W. Goodlad, Surgeon, Bury, Lancashire.* 8vo. 7s. 6d. Longman. 1814.

Any medical essay, stamped with so good a recommendation

as

as a prize from the College of Surgeons, comes forward with a claim to notice. We have no doubt that the medical reader will find much to fix his attention in Mr. Goodlad's Essay. He appears to have studied his subject carefully in all its bearings, and to have added practical observation to theoretical reasoning. His work is divided into four chapters; the first treats of the structure and anatomy of the absorbent vessels. In his second, the chemical properties of chyle and lymph are considered. The third details the various diseases of the absorbent vessels and the mode of treatment; and in the fourth the more difficult diseases of the absorbent glands, are described and discussed at considerable length. Many valuable practical observations are given respecting the mode of treatment; the following cautions respecting the proper times for administering mercury in scrophulous complaints, apppear to be judicious and well timed.

"In the early stage of scrofulous complaints, the exhibition of mercury will uniformly do harm, and it should be most strictly abstained from, where the disease is most rapid; but when the disposition to enlargement is removed, and when stimulating liniments, friction or blisters, produce no re-action, mercurial medicines may be given with great advantage, and will facilitate the absorption of the tumour.

"Where the disease has produced inflammation on the skin, similar cautions are necessary to be observed, as every preparation of mercury would increase the irritation. But when this symptom is removed, mercury may be resorted to with confidence; though salivation must be carefully prevented from taking place.

"I would advise the early opening of scrofulous abscesses, because if the result of the after treatment, which I have recommended, should not be complete, it will at any rate prevent the sloughs from being so extensive as they would otherwise have been and where the re-production of lost parts is so difficult to be effected, the utmost attention should be directed to preserve them.

"Besides, where the disease has long existed, and is kept up by habit, one part of the ulcerated surface will be covered by granulations, and another portion covered with a slough, whilst the skin is gradually ulcerating. No application can be equally beneficial to these different stages, and much time will pass away in attaining one uniform character in the sore.

"When, as in this case, the skin and cellular membrane are under the influence of a disease which they have no power to support, mercurial preparations would be highly injurious; but when the irritable actions are removed, and a slough only covers the ulcer, they will be again admissible, though we cannot be too cautious that the mineral is not pushed further, or continued longer, than is necessary to remove the cause for which it was exhibited. Indeed, it cannot be denied that it is frequently necessary to discontinue it, and soothe the ulcer, before this desirable event has taken

taken place; after which the mineral may be administered, and combined with other remedies which tend to strengthen the frame, and decrease its irritable actions."

The prevailing fault throughout this essay is that want of clearness in his general deductions, which arises from too long quotations, and too frequent discussions of the opinions of others. It cannot, therefore, be expected to become a popular book, though it reflects much credit on the skill of its author.

MISCELLANIES.

ART. 22. *Treatise on Diamonds and precious Stones. By John Mawe.* 12mo. 166 pp. Plates. Longman. 1813.

To those whose peculiar taste directs them to an admiration of the beauties, or to a study of the distinguishing qualities of precious stones, the following treatise will prove of considerable value. Without entering into a dry or tedious analysis, it affords instruction sufficient both to amuse the fancy and to direct the judgment. The description of the diamond contains much curious matter, which has also the merit of being well arranged. From its commercial history we extract the following passage, which contains information by no means common.

"As a very large property both in this country and among the other nations of Europe is vested in diamonds; it may be interesting to be informed, not only that the price of these gems has for several years been upon the whole gradually rising, but that it is likely still to continue on the advance. The best diamond ground at present known in the world is that of Serro do Frio; and this most assuredly has passed its zenith. The quantity of ground remaining to be explored, is perfectly well known, and the average annual produce may be estimated from that portion which has already been exhausted.

"The diamond mines in Brazil, belonging either to the Crown or to the Prince Regent, the trade in this gem, except through the medium of the government agents, is considered as contraband. In fact, however, they are not unfrequently offered to sale by private adventurers, at prices corresponding with, and regulated by, those which are agreed to by the agents of government, and a considerable portion of the whole produce, finds its way to market in this unlicensed manner, notwithstanding the very severe penalties annexed to these transactions.

"The government diamonds, however, form the chief part of the trade. These are the produce of the different royal mines in the interior of Brazil; whence they are transmitted to the seat of government at Rio de Janeiro: the Prince Regent there selects from the

the whole such stones as he chooses to add to his own collection, (which, by this means, has become the most superb of any in modern, and probably in ancient times,) and the remainder are consigned to the Portuguese ambassador, for the time resident in England, by whom they are deposited in the bank for sale." P. 43.

ART. 23. *Hortus Kewensis. By W. T. Aiton, Gardener to his Majesty.* 12mo. 16s. Longman. 1814.

This is one of the most complete botanical epitomies which we have ever seen. The arrangement is so good, that at one glance the reader is enabled to collect all the knowledge he may immediately want, and is referred to the proper sources for further information, if it is desired. The Linnæan arrangement is followed. There are in each page six columns. In the first is given the Linnæan name of the plant, and a mark to denote its peculiar qualities, whether annual, whether green-house, &c. &c. The second column contains the English names. In the third, the reader is referred to the publication, wherein a figure of the plant is contained, and probably some farther description. The native country of the plant is given in the fourth, and the time of its first introduction, or cultivation in England, may be found in the fifth. The sixth denotes the time of flowering. Subjoined to the work are two indices, the one to the Linnæan, the other to the English names. As a useful compendium, this little work appears complete.

ART. 24. *Builders' Assistant and complete Ready Reckoner. By T. Lovell.* pp. 342. 6s. Baldwin. 1813.

Those who are engaged in building or alterations, and are desirous of calculating their own expences, will find this a very useful book. The tables of prices by the foot, the square, and the rood, are accurate and complete. We wish, however, that Mr. Lovell had omitted, in his previous account of what is termed Duodecimal Arithmetic, instructions for multiplying feet by inches and inches by feet. Our writing-masters of old strenuously maintained the possibility of this process? but we should be happy to know what idea the human mind can possibly entertain of a foot taken inch times—of a chaldron taken bushel times—or of a quart taken pint times. Let it be remembered, that multiplication is only repeated addition. We cannot therefore take an inch foot times—the expression is absolute nonsense. We do not say that the practical result is wrong, as it is in fact the multiplication of fractions, but the process should be described in more appropriate terms.

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THE

BRITISH CRITIC,

FOR OCTOBER, 1814.

ART. I. *Elements of the Philosophy of the Human Mind. By Dugald Stewart, F.R.S. Ed. &c. &c. Vol. II.* Constable and Co. Edinburgh. 1814.

ALTHOUGH more than twenty years have elapsed since Professor Stewart gave to the world the first volume of his Elements, yet we are not certain that any very general desire has been expressed for the appearance of the second, or that there has been produced, in that long interval, a more decided turn among reading people for metaphysical speculation. On the contrary, it cannot be concealed, we think, that inquiries into the human mind, and the study of hypotheses, relative to its essence—the generation and history of ideas—the first principles of belief—the freedom of the will—and the source and character of moral sentiment, have become rather unfashionable topics both among readers and writers. It would not perhaps be difficult to account for this fact in our literary history, and to explain the causes why, in the country of Locke, Berkeley, and Hume, so small a portion of talent should be directed towards the subjects which shed so much glory upon those illustrious names: in the mean time, it will better answer our purpose to make a few observations on the state of the philosophy of the human mind, at the time when Dr. Reid published his celebrated Inquiry on the principles of Common Sense.

DES CARTES was the first writer on metaphysical subjects, after the revival of letters, who turned his attention from mere technicalities in language to the study of what passed in his own mind; and he was accordingly led, at a very early period of his investigations, to call in question and expose the absurd theories of the Platonists and Peripatetics relative to the materials of human knowledge. It is indeed extremely difficult to make out what Plato taught, and what his disciples held, as the doctrine of our ideas; for their *eternal matter* and their *eternal forms* (the latter of which were represented as the sole object of human

science) do not in fact convey any meaning whatever to a modern understanding. The language of Aristotle on this subject, although abundantly obscure, had, it must be owned, a relation to doctrines which are not yet universally exploded; and when we divest the pneumatology of that Ancient, of its mechanical and materializing terms of *sensible species and impressions*, we shall find that it accords much more nearly with that of Des Cartes than is commonly imagined. The schoolmen, it is well known, made great additions to the theory of Aristotle, and very foolishly enlarged upon those parts of it what he had the good sense to pass over very slightly; and there is no doubt that it was their absurd disquisitions on the sensible species, together with their attempts to ascertain what was their nature, how they were sent forth by the object which they represented, how they entered the organs of sense, how they were retained and sublimated by the internal organs, and such futile and absurd speculations—which brought the doctrines of their master into disrepute, and finally led to their rejection. The *species* of the Peripatetic was nothing other than the *idea of sensation* of the Cartesian school, and the *phantasms* or *intelligible species* of the former corresponded almost exactly to the *ideas of reflection* of the latter; and were it not that the ancient theory of sensation implied something like a material or sensible film or shade *(tenue simulachrum)* of the external object, resting in the sensorium of the mind, it would have successfully withstood all the arguments of Des Cartes, and of his very ingenious followers. In fact, the Aristotelian and Cartesian hypotheses, on the generation and perfection of human knowledge, agree in their main and characteristic doctrine, which is, that all our ideas and notions originate in sensation; for that *nihil est in intellectu quod non fuit prius in sensu*, is the maxim upon which both are founded. The point at which the systems differ, and from which, indeed, they diverge upon principles which cannot be reconciled, is, whether the internal impression determines the nature and existence of external objects, or whether these objects are independent as to their existence and properties, and are only reflected or represented in the impression on the mind. The ancients uniformly admitted the independent existence of the material world, and constructed their theories of perception upon this doctrine as a first principle in philosophy; whereas Des Cartes and his disciples set out with the existence of mind, and thought it incumbent upon them *to prove*, from the impressions of which they were conscious, that there is an external world, and that the objects of which it is composed have certain sensible qualities or properties. Proceeding from *within*, these philosophers attempted not only to explain the relation which subsists between an external quality

lity and an inward affection, but also to develope the process of reasoning by which such inward affections or impressions become the foundation of our belief, that there is something external to ourselves, of which they are at once the evidence and the representatives.

How successfully the CARTESIANS gained their point, may be learned from the conclusions of Locke and Berkeley; and how open their hypothesis was to abuse, may be learned from the universal scepticism of David Hume. Taking our sensations for the measure and proof of the secondary qualities of bodies, Mr. Locke very soon discovered that mankind had foolishly permitted themselves to be imposed upon by words; for, as colour, heat, and smell, bear no resemblance whatever to the sensations which these qualities produce in the mind, there is consequently no evidence that such qualities exist at all. The sensation or feeling of heat, for example, is not more like fire than the smart of a wound is like the point of a sword; and the sensations of smell and sound bear as little resemblance to the effluvia of a rose, or the vibrations of the air, as acute pain does to a cannon-ball. Sound therefore does not exist but where there are ears, and the idea of smell implies that of nostrils: without these organs of sense, there is only concussion on the one hand, and a rectilinear motion of particles on the other. It followed, from this view of the subject, that what are called secondary qualities of matter, are nothing more than sensations in the mind of all beings constituted like man; and that, of course, where such beings do not exist, or when their senses are not in exercise, the secondary qualities of bodies entirely disappear.

Bishop Berkeley carried the doctrines of Des Cartes, and the speculations of Locke, one step farther than the conclusion we have just mentioned; for finding that the intimations given by the senses, relative to the *primary* qualities of matter, resembled those qualities just as little as sensations resemble the motion of air, or the particles of an odoriferous body; he boldly inferred, that matter had no existence, and that there was in reality nothing but sensations and ideas in this portion of the universe. The venerable bishop, however, refrained from carrying his demolishing arguments against the world of spirits; and such was his love of truth, and his zeal for christianity, that he laboured to found, upon the basis of the ideal system of philosophy, some of the ablest reasoning that ever was employed in support of natural and revealed religion.

It remained for Hume to crown the Cartesian theory with universal and unsparing scepticism; and by following the same train of speculation which Locke and Berkeley had pursued, he proved, by dint of logic, that there was neither matter nor mind

upon earth. The conclusion was alarming, but the reasoning was good; and thousands of divines and philosophers had actually made up their minds to sit down quietly, in the belief that there was neither sun nor moon, body nor soul, angel nor spirit, in existence, and that the whole furniture and inhabitants of the universe were reduced to ideas of sensation, or ideas of reflection. It is a well known fact, that even Dr. Samuel Clarke was vexed and alarmed at the sweeping inferences of the ideal philosophy; and that he shrunk from every occasion of controversy with the Bishop of Cloyne, respecting the doctrines which he had deduced from principles which both admitted to be true. The great author of the Demonstration could not detect any false step in the logical process by which Berkeley arrived at his conclusions; and as he granted the truth of the premises, he felt himself grievously pressed for arguments, to secure the existence of space and time, without which his celebrated propositions, relative to the being of God, would have fallen to the ground. In truth, it is almost impossible for us, in these days, to imagine the degree of embarrassment which prevailed in the philosophical world, with regard to the doctrines of Des Cartes, when expanded to their utmost stretch in the writings of Bishop Berkeley and Mr. Hume; and our surprise is not unmixed with a slight disposition to be merry, when we reflect on the thraldom of the most vigorous minds of that age, under a philosophical theory which carried them to the most extravagant results.

Dr. Reid was likewise a disciple of the Berkeleian school, and "believed," as he himself informs us, "the doctrine of ideas so firmly as to embrace the whole of Berkeley's system along with it; till finding other consequences to flow from it than the want of a material world," he resolved to institute an inquiry as to the truth of its leading principle, namely, whether sensation be the source of all human knowledge, and whether the objects of that knowledge be ideas in the mind. The fruit of more than forty years' meditation on this subject was his celebrated work, to which we have already alluded, an "Inquiry into the Human Mind on the Principles of Common Sense;" and this very able production introduced a new era in mental philosophy, overthrew the ingenious fancies of Berkeley, and the stubborn cold-hearted scepticism of Hume; and taught men, for the first time, to reason from consciousness and reflection on what passed within them, rather than from words which had no relation to things. He called in question the ancient doctrine relative to perception, and proved that the mind perceives objects, not through the medium of images and impressions, but immediately and directly. Des Cartes, Newton, Locke, and Berkeley, in describing the process of sensation, represented the soul as residing

siding in the sensorium, where it gained an acquaintance with external objects, by means of their images or reflection conveyed thither by the senses, and the various nerves which lead to the brain; and this operation effected its purpose in a manner somewhat analogous to the perception of figures in a *camera obscura*, or to the shadowy semblances of a *phantasmagoria*. "Is not the sensorium of animals," says Newton in one of his queries, "the place where the sentient substance is present, and to which the sensible species of things are brought through the nerves and brain, that they may be perceived by the mind present in that place?" Instead of this complex and mechanical theory of perception, Dr. Reid taught that the mind perceives a tree or a tower, not as they are reflected in the sensorium, but as they actually exist in nature; and regarding the process itself as an ultimate and inexplicable part of our constitution, in the same manner as the astronomer receives the law of gravitation, he invited the attention of mankind to the records of their own consciousness and meditation, as the only sure ground of philosophy in the department of mind. In short, he recommended the adoption of the Baconian logic in metaphysics as well as in the philosophy of body, and exhorted his readers to regulate their speculations by the amount of the facts which they had ascertained; and to limit their hopes of success, in the study of human nature, by their diligence and accuracy in noting its phænomena.

Dr. Reid's success and reputation, in this part of the island, were in some degree retarded by the unfortunate adoption of the phrase *common sense*; and as his doctrines were viewed more frequently through the medium of Beattie's Essay and Oswald's Appeal, than in his own masterly publication, we are not surprised at the opposition which was experienced. But Reid did not recommend, as Dr. Priestley and others have insinuated, an appeal from the verdict of the learned to the voice of the multitude; nor did he attempt

"To silence free discussion by a reference to some arbitrary and undefinable standard, distinct from any of the intellectual powers enumerated by logicians. The standard to which he appeals is neither the creed of a particular sect, nor the inward light of enthusiastic presumption, but that constitution of human nature, without which all the business of life would immediately cease;—and the substance of his doctrine amounts merely to this, that these essential laws of belief, to which sceptics have objected, when considered in connection with our scientific reasonings, are implied in every step we take as active beings; and, if called in question by any man in his practical concerns, would expose him to the charge of insanity *."

* See Reid's Life.

Mr.

Mr. Stewart, indeed, concedes that a less exceptionable expression might have been found, to denote the principle upon which Dr. Reid meant to prosecute his metaphysical researches; and he himself has almost uniformly avoided the use of the obnoxious terms "Common Sense," and substituted, whenever he has to speak of those intuitive truths to which those terms apply, the phrase "Fundamental Laws of Belief." It ought to be remarked, however, that Reid did not invent the term, nor even set the example of applying it to any faculty or principle of the human mind. Le Pere Buffier, and other continental writers, had already instituted inquiries into the nature and extent of human knowledge, upon the basis of that power of the understanding which we have attempted to describe, and to which they gave the denomination of *Sens Commun*. The propriety of a term is, after all, a matter of very trivial concern, and it was unworthy of Priestley's character, as a philosopher, to wrangle so tenaciously about a form of expression, when the meaning attached to it could be so easily ascertained.

But is there in human nature any faculty or principle of such extensive operation, and so deserving of confidence, as that which the Scottish doctors made the foundation of their theory, and from their constant appeals to which they derived a denomination to their system? This question can only be answered by a reference to what passes in our minds, during the operation of our intellectual powers, or rather, perhaps, by tracing our ordinary feelings and persuasions up to their first principles. Is it not, then, a property of sensation to convey to the mind, together with the particular impression of hot or cold, loud, sweet, rough, or scarlet, the belief that something external to ourselves exists, to which such properties belong, and to which the sensation or perception must be referred? No man, certainly, will hesitate to answer in the affirmative; and this impression, or conviction, or instinct, is a primary law of human belief, upon which is founded, not only the vulgar and practical intercourse of the world, but also the speculations of the chemist, the mathematician, and the astronomer. The conviction of an external, material world, is not only a fundamental principle of human knowledge, but it is also quite undefinable and inexplicable; and whenever men set themselves to discover the grounds of it, or the reasoning by which it may be supported, they either fall into the most illogical devices to prop up their faith, or into the most hopeless scepticism relative to existence at large. Des Cartes' enthymeme, *Cogito, ergo sum*, was the most futile and childish resource, that a mind searching for doubt, and willingly discarding a natural and indelible conviction, could have employed to establish truth; and it was only because the philosopher entertained no incredu-

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lity whatever as to his own existence, that he felt disposed to be satisfied with this demonstration of it. There is, in fact, a point beyond which our researches cannot reach, in mind as well as in matter; and he who would attempt to analyze the original and primary laws of belief in our own existence, in the existence of other thinking beings besides ourselves, in the existence of a material world, and in the regularity and permanency of the constitution and operation of natural causes, would soon discover that the early processes of reason in our minds had long ago assumed the character of instinct; and that what was done before reflection was exercised, must be regarded as ultimate and inexplicable parts of our constitution. In truth, such acquisitions in natural knowledge are the fruits of our earliest education; and we are in complete possession of them before we have learned to mark the workings of intellect, or to note their results; on which account, such principles must be regarded as coeval with our existence, and, if not instincts, as at least possessing all the simplicity and authority of those constitutional guides. The Cartesian philosophers, however, were not content with the universal and indestructible impression, that we ourselves actually have an existence, and that there are objects external to us, which affect our senses by their properties, and which exist independently of our perception of them; but undertaking to *prove* all this, by examining their sensations and ideas, and finding that sensations and ideas had no resemblance to material objects, they hastily concluded that the belief of a material world was altogether illusory, and that inward impressions were the only things that really had a being.

The great merit of Reid, then, as a philosopher, consisted in recalling men from such an absurd method of studying mind, and particularly from the hopeless attempt to discover the connection which subsists between the qualities of matter and the sentient principle in man. He exhorted them to abandon theory, and to become the interpreters of nature, to collect and arrange facts, and, above all, to abstain from premature generalization; and in his Inquiry, he set the example of metaphysical research, conducted according to the principles of that cautious logic which has immortalized the names of Bacon and of Sir Isaac Newton. The ideal philosophy gave ground before his patient and determined scrutiny into its principles; and mankind have, since his days, carried on discusssions in the various departments of science, and made considerable advances in those branches of philosophy, which more immediately respect the moral and intellectual nature of man, without being embarrassed with sceptical difficulties, or opposed by mystical hypotheses, as to the very basis of their belief. The high character and successful labours of this excellent

excellent philosopher are not yet sufficiently known and appreciated; and it is painful to find that the man before whose commanding genius the speculations of Des Cartes, Melebranche, Locke, Berkeley, and Hume, vanished like a dream, has not risen to that exalted place in the estimation of posterity to which he is so justly entitled. Nor is this the only surprising fact connected with the success of Dr. Reid's views in mental philsophy; for it is notorious to every one at all acquainted with the history of metaphysical inquiries, that such topics have ceased ever since to be popular and fashionable, and that almost every work on the source of human knowledge, and the relation of our ideas, is regarded as an idle waste of ingenuity.

We must account for this fact upon the common principle, that where nothing wonderful is promised, and nothing extravagant is professed, curiosity flags, and inquiry falls asleep. A theory in the hands of an ingenious man may be rendered much more amusing than a statement of physical truths; and a conclusion that confounds and alarms, by its incompatibility with all former opinions, will secure many more adherents, than a system of doctrines which coincides with our ordinary views, and rests upon our ordinary principles of belief. When Locke found out that there were no secondary qualities in matter,—that there was no heat in fire, for example, and no colour nor smell in a rose,—every body wondered and was delighted; and Mr. Addison, the literary herald of the day, announced the new doctrine as one of the greatest discoveries of the age; but when Dr. Reid clearly pointed out that this brilliant achievement began and ended in a play upon words, and that in the ordinary meaning of the terms, there was still heat in fire, that an orange had colour, and a rose smell, the wonder ceased, and metaphysics became uninteresting.

In accounting for the doctrine of metaphysical learning in this country, we ought, perhaps, to ascribe a good deal to the contemptible and mischievous speculations which have been published on the continent, and particularly in France, since the era of the Revolution. Every *petit maitre* in Paris became a philosopher; and if he failed to attract attention by an obscene novel, or a collection of silly verses, he instantly betook himself to what was called metaphysics; and in this department, it was only necessary to advance something very fantastical, to attack something sacred, and, above all, to support materialism and infidelity, to be received into the society of talkative shallow women, and be envied by men equally talkative and shallow. Who can bear the hateful foppery of Helvetius? or who would not abjure philosophy upon reading the obscure and incoherent reveries of Diderot?—It is justly remarked by the author of View of French *Literature* during the 18th Century

"That

"That the appellation of philosophers was given to writers living in a frivolous society, partaking of its spirit, and who had become the organ of its opinions; men who judged upon all subjects without hesitation, from the influence of sudden and momentary impressions; who paid no attention to those questions which had formerly excited interest; who affected to despise the manners and erudition of past times; and who were full of trifling doubts, which did not arise from philosophical indecision, but which were the indications of approaching infidelity. In short, the title of philosopher was never more easily acquired."

This abominable abuse and ridiculous caricature of philosophy, and more particularly of the philosophy of mind, has nearly put out of countenance every pretension to the character of a philosopher; and the people of this country, from their natural dislike to shallow pedantry and smirking infidelity, have rather endeavoured to keep clear of the imputation of reading or writing metaphysics. The simplicity and soberness of modern speculators, in this department, have also contributed to their narrow circulation among sprightly thinkers and ingenious youths; for the total absence of hypotheses, and the constant demand upon observation and reflection, which characterize the inquiries of the present age, have had an astonishing effect in thinning the ranks of the *corps metaphysique*.

But, besides this total divestment of theoretical pretension, the philosophy of Reid, it must be observed, has departed very far from that simplicity of principle and unity of operation which we are perpetually searching for in the works of nature; and has thus alienated a vast number of those who were delighted with the speculations of Locke, and the ingenious fancies of Hartley. Instead of assuming a leading fact in our mental constitution, and explaining, by means of it, all the operations of the understanding and the will, the disciples of Reid note, and collect, and arrange, all the phænomena of the mind, and classify them according to the various faculties by which they are produced. In this way, however, it must be obvious to every one, a certain clumsiness has been introduced into their pneumatological system, and the number of instincts, mechanical principles, animal principles, and rational principles, has been multiplied to such a degree, that, instead of philosophical generalization and arrangement, we seem to have nothing more than a mere catalogue of names, or at best, a list of unconnected facts. Mr. Stewart admits, to a certain extent, the justness of this charge against several of his countrymen, who have written on the philosophy of mind; and candidly confesses, that even Dr. Reid himself multiplied unnecessarily the original or instinctive principles of the mental economy.

"A certain degree of learning," he observes, "however, to that extreme to which Dr. Reid seems to have inclined was at the time when he wrote, much safer than the opposite bias. From the earliest ages, the sciences in general, and more particularly the science of the human mind, have been vitiated by an undue love of simplicity; and in the course of the last century, this disposition, after having been long displayed in subtile theories concerning the active powers, or the principles of human conduct, has been directed to similar refinements, with respect to the faculties of the understanding, and the truths with which they are conversant. It is needless to remark the obvious tendency of such premature generalizations to withdraw the attention from the study of particular phenomena; while the effect of Reid's method of philosophizing, even in those instances where it is carried to excess, is to detain us in this preliminary step, a little longer than is absolutely necessary. The truth is, that when the phenomena are once ascertained, generalization is here of comparatively little value, and a task of far less difficulty than to observe facts with precision, and to record them with fairness."

There is, no doubt, some truth in these remarks, and a copious collection of facts and a classification of phænomena, are unquestionably the only safe foundation for a philosophical theory; but we cannot agree with Mr. Stewart in regarding that unsystematic and clumsy enumeration of original powers in the human mind, which is peculiar to the Scottish doctors, as nothing more than a prudent detention of the student, among facts and first principles. It strikes us in a more serious and objectionable point of view; and we cannot help regarding the allocation of a simple original faculty for every separate form of intellectual energy, as tantamount to a total dereliction of philosophical practice, and to a complete bar in the way of philosophical inquiry. For every habit of the understanding, for every ground of belief, and almost for every process of induction, there are provided instincts, mechanical principles, and primary, undefinable powers of the mind. Without, therefore, giving way to the dogmatism and flippancy of Dr. Priestley, we are decidedly of opinion that the Scottish philosophy has had a powerful tendency to alienate the minds and destroy the hopes of the youthful and ingenious, and thus to create the indifference or disgust with which metaphysics are, at present, almost universally regarded. It wants profoundness and simplicity, and interest; it presents a chaos of facts without a ruling principle; it exhibits a mass of materials for building, but as yet, there is neither a structure raised, nor a plan for raising one. Reid performed wonders, indeed, in his successful stand against the sweeping scepticism which had been incorporated with the elegant inanities of the Cartesian school; and his attempts to define

define and fix the meaning of words, to mark the boundaries of our faculties, and describe their operations; and, above all, his rules for the improvement and regulation of the active principles of our nature, have afforded ample proof that he was both an enlightened and benevolent character. But here the matter still rests; nothing has been done, and nothing can be anticipated, from which a simple, consistent, and philosophical view of our mortal operations may be derived; we have examined a great number of bones separately, but we cannot compose the whole skeleton; we have explored various unconnected mineral beds, but we have no theory of the earth upon which to explain their relation.

Of all Reid's disciples and commentators, Mr. Stewart is, in many respects, the most distinguished. He is an elegant writer, and well acquainted with the Baconian logic, as well as with all the discoveries and improvements which have arisen from its application to physical science. His mind is naturally vigorous and penetrating, and he has been long conversant with all the branches of mathematical, moral, and political knowledge. In his early life he enjoyed the friendship and instruction of the amiable philosopher whose labours we have just been reviewing; and he still retains no small portion of enthusiasm for the interesting pursuit into which he was so auspiciously initiated. With all these advantages, however, the philosophy of mind has really made no progress in the hands of Professor Stewart; and excepting a few words a little better defined, and a few expressions a little better cleared from ambiguity; together with a vast deal of good illustration and elegant criticism on the works of others, his "ELEMENTS" really contain nothing new. There is indeed a good and satisfactory reason to be assigned for this stationary condition of mental philosophy; namely, that there are no discoveries to be made, and no new combinations to be formed, with regard to the subject about which it is conversant. The experimental mode of inquiry cannot be applied to the phenomena of thought; and observation will only supply notions or facts, without necessarily suggesting the principle which produces or regulates them.

The volume before us, which is the second of the work, treats of the understanding, properly so called, and of the various operations of those faculties which relate to the comparison of ideas, to the concatenation of argument, and to the conclusions of reason. The object of it is stated in the preface, to be

"More particularly intended for the use of academical students: and it is offered to them as a guide or assistant at that important part of their progress, when the usual course of discipline being completed, an inquisitive mind is naturally led to review its past attainments

tainments and to form plans for its future improvement. In the prosecution of this design," says the author, "I have not aimed at the establishment of new theories; far less have I aspired to the invention of any new *organ* for the discovery of truth. My principal object is to aid my readers in unlearning the scholastic errors which, in a greater or less degree, still maintain their ground in our most celebrated seats of learning; and by subjecting to *free*, but I trust, not to sceptical discussion, the more enlightened, though discordant systems of modern logicians, to accustom the understanding to the unfettered use of its native capacities. That several of the views opened in the following pages appear to myself original, and of some importance, I will not deny; but the reception these may meet with, I shall regard as a matter of comparative indifference, if my labours be found useful in training the mind to those habits of reflection on its own operations, which may enable it to superadd to the instructions of the schools, that higher education which no school can bestow."

The subject is examined under four different points of view, and the volume is accordingly divided into four chapters. The first treats of the fundamental laws of human belief, or the primary elements of human reason; the second, of reasoning and deductive evidence; the third, gives a view of the Aristotelian logic; and the fourth, exhibits the method of inquiry which is pointed out in the experimental or inductive logic.

In entering upon the subject of the first chapter, Mr. Stewart makes a well-founded complaint relative to the vagueness and ambiguity of the common philosophical language which is applied to the part of our constitution, to which that chapter bears a reference: but it may be remarked, as we go along, that were there no vagueness and ambiguity in the terms in which we speak of mental operations, such books as that now before us would be quite superfluous things in the republic of letters; for their sole use and object is to attach a precise meaning to words which are in general use, and are of course, very indefinite in their acceptation. If all men were to affix the very same shades of meaning to the terms reason, understanding, intellect, judgement, and such like, all writing and disputing about the human faculties would instantly cease; and it is only because one man employs the word reason where another would employ understanding, and a third employs judgment, where a fourth would use intellect, and a fifth intellection, that we have such goodly quartos from literary men of unbounded leisure and communicative dispositions. Without agreeing entirely with Cordilliac that, *L'art de raisonner se reduit a une langue bien faite*, we hold his opinion so far as to believe, that the source of our manifold mistakes, and irreconcileable differences in the departments of morals and metaphysics, may be traced to the vagueness and

and ambiguity of language. Of all the terms which are vaguely and indistinctly used, the word reason holds a distinguished place; on which account Mr. Stewart very properly specifies the sense in which he employs it throughout his works.

"In the use which I make of the word *Reason*, in the title of the following disquisitions, I employ it in a manner to which no philosopher can object—to denote merely the power by which we distinguish truth from falsehood, and combine means for the attainment of our ends; omitting for the present, all consideration of that function which many have ascribed to it, of distinguishing right from wrong; without however presuming to call in question the accuracy of those by whom the term has been explained. Under the title of *Reason* I shall consider also, whatever faculties and operations appear to be more immediately and essentially connected with the discovery of *truth*, or the attainment of the objects of our pursuit, more particularly the power of Reasoning or Deduction; but distinguishing, as carefully as I can, our capacity of carrying on this logical process, from those more comprehensive powers which Reason is understood to imply."

As Reasoning must be founded on truths which are universally admitted or taken for granted, Mr. Stewart enters at great length into what he calls the fundamental laws of Human belief, or the primary elements of Human reason; and these he divides into mathematical axioms, and truths inseparably connected with the exercise of consciousness, perception, memory, and reasoning. We have already stated that the assumption of such principles, as the foundation of reasoning, characterised the philosophy of Dr. Reid; and, in fact, by this simple expedient, he at once overthrew the Ideal system, and founded the school that goes by his name. Of such principles, or fundamental laws of belief, he says in his Inquiry, that no other reason can be given than this,—

"That by the constitution of our nature, we are under a necessity of assenting to them." "Such principles are parts of our constitution, no less than the power of thinking; reason can neither make nor destroy them: it is like a telescope, which may enable a man to see further who hath eyes, but without eyes a telescope shows nothing at all."

Our Author, who treads very nearly in the steps of Dr. Reid, enumerates as fundamental laws of belief such propositions as these:—

"I exist—I am the same person to-day I was yesterday—the material world has an existence independent of my mind—the general laws of nature will continue, in future, to operate uniformly as in time past."

He

He makes a distinction, however, between *axioms* and *first principles*, which has not hitherto been very strictly observed; and it is founded upon the property of the latter to generate and support other truths, derived from them by a process of reasoning, whereas the former are completely barren, and serve merely as the basis of *argumenta ad absurdum*, or apogogic demonstrations in mathematics. This being one of the "original views" which the Professor speaks of in his preface, he must perhaps be excused for the tediousness and self-complacency, with which he illustrates the distinction between fructifying first-truths, and those which bear no fruit: still it strikes us that, although the difference between axioms and definitions has not been always clearly pointed out, in the writings of Locke and Reid, the thing itself was sufficiently understood, and accurately enough applied to the explanation of principles. We highly approve, however, of the qualifying language in which Mr. Stewart expresses the doctrine of the First Truths; ascribing them not to instinct, or to any other innate undefinable power of the mind; but regarding them as the gradual production of the early workings of the intellectual faculties at large. They are simply stated to be laws of belief inseparably connected with the exercise of consciousness, perception, memory, and judgment; and no attempt whatever is made to explain their generation, or the rise of their authority over the operations of the understanding. It was, as we have already observed, the conviction that it was necessary to prove the existence, and establish the truth, of these fundamental laws of human credence that led DES CARTES to doubt, for the sake of argument, that he actually existed; and which afterwards carried his followers to reason out of being, every thing but a few shadows or images, called by them, ideas of sensation and reflection.

In the second Chapter which treats of reasoning and deductive evidence, there are some good practical remarks on the laws of the understanding: and in the section which is entitled, "Conclusions obtained by a process of deduction, often mistaken for Intuitive Judgments;" the Author thus very sensibly expresses himself.—

"It has been frequently remarked, that the justest and most efficient understandings are often possessed by men who are incapable of stating to others, or even to themselves, the grounds on which they proceed in forming their decisions. In some instances, I have been disposed to ascribe this to the faults of early education; but in other cases, I am persuaded, that it was the effect of active and imperious habits in quickening the evanescent processes of thought, so as to render them untraceable by the memory; and to

give the appearance of intuition to what was, in fact, the result of a train of reasoning so rapid as to escape notice. This I conceive to be the true theory of what is called *common sense*, in opposition to book learning; and it serves to account for the use which has been made of this phrase, by various writers, as synonymous with intuition.

"These seemingly instantaneous judgments have always appeared to me as entitled to a greater share of our confidence than many of our more deliberate conclusions; inasmuch as they have been forced, as it were, on the mind, by the lessons of long experience; and are as little liable to be biassed by temper or passion, as the estimates we form of the distance of visible objects. They constitute indeed, to those who are habitually engaged in the busy scenes of life, a sort of peculiar *faculty*, analogous both in its origin and use to the *coup d'œil* of the military engineer, or to the quick and sure test of the medical practitioner, in marking the diagnostics of disease.

"In some rare and anomalous cases, a rapidity of judgment in the more complicated concerns of life, appears in individuals, who have had so few opportunities of profiting by experience, that it seems, on a superficial view, to be the immediate gift of heaven.—It is remarked by Mr. Hume, with respect to the elocution of Oliver Cromwell, that it was always confused, embarrassed, and unintelligible. The great defect, however, (he adds,) in Oliver's speeches, consisted not in his want of elocution, but in his want of ideas; the sagacity of his actions, and the absurdity of his discourse, forming the most prodigious contrast that ever was known. In the great variety of human geniuses, there are some which, though they see their objects clearly and distinctly in general, yet when they come to unfold its parts by discourse or writing, lose that luminous conception which they had before attained. All accounts agree in ascribing to Cromwell a tiresome, dark, unintelligible elocution, even when he had no intention to disguise his meaning: yet no man's actions were ever, in such a variety of difficult incidents, more decisive and judicious.

"The case here described may be considered as an *extreme* one; but every person of common observation must recollect facts somewhat analogous, which have fallen under his own notice. An anecdote which I heard, many years ago, of a late very eminent Judge, (Lord Mansfield,) has often recurred to my memory, while reflecting on these apparent inconsistencies of intellectual character.—A friend of his, who possessed excellent natural talents, but who had been prevented by his professional duties as a naval officer, from bestowing on them all the cultivation of which they were susceptible, having been recently appointed to the government of Jamaica, happened to express some doubts of his competency to preside in the Court of Chancery. Lord Mansfield assured him, that he would find the difficulty not so great as he apprehended. "Trust (said he) to your own good sense in pursuing

suing your opinions, but beware of attempting to state the grounds of your judgments. The judgment will probably be right,—the argument will infallibly be wrong."

In the section on General Reasoning, Mr. Stewart enters at considerable length into the long-agitated and puzzling question, relative to what is the object present to the mind, when we employ abstract general terms. On this subject he coincides in opinion with Bishop Berkeley, that the mind does not form general conceptions, but merely generalizes on particular cases, and uses a sign or term expressive of the general properties of the class of things to which it is applied. We find it utterly impossible to hold any other creed on this point of philosophical faith; and notwithstanding the respectable authority and ingenious arguments of Dr. Reid, we regard the controversy as fairly settled in favour of the Nominalists. The Conceptualists, indeed, argue strenuously, and with much appearance of reason, that a sign necessarily implies something signified, and that terms expressive of general abstract qualities, must have ideas corresponding to these qualities. But, when we speak of man, in the most extended meaning of the word, as when we say, man is mortal, have we any general abstract idea of man, separate and distinct from that of the individuals of the species; or is the term any thing more than a word, applying to the whole human race, that which has been found true, in the case of every member of that extensive family? Language, in short, so fully discharges its office as an instrument of thought, that it not only enables us to convey to one another the result of observations, and the conclusions of long trains of reflection and reasoning; but also, in some instances, seems to prove a substitute for thought itself, or at least, to facilitate communication between mind and mind, on subjects where it is impossible to seize the fleeting object upon which the intellect is exercised. We must leave this chapter, however, to advance to the Third, which is devoted to the consideration of the Aristotelian Logic.

In a volume upon the reasoning powers of man, this piece of mechanism, at once so ancient and so celebrated, could not well have been passed over; and we must do the Author the justice to declare, that he entertains a very fair opinion as to the merits of the Inventor, and a very just view relative to the use and value of the Art. The honour of constructing this instrument for reasoning is, we believe, almost universally ascribed to Aristotle alone; and he has got credit with a large portion of the human race, during a period of time greater than one-third of the age of our globe, for supplying them with the means of perplexing one another, and of exercising their faculties without the possibility

sibility of acquiring knowledge. Some doubts, however, have been suggested of late years, with respect to his exclusive right to the honour of invention; and it is thought, in consequence of the light recently thrown on the remains of ancient science, still existing in the East, that he borrowed the ground-work of his logic from a still more early school than the Grecian.

"Father Pons, a Jesuit missionary, was (I believe, says Mr. S.) the first person who communicated to the learned of Europe, the very interesting fact, that the use of the Syllogism is, at this day, familiarly known to the Brahmins of India: but this information does not seem to have attracted much attention in England, till it was corroborated by the indisputable testimony of Sir William Jones, in his third discourse to the Asiatic Society. In a subsequent discourse, Sir William mentions a tradition which prevailed, according to the well-informed author of the DABISTAN, in the PANJAB and several other Persian provinces, that, among other Indian curiosities, which Callisthenes transmitted to his uncle, was a *technical system of Logic*, which the Brahmins had communicated to the inquisitive Greeks, and which the Mahommedan writer supposes to have been the ground-work of the famous Aristotelian method. If this be true, (adds Sir William,) it is one of the most interesting facts that I have met with in Asia."

Were we to form a judgment relative to the utility of the syllogistic art, from the profound attention which was paid to it during the ages of the schoolmen, we should certainly rate it much too highly; for its value was confined to the supply of a few technical terms for expressing the nature and source of logical inaccuracies, and of sophistical reasoning. It was of no use whatever for discovering truth, or for detecting error; but it enabled the logician to give names to the various slips or stratagems of the professed debator; and to convict him *secundum artem*, of a departure from the formulæ of disputation. In fact, it was never intended for the discovery of truth or the furtherance of science, for its fundamental principle was to proceed on general propositions, which have their basis in the immutable and eternal constitution of things, and to derive from these, particular inferences and conclusions. Before, for example, we can prove syllogistically that Peter will die, we must assume the fact that all men will die; and Peter being a man, may be safely brought in for his share of mortality. Aristotle, however, had such a happy turn of wrapping up his logical inanities in general and abstruse phraseology, and abstained so cautiously from familiar and intelligible examples, in all his syllogisms and demonstrations, that he has had attributed to him the merit of thinking profoundly, when he merely amused his great mind with trifles; and of constructing an organ of useful knowledge, when he only

produced a plaything for the stationary understandings of idle monks.—It is a common complaint among the admirers of Aristotle, that his works are fast falling into neglect, but we are inclined to agree with Mr. Stewart, in asserting that the number of those who rationally admire the Stagarite, was never so great as at the present moment. In the same proportion in which his logic has lost its credit—and really how, in this age of enlightened observation, could it possibly retain it?—his Ethics, his Politics, his Rhetoric, and his Natural History have risen in the public estimation. No similar triumph of genius is recorded in the Annals of Philosophy.—The logic of Bacon, however, which constitutes the subject of the Fourth chapter of the Professor's volume, opens quite a different field to our view; and presents to us the most extensive and richest prospects of improved science and sober argument, and holds out the most rational hope of carrying the knowledge and power of man into all the regions of the physical world.

It is a fact which deserves the utmost attention, that the progress of the human mind has been chiefly impeded by the very means which has been employed to accelerate its movements; and that no greater obstacle has ever been encountered in the paths of science and literature, than the technical and mechanical inventions which, at various periods of human history, have been introduced as organs for assisting and directing the understanding and the taste. The ancient rhetoricians banished from oratory and composition, every particle of simplicity and pathos: and the syllogistic method of reasoning, so magnificent in its pretensions, had no other effect than to cramp the intellectual powers, and to degrade argument into a play upon words, or into the silliest sophisms. The effect of tyranny in science, literature, and in civil government, has uniformly been to *overgovern*, in the first place, by multiplying laws; and the consequence of such restriction being to destroy at once the power of judging and the inclination to resist, it is necessary that some daring and able character shall spring up, before the natural rights and authority of reason shall be vindicated and called into exercise. Such a character was Lord Verulam,—a man of the most comprehensive and independent mind, competent to raise the human intellect from the slavery of a long-established despotism, and to point out to it, from afar, the boundless regions of free and unshackled inquiry, in which it was permitted to secure for itself, not only an extensive power over all the elements of Nature, but also an acquisition of glory which no time can tarnish or impair. He withdrew men from the study of frivolous rules to the examination of nature; he exploded the use of gratuitous hypothesis in the explanation of physical phenomena,

and

and taught philosophers to note these phenomena themselves; to collect and classify them,—and thence gradually and patiently to ascend to the principle which constitutes their connection, and regulates their occurrence. The ancients vainly employed themselves in attempting to discover occult causes, and the essences of things; whereas Bacon directed the student of Nature to her outward and visible operations, and thus to become acquainted with the connection and sequencies which subsist among the phenomena which meet his observation. Man is, according to the Novum Organum, "Naturæ minister et interpres," and in this office, "tantum facit et intelligit quantum de naturæ ordine, ne vel mente observaverit, nec amplius scit aut potest."

"According to this doctrine," says Mr. Stewart, "the highest, or rather, the only proper object of Physics, is to ascertain those established conjunctions of successive events, which constitute the order of the Universe, to record the phenomena which it exhibits to our observations, or which it discloses to our experiments; and to refer these phenomena to their general laws. While we are apt to fancy therefore (agreeably to popular conceptions and language,) that we are investigating efficient causes, we are in reality only generalizing effects; and when we advance from discovery to discovery, we do nothing more than resolve our former conclusions into others still more comprehensive. It was thus that Galileo and Torricelli proceeded, in proving that terrestrial bodies gravitate towards the earth: and that the apparent levity of some of them is merely owing to the greater gravity of the atmosphere. In establishing this important conclusion, they only generalized the law of gravity, by reconciling with it a variety of seeming conceptions; but they threw no light whatever on that mysterious power, in consequence of which, all these phenomena take place. In like manner, when Newton showed that the same law of gravity extends to the celestial spaces; and that the power by which the moon and planets are retained in their orbits, is precisely similar in its effects, to that which is manifested in the fall of a stone;—he left the efficient cause of gravity as much in the dark as ever, and only generalized still farther the conclusions of his predecessors. It was, indeed, the most astonishing and sublime discovery which occurs in the history of science:—a discovery not of less consequence in Natural Religion than in Natural Philosophy,—and which at once demonstrated, (in direct opposition to the ancient systems,) that the phenomena exhibited by the heavenly bodies, are regulated by the same laws which fall under our observation on the surface of this globe. Still, however, it was not the discovery of an efficient cause, but only the generalization of a fact."

Thus it is that man is merely the interpreter of Nature; he studies the mighty volume spread out before him; and by becoming acquainted with the signs and tokens of change, he

learns to anticipate and predict relative to other physical events: and advancing from particular instances, he is enabled to proceed to more general truths, until, at length, he arrives at the discovery of those simple and universal laws which extend throughout the universe. This method of prosecuting our inquiries is precisely that which every man adopts in the common affairs of life; all our maxims and rules of conduct are the result of observation, and the terms in which we propound them are the mere condensed expression of the generalizing principle. Lord Bacon, therefore, by his new instrument for improving science, did little more than destroy all other instruments, and bring men back to the natural use of their understandings: he saw the human race walking upon crutches, and he entreated them to use their feet: they were looking at nature through a coloured glass, and he begged of them to employ the naked eye.

What Bacon did in the department of Physical science, Reid did in Metaphysics and the philosophy of mind. He induced men to study their intellectual and moral faculties, not in the theories of ingenious writers, but in the operations of these faculties themselves; either as they are recorded by consciousness, or reviewed by memory and reflection. There is, however, this great difference between natural science and the philosophy of mind, that while the former depends altogether for its practical utility upon the method which is pursued in investigating its principles, the latter is equally useful in directing the affairs of life, when it is founded on correct metaphysical views, and when it is founded in error. The theory of Hartley, for example, with his mechanical system of vibrations and vibratiuncles, not only explained the phenomena of mind as satisfactorily, at least, as the ideal doctrines of Des Cartes; but, what is of more consequence, it suggested numerous rules for the conduct of education, and for the government of the heart, immediately and directly founded upon its theoretical principles. In fact, as far as we regard practical rules of conduct, and even the leading views of Natural Religion, the inductive logic, as applied to the human mind, has really conferred no very signal advantages upon society: for the wisdom and goodness of Heaven have so ordered matters, that the laws of our nature, upon which depend our conceptions of right and wrong, and the adaptation of means to ends, are not deeply concealed in our constitution. We believe, indeed, that the whole doctrine of association, with that of habit, and of those principles of action which, in the nomenclature of the Scottish philosophy, are denominated mechanical, is more consistently explained upon the theory to which we have just alluded, than upon any other ancient or modern: and there can be very little doubt, that more

hints to the teacher, and more lessons for the growth and regulation of the active powers, have been drawn from Hartley's book on Man, than from any other speculations whatsoever. Nor is this at all surprising when we call to mind, that the theory was constructed to apply to facts which were not to be disputed; and to apply, in such a way, as to coincide with them, and account, if possible, for all the concomitant phenomena: for which reason, the deductions of the theorist were never permitted to interfere with the maxims of active life, or to disturb the rules of the practical moralist; but on the contrary, were to be rejected in every case, on which they did not diffuse additional light, or explain in complete harmony with the system at large. The face of matter changes, however, when we turn to physical investigations; for in this case, we are in search of facts upon which to found practical rules, and to enlarge that power we possess over nature, and which depends entirely upon the knowledge which we gain of her operations. From the discoveries of the astronomer, the chemist, and the mineralogist, we at once improve the arts which minister to our dignity and comfort; and acquire new means of pushing, farther and farther, our researches into the various regions of inanimate matter: and it follows, of course, that a wrong method of prosecuting such inquiries will impede, not only the progress of physical knowledge, but also the application and economical purposes of the various laws or facts which such knowledge constantly supplies. Before the days of Bacon, natural science had made no advances commensurate to the labour and expenses with which men had attempted to cultivate it; and the thousand arts by which, in these times, human life is refined, and human genius expanded, were either wholly unknown or imperfectly understood. In short, physical science is closely connected with our success, in almost all the pursuits of life, in sailing, ploughing, enriching our soil, extracting our ores, fighting our battles, ascending up into the atmosphere, and in going down to the bottom of the sea: and the greater progress we make in the philosophy of body, the greater power shall we require over the earth and the air, and the more readily shall we turn to our service every energy and quality that belongs to matter.

To secure this success, it was only necessary to point out the proper method of studying nature; and as a brilliant commentary, and illustration of Bacon's logic, there soon followed the astonishing discoveries of Sir Isaac Newton. But there will never be a Newton in the philosophy of mind. Experiment cannot be applied to ascertain the connection which subsists between the sentient principle within, and the material world without; and till this shall be accomplished, we can only collect a few

facts,

facts, and repeat a few conjectures as to sensation, memory, and judgment; note varieties in mental endowment, give rules for improving certain properties of the understanding, trace the history of our ideas a little way back, and dispute about all the rest. It may be said, that in natural philosophy we do nothing more than collect facts, and generalize them, until we ascend to the law or rule which is observed in their production. This is granted; but let it be remembered that, having attained to the knowledge of the laws which regulate the conjunction or succession of physical events, we have got possession of a standard, and guide to aid us in our future inquiries; and by having the subject of our researches constantly in our power, and open to every imaginable process of experiment, every attainment we make is only the prelude to a greater; thus is realized the remark of Bacon, "that every accession a man makes to his knowledge, is also an accession to his power, and extends the limits of his empire over the world which he inhabits." But all the facts which can be collected relative to our mental powers, and their operations have been collected long ago: all, therefore, that remains for the modern pneumatologist, is to construct a more correct nomenclature, and, if possible, to reduce the number of original principles. We have already observed, that the practical rules, for training and forming the youthful mind, were as likely to be suggested by a false theory as by a true one; for both the theory and the rules derived from it, were subsequent to a prolonged experience, upon which the practice of education would be already founded.

We cannot conclude without expressing our highest satisfaction at finding so much piety and benevolence of heart, in every part of Mr. Stewart's volumes; and when we contrast the lofty and elegant language in which he pays his homage to virtue and religion, with the shallow and contemptible philosophism of the materialists of France, we are induced to congratulate the youth of this country in finding a teacher at once so safe and enlightened. We were particularly pleased with his remarks on final causes, to which he was naturally led by the undue authority and circulation which an apothegm of Lord Bacon's has acquired on the Continent, that Causarum finalium inquisitio sterilis est, tanquam virgo Deo consecrata, nihil parit.

"Whether Bacon's contempt," says he, "for the final causes of the Aristotelians, has not carried him into an extreme, in recommending the total exclusion of them from physics, is a very different, question and a question of much importance in the inductive logic. My own opinion is, that his views, in this point, if considered as applicable to the present state of experimental science, are extremely limited and erroneous. Perhaps at the time when he wrote,

wrote, such an exclusion may have appeared necessary, as the only effectual antidote against the errors which then infected every branch of philosophy; but granting this to be true, no good reason can be given for continuing the same language, at a period, when the proper object of physics is too well understood, to render it possible for the investigation of final causes, to lead astray the most fanciful theorist. In consequence of the vague and common-place declamation against final causes, sanctioned (as has been absurdly supposed,) by those detached expressions of Bacon, it has, for many years past, become fashionable to omit the consideration of them entirely, as inconsistent with the acknowledged rules of sound philosophizing,—a caution, (it may be remarked by the way,) which is most scrupulously observed by those writers, who are most forward to censure every apparent *anomaly* or *disorder* in the economy of the Universe. The effect of this has been, to divest the study of nature of its most attractive charms, and to sacrifice to a false idea of logical rigour, all the moral impressions and pleasures which physical knowledge is fitted to yield."

As to the manner in which this portion of Mr. S.'s work is executed, we refrain from saying much; both because it is only one volume out of three or four, and also because the Author's character, as a good writer, has been long established. We must observe, however, that there is a diffuseness and want of connection, here and there, which makes it extremely difficult to follow the train of reasoning; and, perhaps, it might be added, there is a little egotism, and what Mrs. Hamilton calls, "magnifying the idea of self," which would be as well left out. The quotations from other writers, too, are more numerous than was absolutely requisite, and the great variety of notes comes in upon us, now and then, to perplex, rather than to illustrate. The volume, besides, is too expensive; but as Mr. Constable does not also profess that his object was to assist young students, and has no share whatever in the benevolence of the preface, we must drop this topic as not quite *relevant*.

ART. II. *Quarrels of Authors; or, some Memoirs for our Literary History, including Specimens of Controversy to the Reign of Elizabeth. By the Author of Calamities of Authors.* 8vo. 3 Vols. Murray. 1814.

THE Quarrels of Authors are a subject of melancholy contemplation to those who are in the habit of comparing man as he is with man as he ought to be, and who, remembering what they learned at school—

"*Ingenuas didicisse fideliter artes*
Emollit mores"

naturally

naturally enough expect to find a double portion of the softening influence of letters on those, whose lives are devoted to them, and who have attained to such superfluity of mental wealth as to begin dealing it out to others. But the adage says, "didicisse," not "docuisse;" it speaks not of the confident teacher, but of the humble disciple; and "mores means *manners* as well as *character*, and ought to be so rendered; for the polish given by improvement merely intellectual is but skin-deep, and every passion has power to irritate and discompose it; religious charity alone can so purify the soul's blood, as to make its complexion always clear.

This may seem too solemn an allusion to come before any thing so volatile and amusing as the title-page of this book appears to indicate: but we hope that it is in strict agreement with Mr. D'Israelis' very laudable intention.

"Should these volumes," says he, "disappoint the hopes of those, who would consider the Quarrels of Authors as objects for their mirth or their contempt, this must not be regretted. Whenever passages of this description occur, they are not designed to wound the literary character, but to chasten it, by exposing the secret arts of calumny, the malignity of witty ridicule, and the evil prepossessions of unjust hatreds."

In the prosecution of this good end, and in some measure also, we suspect, with the secondary purpose of filling out three octavo volumes, Mr. D'Israeli has selected various anecdotes, and decorated them with his own observations, inverting, we know not why, the order of time.

The first name on his list is but too closely associated with the reflection ventured above. To think or write of Warburton fills us with pride and regret: when we remember his zeal, his learning, his brilliant and unwearied imagination, we are tempted to cry out,

> "If to his share some *Author's Quarrels* fall,
> Look o'er *one page*, and you'll forget them all:"

but we shudder at his pride, and dogmatism, and contemptuous impatience of opposition, and could wish half his genius exchanged for a spirit better fitted to his high calling in the Church. He was of a character to suffer much from friends as well as foes: nor was his lawless and unmerciful vehemence in ridicule and invective more certain to make his opponents enemies and his enemies bitter haters, than the blind worship, which he exacted of his partizans, was to lead them into some fond display of their favourite's weaknesses, by them dotingly mistaken for perfections. No praise would content him which did not

not seem to flow from a mind quite benumbed with admiration: the judicious and discriminating compliment, the panegyrick which seeks to improve as well as to delight, he looked on as affronts *, and sought not to inspirit his inferiors with emulation, but to stiffen them into stony wonder; little thinking that he was killing his future fame by too much kindness, and forgetting that an unreasoning admirer is not very likely to prove a discreet advocate. We have often thought, in turning over his published correspondence of Falstaff's pitiable case—"Call you this backing of your friends? a plague of such backing." The best and greatest of human beings has failings in his public character to be overlooked: but let them ever be set forth in the spirit of sober pity and ingenuous regret: let those pages be marked with the humility of a Christian, and the charity of a friend: the failings of such a man are a sacred deposit for the correction of erring genius in all times, well entrusted with a Walton or a Boswell, but better lost than committed to the blind partiality of a Hurd, to be incautiously avowed and commented on as virtues, till his most zealous admirers are well-nigh at a stand to know which is meant, ridicule or respect. In Polybius' time it was a new invention in calumny, to praise in the wrong place †. Doubtless it hath been since nearly worn out with repetition: but a more complete instance of the effect without the intention, not all the Testimonia Anthorum of Gottingen and Leipsic, nor all the laudatory prefaces and magazine biography of this tattling, puffing, charactermongering age will easily afford.

Not that we are believers in the virulent scandal which has been so industriously promulgated against these two learned friends, partly, we suspect, because instead of shivering in Parnassian rags, they were each well clad in lawn. For the learning, and even the integrity, as far as intention was concerned, of Bp. Hurd, we have the highest respect, we accuse the biographer of nothing worse than indiscreet and bigotted attachment: we see in Warburton's errors nothing which may not rationally enough be laid to the account of a violent and ill-disciplined temper; no signs of secret infidelity, no deliberate con-

* "Compare Johnson's temperate censure of Warburton in the preface to Shakespeare, and his candid character of the same in the Life of Pope, with Warburton's insolent language. "Of *this Johnson*, you and I, I believe, think much alike." (Letters, p. 368,) and the absurd and conceited invective at the bottom of the same page."

† Καινὸς γὰρ δή τις οὗτος εὕρηται τρόπος διαβολῆς, τὸ μὴ ψέγοντας, ἀλλ' ἐπαινοῦντας λυμαίνεσθαι. Lib. iv. c. 87.

spiracies

spiracies to deceive, such as Mr. D'Israeli imagines: who shews on this subject much of that self-importance and fondness for mystery, which those persons, who make it their business to stick old pamphlets into new books, are apt to contract. Thus we find him talking big about "a secret principle," which he supposes to have been systematically chosen by Warburton to guide him in his literary career, and in pursuit of which he pours his "rivulet of text," swiftly purling in a round through many an expanded "meadow of margin." It is somewhat disappointing to find that the mystery thus magnificently announced, is nothing more than that Warburton had a strong tendency to paradox, and that "what he could not discover, he conjectured and asserted:" which might be a secret to those who never heard of him. But why must we suppose that he did this coolly and designedly, chusing it as the likeliest way to fame and fortune; and not rather that he obeyed his natural impulse toward novelty? conscious of his power on the wing, and secure of soaring out of the common track, he did not enough consider what direction he took. And though as a controversialist nothing can excuse his failings in respect of charity, delicacy, and humility, there are some circumstances which may be admitted as palliatives of them by those, who are fearful of falling into the like. His lawyer's education, which furnished Lowth with so bitter a retort, was probably a great misfortune to him; his controversial blade would not have been less keen, and it would have been of brighter polish and more gracefully wielded, if he had learned the use of it at either of our universities, excellent schools for courteous rebuke, and dissension without bitterness. He had also the great misfortune, early in his career, of falling among the heroes of the Dunciad, and so learning to consider himself as "the first in the company." And that eager and exclusive course of study, which Hurd describes in the following passage, was ill calculated to allay the prevailing distempers of his mind.

"They who are unacquainted with the enthusiasm which true genius inspires, will hardly conceive the possibility of that intense application, with which Mr. Warburton pursued his studies in that retirement. Impatient of any interruptions, he spent the whole of his time that could be spared from the duties of his parish, in reading and writing. His constitution was strong, and his temperance extreme. So that he needed no exercise but that of walking, and a change of reading, or study, was his only amusement. His mother and sisters, who lived with him, and were apprehensive of the hurt he might do himself by this continued industry, would invite themselves to drink coffee with him in his study after dinner, and contrive to lengthen their stay with him as much as they could. But when

when they had retired, they saw no more of him that evening, and his sister, Mrs. Frances Warburton, told me, that he usually sate up a great part of the night." Account of Warburton's Life, p. 11.

There is something noble and animating in this enthusiastic spirit of research, which every scholar has felt: especially when we consider that it was not in Warburton, as in most of those who are self-devoted to study, limited to one favourite pursuit, but took in all the branches of the science of mind. Yet to condemn one's self to utter banishment from domestic delights, to forego the social fireside, the cheerful ramble, and all the endearing familiarities and sweet counsel, which they take together, who walk in their household as kindred and companions: this is to pay more for knowledge, however high and perfect, than it can possibly be worth, and to throw away unimproved those opportunities which are afforded for the exercise of the sweetest and most Christian qualities of the human mind. Let our affections be ever so sound at the root, they want intercourse and that constant exchange of kind offices, which is the best part of the life of love, ere they can blossom regularly and bring forth fruit in their due season: but so fostered, how genial is their influence! they diffuse the kindly refreshment and sweet fragrance of charity over all our dealings; they furnish objects at home more interesting a thousand times, and more certain to reward the interest we take in them, than the proudest hope that ever visited the solitary student, or held the eyes of genius waking: by them as instruments is graciously vouchsafed that peace, which passeth all understanding, which longs to diffuse itself, and to make all mankind as happy as it doth him who possesses it: and then he returns to his book or his pen with a new and sanctified spirit, a spirit purged of ambition and vanity: and though the issues of his labour taste of nothing new or admirable, it hurts not his pride so much as it rejoices his conscience humbly to feel and acknowledge in them the overflowings of an honest and good heart. To him it signifies little what malignant spirits are abroad, or how the envious may trouble his literary fame: his heart is at home, among those whose good opinion he knows he shall not lose for blunders in composition, or mistakes in theory: and if for the truth's sake he find it needful to enter into controversy, his shafts are discreetly dealt, and without venom: he reproves with mildness, he conciliates with dignity, or he remonstrates with fervour; how and when to do each, the little world within his own family teaches by abundant experience. What a grace and glory strong affections of kindred pour around the head of the sage and the scholar, is brightly shewn in the life and death of

of Boyle: who in sickness, in study, in amusement, in reflection, whether he wrote, or prayed, or speculated, whether he searched through nature for man's temporal good, or in Scripture for his everlasting happiness, had his noble-minded and affectionate sister in all his thoughts. That Warburton possessed such feelings we have reason to believe, from traditional accounts, and the tone in which he writes of his relations: had he given them larger room in his mind and time, he would perhaps have left a few more books unread, or unwritten, but he would, we firmly believe, have been a more amiable, and a happier man than he was.

For the rest, we do not think that Mr. D'Israeli has judged worthily of the soundness of his philosophy, or the beneficial tendency of his works. Indeed the following quotation, taken along with the reference at the bottom of it, might perhaps justify a suspicion, that the author has never read, or never understood, the treatise to which it refers.

"The first step the giant took shewed the mightiness of his stride. His first great work was the famous 'Alliance between Church and State.' It surprised the world, who (which) saw the most important subject depending on a mere *curious* argument, which, like all political theories, was liable to be overthrown by another set of writers. The term 'Alliance seemed also to infer that the *Church* was an independent power, forming a contract with the *State*, not acknowledging that it is only an integral part, like that of the *Army* or the *Navy**. Warburton, who had studied Hobbes, had not probably decided, at that time, on the principle of ecclesiastical power; whether it was paramount by its divine origin, as one party asserted; or, as the new philosophers, Hobbes, Selden, and others, insisted, that the spiritual was secondary to the civil power." P. 51.

We do not know what is meant by Warburton's "not having decided on the principles of ecclesiastical power," which he has, clearly enough to our understanding, referred to the will of God as made known by Nature and by Revelation: nor how the difference between soul and body, on which his whole theory is grounded, can be considered as "a mere curious argument." On second thoughts, it would not perhaps be wonderful if the same process of intellectual levelling, which discovered that all political theories are alike false, and that the Church, the Army and Navy are alike "only integral parts of the State," should have aided our author in his metaphysical studies also, and taught him the extreme futility of that nice, subtle, scholastic

* Monthly Review, vol. xvi. p. 324.

distinc-

distinction, which some reasoners are for making, between mind and matter. For ourselves, our regret at not being able to follow these sublime flights of thought is in some sort abated, by finding that this same "curious" argument had imposed on Horsley also, who has pronounced the Alliance of Church and State to be "one of the finest specimens, that are to be found perhaps in any language, of scientific reasoning applied to a political subject."

In passing from Warburton to Pope, from theological to critical controversy, Mr. D'Israeli enters into his proper region, that of anecdote, and becomes a pleasanter and more edifying companion. That most irritable of the *genus irritabile* stands him in great stead, furnishing no less than five sections of his book: which profess to relate respectively his "Miscellaneous Quarrels" (quaint enough) his disputes with Curll and Cibber, his breach with Addison, and his "Posthumous Quarrel" with Bolingbroke about the Patriot King. This part of the book may be regarded as an appendix to Johnson's Life of Pope: it contains not many new facts, but amplifies and illustrates what we knew before. Strong circumstantial evidence is adduced in confirmation of Johnson's opinion, that the surreptitious edition of the Poet's letters was a trick of his own for fame. No new light, that we are aware of, is thrown on the dispute with Addison. But the character of Colley Cibber is warmly and in some respects plausibly advocated. The sneers on his dullness indeed are abundantly refuted by the Careless Husband, a play which to dexterous machinery and easy humour, adds higher merits, and less to be looked for in that age of witty ribaldry: it sends us away interested on the side of the domestic virtues. His vanity and effrontery seem to have been exaggerated. In his old age he published a character of himself, of which Mr. D'Israeli gives some amusing specimens.

"This boy of seventy odd, (for such he was when he wrote the Egotist,) unfolds his character by many lively personal touches. He declares he could not have 'given the world so finished a coxcomb as Lord Foppington, if he had not found a good deal of the same stuff in himself to make him with.' He addresses 'A Postscript, to those unfortunate readers and writers who may not have more sense than the author;' and he closes, in all the fullness of his spirit, with a piece of consolation for those who are so cruelly attacked by superior genius.

"Let us then, Gentlemen, who have the misfortune to lie thus at the mercy of those whose natural parts happen to be stronger than our own; let us, I say, make the most of our sterility! Let us double and treble the ranks of our thickness, that we may form an impregnable phalanx and stand every way in front to the enemy;

enemy; or, would you still be liable to less hazard, lay but yourselves down, as I do, flat and quiet upon your faces, when Pride, Malice, Envy, Wit, or Prejudice, let fly their formidable shot at you, what odds is it they don't all whistle over your head?—Who knows but by this our supine, or rather prone serenity, their disappointed valour may become their own vexation? Or let us yet, at worst, but solidly stand our ground, like so many defensive stone posts, and we may defy the proudest Jehu of them all to drive over us. Thus, gentlemen, you see that insensibility is not without its comforts, and as I give you no worse advice than I have taken myself, and found my account in, I hope you will have the hardness to follow it, for your own good and the glory of

Your impenetrable humble servant,

C. C."

Whatever we may judge of the dignity of "Cibberian forehead," its smoothness under insult is certainly most enviable: and, it may be, the triumphant satirist would have been no loser in temper and comfort, if he had taken a few lessons in the difficult art of being laughed at from the good-humoured object of his invective.

In the note to p. 270, we have some interesting matter concerning Bolingbroke's quarrel with the memory of Pope.

"The Essay on Man had been reformed by the subtile aid of Warburton, in opposition to the objectionable principles which Bolingbroke had infused into Pope's system of philosophy: this, no doubt, had vexed Bolingbroke. But another circumstance occurred of a more mortifying nature. When Pope, one day, shewed Warburton Bolingbroke's Letters on the Study and Use of History, printed, but not published, and concealing the name of the author, Warburton not only made several very free strictures on that work, but particularly attacked a digression concerning the authenticity of the Old Testament. Pope requested him to write his remarks down as they had occurred, which he instantly did, and Pope was so satisfied with them, that he crossed out the digression in the printed book, and sent the animadversions to Lord Bolingbroke, then at Paris. The style of the great dogmatist, thrown out in heat, must no doubt have contained many fiery particles, all which fell into the most inflammable of minds: Pope soon discovered (that) his officiousness was received with indignation. Yet when Bolingbroke afterwards met Warburton, he dissimulated: he used the language of compliment, but in a tone which claimed homage. The two most arrogant geniuses who ever lived, in vain exacted submission from each other: they could allow of no divided empire, and they were born to hate each other. Bolingbroke suppressed his sore feelings, for at that very time he was employed in collecting matter to refute the objections: treasuring up his secret vengeance against Pope and Warburton, which he threw out immediately on the death of Pope. I collect these particulars from Ruffhead, who wrote under the eye of Warburton;

burton; so that whenever, in that volume, Warburton's name is introduced, it must be considered as coming from himself.

"The reasonings of Bolingbroke appear, at times, to have disturbed the religious faith of our poet, and he owed much to Warburton, in having that faith confirmed.—On the belief of a future state, Pope seems often to have meditated with great anxiety; and an anecdote is recorded of his latest hours, which shews how strongly that important belief affected him. A day or two before his death, he was at times delirious; and about four o'clock in the morning he rose from bed, and went to the library, where a friend, who was watching him, found him busily writing. He persuaded him to desist, and withdrew the paper he had written. The subject of the thoughts of the delirious poet was a new theory on the Immortality of the Soul, in which he distinguished between those material objects which tended to strengthen his conviction, and those which weakened it. The paper which contained these disordered thoughts was shewn to Warburton, and surely has been preserved."

We are next presented with some remarks on the controversies wherein the Royal Society was engaged in its infancy; chiefly, as it appears, for the sake of introducing a character of Dr. Henry Stubbe, one of Mr. D'Israeli's neglected favourites, who wrote against the new corporation on grounds which they probably were not prepared to expect; he accused them of intending to overthrow Church and State, by drawing off people's minds from political matters to problems and theorems, and experiments with the air-pump. Some of his arguments are more rational, and may be of use even in these enlightened times to correct certain Scottish notions of utility.

"That art of reasoning by which the prudent are discriminated fools, which methodiseth and facilitates our discourses, which informs us of the validity of consequences and the probability of arguments, and manifests the fallacies of impostors; that art which gives life to solid eloquence, and which renders statesmen, divines, physicians, and lawyers, accomplished; how is this cried down and vilified, by the ignoramuses of these days! What contempt is there raised upon the disputative ethics of Aristotle and the Stoics! and those moral instructions, which have produced the Alexanders and the Ptolemies, the Pompeys and the Ciceros, are now slighted in comparison of *day-labouring*." Cited from Stubbe's Preface to "Legends no Histories," in vol. ii. p. 64.

The account of the famous controversy about Phalaris is candidly given, and shews due deference for the mighty name of Bentley. It is ascribed in a great measure to the jealousy of Aldrich, who could not endure the superiority of the Cambridge

critic. There ought to be more evidence to justify this assertion: we have here only a surmise of Rymer's for it: for Aldrich is not mentioned in that letter of Warburton's, on which our author principally relies for the secret history of the controversy.

The most extraordinary tale, perhaps, in the three volumes, is that of D'Avenant, who was frightened out of finishing his heroick poem by the obstreperous laughter of a club of epigrammatists, who could not endure any thing so serious. He is to us the most interesting of all Mr. D'Israeli's heroes; but we are not sure that we do not admire him for his prose more than for his verse: doubly eloquent by nature and by misfortune, thus he pours himself out to a generation of courtiers and critics which knew not how to value him.

"He who writes an heroick poem, leaves an estate entailed, and he gives a greater gift to posterity than to the present age: for a publick benefit is best measured in the number of receivers; and our contemporaries are but few, when reckoned with those who shall succeed. If thou art a malicious reader, thou wilt remember my preface boldly confessed, that a main motive to the undertaking was a desire of fame; and thou mayest likewise say, I may very possibly not live to enjoy it. Truly, I have some years ago considered that Fame, like Time, only gets a reverence by long running, and that, like a river, 'tis narrowest where 'tis bred, and broadest afar off.

"If thou, reader, art one of those who have been warmed with poetic fire, I reverence thee as my judge; and whilst others tax me with vanity, I appeal to thy conscience, whether it be more than such a necessary assurance as thou hast made to thyself in like undertakings? For when I observe that writers have many enemies, such inward assurance, methinks, resembles much that forward confidence in men of arms, which makes them proceed in great enterprize; since the right examination of abilities begins with enquiring whether we doubt ourselves." And again. "Nor could I sit idle, and sigh with such as mourn to hear the drum; for if the age be not quiet enough to be taught virtue a pleasant way, the next may be at leisure: nor could I (like men that have civilly slept till they are old in dark cities) think war a novelty." Vol. ii. p. 227.

It was great pity that one, who knew so well how to estimate his debt to posterity, should by any fear of present malignity or ridicule have been hindered from discharging it. Our age hath likewise suffered from unadvised and malicious criticism: we all know what bowed the high spirit of Kirke White to immature despondency, and if we are not mistaken, the truest poet now living has too long been a recluse through dread of encountering

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ing the sneering spectre, that haunts all writers not yet in fashion,

"Grinning horribly a ghastly smile."

That the author of Leviathan, who held all mankind to be by nature at war with each other, should have exemplified his own doctrine by dealing largely in literary quarrels, it is no more than might be expected. Hobbes hath usually been looked upon as a counterpart of Hume, as one of those anomalous beings, who from pride, habit, or constitutional hardness against temptation, have contrived to reconcile professed atheism with virtuous, or at least decorous conduct. Our author denies that he was an atheist, but he has not made out a very strong case. Whichever way such questions are decided, we do not think the world much interested about them. If religion were defended as a human invention for the benefit of society, it would be a triumph for its adversaries to shew that men's outward behaviour might be just as decent, and civil life go on just as peaceably, without it. But as long as it is maintained to be a necessary duty, arising out of our relation to the Supreme Being, a whole Utopia of atheists, if such a thing were possible, would furnish no presumption against it, unless together with their earthly perfectibility they had devised some specific for immortality also.

Not content with political and religious disputation, Hobbes tried his hand, late in life, at a mathematical paradox or two, assured the world that he had squared the circle, and vented certain doctrines contradictory to those prefixed to the first book of Euclid. Wallis, whom the rebels had made professor of geometry at Oxford, rejoiced in the opportunity of chastising so warm a foe of republicanism, and several discourteous pamphlets were interchanged, Hobbes maintaining the advantage throughout in quaint dignity of manner, Wallis of course in sound reasoning and knowledge of the subject. Hobbes is not the only philosopher, who, weaving subtile objections to the received logic of the mathematics, hath been caught in his own cobweb. Bishop Berkeley, in his Analyst, attacked the doctrine of fluxions with similar success as a reasoner, but with tenfold more taste and humour as a writer. He had the fortune to be encountered at first by men greatly his inferiors, and his triumph over them, though in a bad cause, is complete. For keen and polished sarcasm, enchanting elegance of style, and a quickness of retort characteristic of his nation, perhaps nothing ever exceeded his two pamphlets in support of the Analyst, the one entitled, "A Defence of Freethinking in Mathematics," the other, "Reasons for not replying to Mr. Walton's full Answer," &c. wherein he makes even metaphysical mathematics entertaining, and strews his very diagrams with flowers.

What follows of Mr. D'Israeli's work is taken up with specimens of controversy in the reign of Elizabeth. Jonson and Decker figure first in this gladiatorial shew: the former was the aggressor, in the dramatic satire entitled "the Poetaster," wherein Decker (or Marston) was represented as Crispinus, and Ben himself as Horace. By the bye, this master of the "learned sock" seems to have been the inventor of what his critical namesake, in the Life of Pope, calls "a kind of middle composition between translation and original design," the adaptation of the ancient satires to modern facts and characters. This had escaped Dr. Johnson's notice, for he recollected no instance more ancient than Oldham and Rochester.

After some genealogical and heraldic warfare between Camden and one of his fellows in the College of Arms, we come to a curious account of the puritanical lampoons, published under the names of Martin Marprelate and his family, but attributed to Cartwright, and other non-conformist ministers, who furnished humour and abuse in the cause for which Travers was spending his learning and sophistry in vain against Hooker.

These specimens of foul-mouthed polemics naturally lead one to remark, that in whatever respects we may have degenerated from our forefathers, we have certainly learned a gentler and more becoming tone in controversy. In proportion as a writer now indulges in personality, he is considered as weakening his argument: his reasonings need not be clenched, as formerly, with coarse abusive imagery, ere they can take hold of men's minds: malice commonly vents itself in irony and allusion, and we often find the combatants tempering their blows, even when they have their adversary most at an advantage, and hating, according to the Greek adage, as if they should hereafter be friends. Some part of this change is, no doubt, owing to the increased polish of those who read, and some may be an effect (as there is no evil without its good) of the fashionable indifference concerning many important subjects, into which our ancestors entered with too much vehemence: as their abhorrence of falsehood led them into anger and abuse, so our carelessness about truth begets a sort of spurious charitableness. Likewise we are vain enough to regard the establishment of reviews as being useful in this respect: their censure is like masquerade raillery, more easily taken because it is foreseen and anonymous: and in the present state of their politics there is this peculiar advantage, that he who is attacked in one journal may reasonably presume on the favour of another, and so the temptation to reply and rejoinder, which commonly turn out to be so many distillations and refinements of gall, is in a great measure taken away. We trust that our readers will excuse this digression, considering how strongly we

we were tempted to it by the rare opportunity of hitching in a compliment to ourselves.

We have mentioned the principal subjects of these volumes in the author's own desultory order: he professes only memoir-writing, and in that, strictness of method is needless and unattainable. But perspicuity is a most essential quality, and one in which Mr. D'Israeli is often deficient. This is owing partly to the awkward and ungainly manœuvre of stating his opinions in a wordy text, and the facts on which they are grounded in notes at the bottom of the page; so that we are doomed either to read the sentence without understanding it, or break off in the midst at a reference to a note of five or six pages, which again is encumbered with parentheses, quotations, and illustrations more than enough. Mr. D'Israeli speaks in his Preface of note-writing as one of the advantages which modern readers enjoy above the ancients; his own, perhaps, will hesitate before they agree with him.

Neither is his style of that easy, fluent, unaffected sort, which all story-tellers ought to practise. It is rambling and inflated, full of strained and far-fetched images, in construction involved, and often ungrammatical. With all these defects, the book is amusing, and as it doth not pretend to much, ought not to be severely criticised. It does what it professes, in furnishing some memoirs for our literary history: a national work, for which the time seems now fully come. Black-letter learning has been long enough in fashion to supply abundant materials for it, and those easily accessible; and it is desirable that some general estimate of the philosophical and literary glory of our country, drawn up in the spirit of good sense and unprejudiced patriotism, be laid before foreigners, and, we may add, before general readers at home; in short, that what Madame de Staël has done for Germany, and M. de Sismondi for Italy, should be now done for England. A double benefit would result from the due performance of such a work: it would prove to other nations that the wars and treaties of Britain constitute the least half of her claim on the gratitude of posterity: and it would turn the ignorant worship, which the many among ourselves pay to the names and memories of our sainted ancestors, such as Bacon, Hooker, and Boyle, into a reasonable, affectionate, and emulative service.

In such a work, the chapter of controversies would not be the least instructive. It might hinder the multitude from repining at the unequal distribution of intellectual talents, by shewing how the law of compensation, whereof Providence hath seen fit to make so large use in its dealings with the material world, operates in the world of mind also. It would shew that in many cases the equilibrium is preserved by a force so slight as to escape

the notice of contemporaries, who look on and envy, not considering how small an accident of health or temper is enough to put high faculties out of tune; how trivial a jest will seem to soil the brightest reputation; or, if all this will not do, the happy must be inventing drawbacks on their too plentiful income of blessings, and life grows wearisome, distasteful, and melancholy, for very want of real evils to contend against. Lastly, it would reconcile men of genius and learning to such needful humiliation, by pointing out its final cause. Without some wholesome chill our fairest flowers would become rank weeds, blossoms of pride and selfishness; or, at best, we should be too well pleased with our present reward to be solicitous about doing more good or earning higher glory. For literary fame, as it is a surer and more exalted advantage, so is it a more seductive object to superior minds, than any which an active life affords; and they are the more in danger of taking the shadow for the substance, the praise of men for the praise of God. Also the solitariness of their labours is a great and peculiar temptation to overweening thoughts; the hero and the statesman must divide their renown with the armies and councils which obeyed them, but this man's merit seems all his own: the fruit of time and patience and self-denial, sown and watered in obscurity, of tardy and anxious growth; who can say of himself, that he shall not go beyond sober complacency, when he beholds the plant which he has reared magnificent in verdure, liberal of shelter and refreshment, the boast of his own time, and the hope of future generations? wisely therefore and in mercy is it ordained, that the tempting way should be rugged and uneasy; that head-aches, and heart-aches, and nervous irritations of body and mind, vexing and involuntary suspicions, fears, discontents, and melancholies innumerable should be allowed to swarm around, and mortify the pride of genius, and dim the clear sight which begins to flatter itself that it can look through all things. To avoid these altogether we must needs go out of the world: to lessen them there is but one way, and that is, for all who are beginning a course of study or authorship especially to cultivate in themselves the grace of humility: to say nothing of higher interests, it secures them, if they succeed, the substantial enjoyment of the good they may do and the credit they may acquire: if they fail, it makes their descent easy, for they have not indulged extravagant hopes, and the cheering consciousness of their own virtue and discretion is well worth the disappointment.

ART.

ART. III. *Some Account of the Life and Writings of Mrs. Trimmer, with original Letters, and Meditations and Prayers, selected from her Journal. In two Volumes.* 8vo. 18s. Rivingtons. 1814.

THE place which Mrs. Trimmer attained, while living, in the esteem of her contemporaries, and the value of the works which she left behind to benefit those also who should come after, are such as could not fail to insure a considerable portion of notice to any competent and well authenticated narrative of her life. We do not wonder, therefore, that it should have been in the contemplation of her friends, speedily after her decease, to publish such an account, "from an idea that it might be interesting to those who are acquainted with her writings." We may add, also, that the present volumes will afford an ample justification of the additional and higher motive from which this task has been undertaken, "the hope that a recital of the virtues which adorned her character, might be beneficial to others.

Sarah, the daughter of Joshua and Sarah Kirby, was born at Ipswich, on the 6th of January, 1741. At the age of fourteen she left that place, with her father and mother, to settle in London, where Mr. K. had the honour of teaching perspective to the present King, then Prince of Wales; and afterwards to her Majesty. About the year 1759, Mr. K. removed to Kew, on being appointed clerk of the works at that palace. There his daughter became acquainted with Mr. Trimmer; and at the age of twenty-one she was united to him in marriage. From that time, for many years, she was occupied, almost constantly, with domestic duties; devoting herself to the education of her own children. In a letter written after her family were grown up, she says,

"I have been the mother of twelve children, nine of whom are still living, five daughters and four sons. All my children were nursed by myself; my daughters wholly educated under the parental roof; my sons chiefly so. For many years, therefore, I could find but little leisure for reading: the needle was my principal occupation when I was not nursing or teaching."

These early and long-continued occupations gave the character to her own life. If, in after years, she became an author, the education of youth was still her undivided care. It was only that she might continue a nurse and teacher; but now indeed, far beyond her own doors; if it might be, to the whole family of mankind; and especially to those who stood most in need of a charitable and fostering hand. About the year 1780,

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soon after the publication of Mrs. Barbauld's "Easy Lessons for Children," Mrs. Trimmer wrote, and published her "Easy Introduction to the Knowledge of Nature." By the approbation which that book obtained, she was encouraged to proceed; and from that time, to the hour of her death, she was unremittingly and indefatigably employed in a variety of literary undertakings, all, more or less, connected with the subject of education. For several years, the compilation of a set of books, to be employed in the education of the children of the poor, was the great object of her solicitude: and perhaps to no individual is our country more indebted for the great advancement which recently has been made in that most important branch of National and Christian œconomy, than to this lady. On the 15th of December, 1810, after scarcely one hour's previous indisposition, and without any symptoms of illness that could alarm her family,

"As she was sitting in her study, in the chair in which she was accustomed to write, she bowed her head upon her bosom, and yielded her pure spirit into the hands of her Creator and Redeemer. Her children, who were accustomed to see her occasionally take repose in this manner, could scarcely persuade themselves that she was not sunk in sleep, and it was not till after some time that they could be made to believe that it was the sleep of death."

The narrative from which we have derived the above brief abstract, is but scantily interspersed with anecdote or incident. Besides the account of Mrs. Trimmer's writings, it consists principally of a review of her character, and the manner in which she discharged her duties in her several relations as a woman and a Christian. As such, it is very interesting, and may be perused with great pleasure and improvement.

But this narrative of her life is neither for extent nor value the most important part of this publication. It does but reach to p. 64 of the first volume. The remainder of the work consists of extracts, chronologically arranged, from a private journal, of original Letters to and from Mrs. Trimmer; and of such occasional observations from the hand of the compiler as are necessary to combine these materials into a consistent history.

This Journal was begun in the year 1785, the keeping of it having been suggested by the perusal of the Journal and Prayers of Dr. Samuel Johnson. As we are informed in the preface, it was written in the most secret hours of retreat, and without the least intention of the writer that it should meet the eye of any human being besides herself. For many years it was never

seen

seen by any other person; but as the events which she had recorded became less recent, she occasionally read passages to her children, and a few other persons. Hearing them express great satisfaction in what was thus communicated, and finding that some under afflicting circumstances were soothed and comforted, and likewise reaping benefit by recurring to it herself from time to time, she was unwilling to destroy it, and left it behind her without any injunctions or directions whatever.

"Her children, who had before been acquainted with it, neturally had recourse to this Journal for consolation under the heavy affliction occasioned by her death. The comfort they derived from the perusal induced them to shew some parts to a few friends, who mourned with them the loss of one of the best of women and of Christians. By these friends they were so earnestly solicited to lay extracts from it before the public, that after much deliberation they have resolved so to do, from the hope that the pious effusions of one of the tenderest and purest hearts that ever warmed the human breast, may edify others."

It is impossible not to rejoice in this determination.

But, a specimen of the food here provided, will speak in more forcible language in commendation of these volumes, than any words which we can use.

The following are some of Mrs. T.'s reflexions on the death of her husband.

"May 22. This day the silent tomb is closed upon the remains of my dear departed husband. On the 15th I was waked from a comfortable sleep by the sound of his dying agony. I found him in a strong fit. In a very short time he expired. I am now a deep and sincere mourner for his loss. Oh he has been to me the tenderest of husbands, and long shall I lament the fatal separation. My thoughts have been successively calm and tumultuous. I have received much inward consolation. I trust that though his death was sudden, he was not unprepared for it. I think he had been in expectation of a speedy dissolution for some time past; and his life had been a series of good and benevolent actions, such as the Gospel recommends. I am persuaded he performed them with singleness of heart, and that he had a real zeal for the interests of true religion. I think he was merciful and a peace-maker in an eminent degree. He was also of a most forgiving temper. O he had many virtues!

"I have the comfort of knowing that I performed my duty as a wife to his entire satisfaction.

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"I purpose, with divine grace, to pass the remainder of my life in the practice of piety. I will seek to my Saviour, and follow the guidance of the Holy Spirit. Surely then the blessing of God will remain with me!

"O mer-

" O merciful Father! who by an awful stroke of thy providence hast seen fit to deprive me of an husband, and my dear children of a parent, extend thy pity and compassion to us; leave us not destitute, but be to us a strong tower of defence against the various evils of this mortal life; and finally, receive us into thy heavenly kingdom, whither, I trust, my dear departed husband is gone before.

"Lord Jesus, have compassion upon us. Grant us the aid of thy Holy Spirit. O support us; leave us not comfortless.

" June 3. It is wonderful to think how I and my family have been supported by Divine goodness under the heavy calamity that has befallen us. I feel in general calm and composed. Sometimes I have a paroxysm of grief; but methinks I would not have it otherwise. The Almighty surely will not take offence at the tribute which nature and gratitude demand to the memory of the best and tenderest of husbands. O how dearly did he love me! How often did he implore the blessing of God upon me! With what partiality did he view my actions and my works! I hope I have not acted with ingratitude towards him. My mind was weaker than his; my bodily infirmities many. I endeavoured to accommodate my behaviour to his wishes. He expressed the utmost satisfaction in my conduct. But, alas! were he now alive, I think I could deserve his love better than formerly. Dear departed spirit, if thou knowest any thing of the concerns of this mortal life, thou knowest that thy afflicted widow now feels every sentiment of tender esteem and gratitude for thy dear memory; that she resolves to cherish these sentiments to the last moment of her life; that she looks forward with hope beyond the grave to an eternity, in which she may in thy society enjoy pleasure and happiness without end, and that she resolves to supply, to the best of her power, the loss of thee to her dear children, by following thy example, in preferring their interest to her own. If thou art ignorant of these resolves, they are, however, known to the Searcher of all hearts, and may he give me strength to fulfil them!

" I have not only lost a dear and tender companion, but a judicious and faithful adviser. I can no more refer to him to guide my conduct. I must be the more circumspect. I will endeavour to reflect how he would have wished me to act. I will fly to my God for divine help. My dear husband was superior to me in many respects. I will emulate his example in future. I never knew any one perform benevolent actions with more alacrity. I never knew a more forgiving temper. He was also liberal to the utmost that his circumstances afforded, and professed a firm trust in the providence of God. He had a great degree of patience on trying occasions, and encountered all the evils of life with manly and Christian fortitude. Surely such a character must have been an object of divine favour. Surely such an one must have obtained the gracious intercession of a benevolent Saviour, in whose name

name he was baptized, whose death he had repeatedly commemorated in the Holy Sacrament of the Lord's Supper. My soul is full of this hope. I will indulge it. I will think that my dear companion is removed from a scene of sorrow and trouble to a state of rest and peace, and that he will finally be admitted into the regions of immortal bliss, where, I trust, my dear departed children, who died in their years of innocence, and uncorrupted youth, will also find admittance; and where I, and those who are now my joy and comfort upon earth, will be finally received.

"O merciful and gracious Father, with a heart overflowing with gratitude, love, and veneration, I acknowledge thy unmerited goodness to me, thy poor creature, in supporting my mind under my most afflicting loss. O Lord, I have abundantly experienced the truth of thy divine promises recorded in Scripture. I have called upon thee in the day of trouble, and thou heardest me. I have knocked, and thou hast opened. I have asked, and have received. I have sought, and I have found. I have besought thee to grant me the aid of thy Holy Spirit, and thou hast graciously hearkened to my humble petitions. O Lord, what divine consolation hast thou poured into my troubled bosom! How hast thou quieted its painful perturbations! What sweet refreshing repose hast thou given me! How good and gracious hast thou also been to my dear children! Merciful Lord, I praise and bless thy glorious name for all thy goodness! What return shall I make? O God, what can a poor weak creature like me do in return for unspeakable mercies! Divine Saviour, to thee do I fly. Friend of my soul, assist my weak endeavours. Grant me an interest in thine infinite merits. O reckon me as thy member, as a branch pruned and purged to bear fruit. Lord, thou knowest that I love thee. Lord, with renewed affection and veneration I devote myself to thee. I desire to devote myself to thy service; to endeavour to propagate thy holy religion. Accept, I beseech thee, my purposes, and strengthen me to fulfil them. O may thy Holy Spirit ever remain with me. May I be one with Christ unto my life's end. May I be a faithful steward, an approved servant. Help me, merciful Saviour, to do the will of my Father which is in heaven. Keep me stedfast in the right way. Hold up my goings in thy paths, that my footsteps slip not. Let me take up my cross, and follow thee. Let nothing in this world induce me to fix my affections too powerfully on any thing below. Let me ever press forward towards the high prize of my calling, which is laid up in heaven for me." P. 301.

The Prayers and Meditations are the parts of this work which we consider of the highest value; but many of the Letters also are interesting; and the following may be taken as an instance in how many ways this excellent woman found opportunity to benefit her fellow creatures.

" TO CAPT. L.———

" *Brentford, October* 1, 1792.

" Sir,

" It will without doubt be matter of surprise to you to receive a letter from a stranger. I heartily wish the contents of it were of a more pleasing nature, but I hope you will find in it some information which will compensate for the pain it must necessarily occasion. I will begin with the latter because I would spare your feelings as much as possible. Your aged mother lives, Sir, and is at this time under the care of a family who compassionate her distress, and endeavour to give her every degree of comfort in their power; but it is impossible to sooth her sorrows effectually without your concurrence. A letter from you, with a remittance, would be the best of cordials to her almost broken heart. If she does not receive it, I fear she will soon sink into the grave!

" I know you will be greatly shocked to hear it, and yet it is requisite you should know, that she came to my house three weeks ago, a wretched half-distracted wanderer, in search of some intelligence concerning her son. She was at that time without the most trifling means of subsistence, and in a state of absolute despair: her bread she could not beg, and often did she go whole days without taking any further refreshment than a draught of cold water, till at last she was driven to the most melancholy despondency, and had it not pleased God to make me the instrument of her preservation, she would before now have perished, and in a way which I forbear to mention!

" The letters which you wrote to her in 1788 and 1789, have been worn next her heart till they are almost destroyed, but they recommend her to my particular attention, and served to convince me that you are not charged with wilful neglect of an affectionate and indulgent parent. The enquiries I have since (with a view to Mrs. L.'s ease of mind) been led to make confirm this opinion, and I am not unacquainted with your ill success in the West Indies, and your unmerited disappointment from the late Lord E———, therefore I have not formed expectations of your having it in your power to make remittances to a considerable amount, but am persuaded filial affection will incline you to make every exertion in your power, and even to put yourself to inconveniencies rather than deny your poor mother a small stipend to supply her pressing necessities in the last stage of her existence upon earth. I have lodged her, Sir, in the house of a poor woman, who is very tenderhearted; here she has a change of linen, wholesome food, and a clean bed, comforts to which she has long been a stranger, and which I have engaged to supply her with from a collection I have made for her; beyond that I dare say you will not wish her to subsist on the bounty of strangers, but will hasten to send her that which alone can cheer her drooping spirits, and render her latter days comfortable. I am sorry to say that her health

health is very indifferent, but she is in point of intellect very collected. I hope no new disappointment will happen to derange her mind again!

"I have asked Mrs. L. whether she chose to insert a line or two in this letter, but she is not equal to the exertion. I will try to get her to write her name if I find I can do it without hurting her, but I should hope you would not hesitate to believe the authenticity of this letter, which probably will be confirmed by one from Mr. T ——— to Mr. R ———. Mrs. J ———, who engaged to take care of your mother, lost her husband soon after, and being left in indifferent circumstances, left W———, and we cannot get any intelligence of her. Mrs. L. conjectures that she may have intercepted the remittances promised to her, as none of them have ever reached her hands. Mr. Jones never called on her. Your good parent gives her love and blessing, and hopes she shall not long live a burden upon you. Please to direct your answer to this to Mrs, Trimmer, near Kew Bridge, Brentford, Middlesex.

"I am, Sir,

"Your humble servant,

"SARAH TRIMMER."

Upon the whole, this book presents itself very opportunely to compleat the character of Mrs. Trimmer. She had indeed before, in her Tales, shewn talents of the first order, for the description of nature and manners; and her works of that nature exhibit truth, purity, pathos and vivacity, seldom equalled. But, in the great bulk of her writings, she was contented and habituated to stoop, that she might accommodate herself to the capacities of those whom she was most desirous to serve: and therefore, though she could not have been more beneficially employed, yet, from so much of that employment, she hardly did justice to the claim of her abilities and reputation. But, in the present work she is seen worshipping "at the inner shrine." Henceforward therefore, she will deserve to be elevated to a higher station in the reverence of her countrymen. As a devotional work, we know none in our language, from a private hand, superior to the present. It is grave, pious, wise, practical, fervent and charitable: and is peculiarly calculated to be interesting and profitable from its domestic character. We trust therefore that it will obtain its place among the classics of our country, and will come into many hands and hearts, through successive generations.

Mrs. Trimmer was a zealous defender of the orthodox doctrines of our Church, of the necessity of a religious education among the lower orders. These opinions, which she maintained with no less justice than strength in one of her latest publica-

publications, exposed her to the malignity of those, who were well aware that the propagation of disloyalty and dissent went hand in hand, and that the population of the country could not be seduced from their attachment to constitutional order, till they are drawn from their allegiance to the established Church. A most indecent and scurrilous attack was accordingly directed against Mrs. Trimmer, in a celebrated journal dedicated to the propagation of these principles, clothed in all the licentious jargon of the *liberality* school, and overflowing with the most childish and petulant buffoonery. Much facetiousness was lavished upon the sex of Mrs. Trimmer, and still more upon the supposed infirmities of age; ample subjects both for the display of manly wit, and the sallies of original genius. Old however and infirm as she could be pictured, her appeal against the dissemination of infidelity among the lower classes, created such a sensation in the mind of every thinking man, that it was deemed necessary by the liberal party to engage their principal *buffo* to run the old lady down. But as long as Christian principles shall be thought a necessary part of education among every order of society in this kingdom, so long will the books of Mrs. Trimmer be held in estimation, as among the aptest instruments of such a design; and her name will be remembered with admiration and respect, long after the name of her persecutor, however it may be dignified with a title which should render him ashamed of prostituting the little talent he may possess to the overthrow of that Church which he is bound to defend, shall be lost amidst the catalogue of impostors, mountebanks, and merry andrews.

ART. IV. *A Key to the Writings of the principal Fathers of the Christian Church, who flourished during the first three Centuries, in eight Sermons, preached before the University of Oxford in the Year* 1813, *at the Lecture founded by the Rev. John Bampton, M. A. late Canon of Salisbury. By the Rev. John Collinson, M. A. Rector of Gateshead, Durham.* 8vo. pp. 353. Oxford, printed; London, Rivingtons. 1813.

WE have not unfrequently heard those who are well affected towards the established church lament, that whatever advantage they augur to her security from the zealous and daily increasing exertions of the clergy, yet the degenerate state of theological learning throws sometimes a chilling damp over their most sanguine hopes.

" In

"In the divines of our own days, we regret," they assert, "the absence of that unwearied research, especially into the remains of Christian antiquity, which shone so conspicuously in their predecessors, and raised them to a height of theological eminence, which towers not only above their successors, but also over their contemporaries and rivals in the other parts of the Christian church. Were the question, with which Jerome interrogated his presbyters, when speaking to them of Origen, put to the divines of the present century, would it receive a more satisfactory answer? Who is there among you that has read as many works as he has written?"

These expressions of friendly sorrow we are not inclined to refer to that natural tendency in the human mind, to dwell on the excellencies alone of what is past, whilst the present offers itself to our notice chiefly in its imperfections. The comparatively closer acquaintance with the primitive Fathers in the divines, who flourished soon after the reformation, we are ready to acknowledge; but we cannot refer the inferiority of their descendants in this branch of learning either to indolence, or to a diminished exertion in their sacred calling.

No sooner were the minds of our ancestors liberated from those fetters, with which the tyranny of Romish superstition, bigotry, and ignorance, had shackled them, than they directed their accumulated strength to rescue Christian truth herself from the prison of corruption, in which she had been so long immured. Theology became not only their favourite, but almost their exclusive study. It was the business of their whole life. Their minds formed a sort of focus, by which, whatever rays of intellectual light penetrated their understanding from other quarters, were all concentrated in that one point, beyond which all was dark and unprofitable. Every pursuit not capable of being brought to bear immediately upon that, was neglected as an useless burthen. Of the advantages which resulted to the general cause of pure Christianity, and to the honour of our own Church in particular, from this source, we are fully sensible, and we cannot feel too grateful for them. We have often remembered with delight, that at a time when one study was made the paramount, if not the sole occupation of literary and contemplative men, that study was divinity. To this circumstance, sufficient in itself to account for much superior theological learning at that period, we must add, that at no time has a fuller or brighter constellation of genius blazed upon mankind. Whether we ascribe the effect to a real superiority of natural intellect, vouchsafed to us at that eventful season, or to an energetic and elastic force, whereby great minds are wont to spring from the low state to which an external pressure has degraded them, and to mount far above the level they would have reached, had that pressure never borne

them down; we cannot but confess, "there were giants in the land in those days."

Without constantly bearing in mind these circumstances, whoever institutes a comparison between the divines of the two ages under our consideration, must do so greatly to the undeserved disparagement of our present students. The divine of the 19th century, who would not be regarded as wholly disqualified for society, must be tolerably acquainted not only with the history of his own times, with the internal state of every power in Europe, or rather of the world, with the various occurrences, which are read, soon perhaps to be forgotten, but which, to be upon a level with his neighbours, he must devote some time in reading: he must be somewhat versed in political economy. The population and bullion questions, the corn and poor laws, must be made familiar, or he will be left in the back ground even by his own vestry. natural philosophy, chemistry, geology, &c. form another indispensable acquirement. A knowledge of at least one modern continental language, and an acquaintance with a tolerable portion of the unnumbered publications, with which our press is ever teeming, are equally necessary to secure him from the charge of being a lazy monk, or an useless anchorite. Thus whilst in manufactures the division of labour has been urged by the theorist, and adopted by the practical mechanic, a directly opposite plan has been imposed upon the divine.—Skill in one department alone, and that a very extended one, will not suffice.

It has been often and most justly observed, that no science is so perfectly insulated, as not to receive light from every other, and in its turn to shed its own light on them. The divine consequently may (as indeed at his ordination he is exhorted to do) impart to all his pursuits, however diversified, one particular tendency, and cause them to center in his own proper study. Unquestionably this may be the case, and when attempted, much good fruit may be the result. But we must maintain that in the present times this almost involuntary distraction of attention to be, except in a few highly favoured minds, incompatible with so unremitting a devotion of thought to one grand object, as might have been expected with more reason under the former state of things. To this cause we are disposed principally to refer what might to some perhaps appear the consequence of a less vigorous application. We are well inclined to believe, that though our present divines do not penetrate so profoundly into the rich mines, which lie deepest in the mass of theological learning, yet their industry in collecting the valuable grains which lie scattered upon the surface of modern science, shelters them from any serious charge of degeneracy.

But while we thus plead the cause of a class of the community, whose actions and habits are weighed always with a more rigid exactness than those of other men, and though it be allowed, that the moral and intellectual powers of each individual are more generally and liberally cultivated by a *variety* of studies, yet the limits of any one science can be enlarged only when it is made the leading object of a vigorous mind. Whenever therefore divinity is ranked by divines merely as one of many necessary branches of study, its state must cease to be progressive. That it is not generally so regarded now, we are fully confident; but we cannot conceal our apprehension, that after making all allowance for the circumstances above-mentioned, there is yet something which is not so easily excusable in the little attention which is now paid to the Christian Fathers.

Convinced that a general cultivation among the members of the Church of these high and ancient authorities, would enable them to meet with spirit, and to combat with increased confidence and success that motley crew of heterodox invaders, who in the present age are so prolific in new and monstrous tenets, and swarm forth from every quarter, we would have the champions of orthodoxy pre-eminently conversant with those pure, though uninspired, channels of revealed truth. And in proportion to our affection for the Church of England (which we are still antiquated enough to reverence and love) our unfeigned regret increases at beholding any decline of this branch of Christian literature in her sons. In addition to the operation of that primary cause already mentioned, it might be alleged, that the number even among those who consider theology as their object, and the excellence of our own unrivalled theologians, those pillars and polished corners of our temple, have in some degree superseded the study of the ancient Fathers. We have Hooker, and Pearson, and Taylor, as captains of a noble host, and an holy band, whom we need not be ashamed to rank among the ablest defenders of the Church of Christ since the Apostolic age. Nevertheless, if we consult them, they acknowledge without reluctance the debt they owe to the primitive Fathers, and refer us to them as to their masters and guides. And whilst we glory as Englishmen, that the Church has been illumined by so many burning and shining lights from this our native land, our divines should yet remember that it is incumbent upon them also to approach the stream from which their forefathers drew so copiously, and which "flows fast by the oracle of God." In one point of view, indeed, their value can be equalled by no succeeding labourer. Their testimony in confutation of those heresies, which have sprung up into being since they were gathered to their fathers, is invaluable, because it is unassailable. Against modern defenders

defenders of a doctrine, however fully the charge may be refuted, yet it will always be made, and will always appear plausible, that not by any ill design, perhaps, or premeditated fraud, but merely by prejudice, they accommodate Scripture to their own pre-conceived opinions. This cannot be urged against the Fathers. Their sentiments are genuine deductions from the unsophisticated language of Scripture, and primitive opinions and doctrines. With these feelings we should at all times, especially at the present day, when these ancient records are shamelessly neglected and affectedly despised by men who profess, what they term, *rational* Christianity, hail any work calculated to promote our acquaintance with those ecclesiastical patriarchs. The work under review professes to be a key to them; and we eagerly embraced the earliest opportunity of ascertaining its contents. For although we were not sanguine enough to expect any thing new on the two interesting subjects to which the work is principally directed, or to find any subject there treated, or what had not already been dwelt upon and elucidated by Bishop Bull, &c. we yet anticipated much advantage from it. "The multitude of old sermons," said Bishop Horne, "affords no argument against the publication of new ones, since new ones will be read when old ones are forgotten, and almost all men are in this respect Athenians." By parity of reasoning we hoped that some among us would be induced to give the Fathers, clothed in a new garb, and presented in a less repulsive form, a more attentive hearing; and that, as the most ardent leaders of fashion often adopt the costume of their ancestors, so the very love of novelty itself might introduce many who would be frightened by the old folios of Bull and "the Apostolic Fathers," to an acquaintance with the golden remains of the three first centuries. But we hasten to the work itself.

In his preliminary discourse the Lecturer's object is to possess his audience with a just opinion of the value of the primitive writings. For their authenticity he appeals to the evidence of their immediate successors. In ascertaining their real importance, he would guard us against two opposite extremes: one the error of the Romanists, who maintained "the inviolability of the authority of the holy and orthodox Fathers," and overwhelmed the word of God beneath the commentaries of men; the other, into which some reformers unhappily fell, of treating all human authorities, not excepting the Fathers, as nugatory and irrelevant. In the course of his sermon, Mr. Collinson presents us with his own estimate of their merits. His language displays a warm affection indeed for friends of real worth, with whom he had formed a long and intimate acquaintance; but at the same time it is free from all expressions of bigoted zeal, and indiscriminate

mitate attachment. He gives a brief, but clear and accurate account, as well of those to whose sentiments his own are repugnant, as of those whom he represents to be the best guides to the study of the Fathers. He then vindicates these venerable men from aspersions thrown on their credit by some writers of the Unitarian party; and closes his sermon by recommending that middle course, which has been adopted by the best and wisest men of different ages.

"We pay implicit deference to no authority but Scripture; we own no subjection but that which reason prescribes. It is granted that the Fathers were men fallible and infirm; they committed mistakes. But notwithstanding all the deductions, which truth and propriety suggest, the just and legitimate influence of the Fathers must rank very high. It cannot be supposed that Christians, who lived so near the time of our Lord's incarnation, and the miraculous effusion of the Holy Spirit, could err much in essential matters—they must have known the way of salvation. All nations regard with a devoted attachment the memorials of their remote ancestry. The primitive Christians are our forefathers in the pedigree of opinion, a connection closer than that of consanguinity or country, and from them we inherit in lineal descent the best patrimony, religious truth."

Mr. Collinson then proposes his subject "the investigation of religious truth, by means of the writings of the Christian Fathers of the first three centuries." In pursuing his plan he purposes to give a detailed account of those works; and for the preservation of distinctness, he selects for particular observation two points, which he deems the fundamentals of vital religion—"The divine atonement, and the evidences of the inspiration of the Holy Ghost." The divine atonement he takes for granted to be inseparably connected with the divinity of Christ. Against the Church of Rome, on the one hand, who regards the inspiration of the Holy Ghost by rightful inheritance her exclusive property; and against those on the other, who either maintain that inspiration be distributed by a predestination among God's elect, or who refer to certain inward feelings, as criterions of its presence; he hopes to prove from the Fathers, that according to our Church, the only evidence of the influence of the Holy Ghost, is the purity of one's life, and its conformity to the revealed will of God.

In addition to these two special questions, he should have enumerated a third, to which he continually directs the attention of his readers—"The establishment of orders in the Church." His observations on this topic are equally sound, and his quotations equally conclusive.

Entering upon the works of the *Apostolic* Fathers, *in limine*, he passes his verdict (resting principally on the judgment of Jeremiah Jones, and Lardner) against the genuineness and authenticity of two writings, The Catholic Epistle of Barnabas, and The Shepherd of Hermas. It undoubtedly looks well, when the defenders of a cause are not anxious to impress every auxiliary into their service, and by a shew of numbers, rather than of strength, to produce an effect on their antagonists, or on the world. But we think the Lecturer has scarcely allowed their due importance to either of these disputed works. The former, if not apostolical, is undeniably of very high antiquity: it is quoted under the name of the Epistle of Barnabus by Clement of Alexandria, Origen and others. To the latter treatise, a less frequent appeal was made by some of our reformers, because it was supposed to countenance the doctrine of purgatory. Of this work Grotius gives the following opinion. "Hermas, qualiscunque auctoritatis, certe vetustatis primæ est, ut ex Irenæo et Clemente ejus verba utentibus apparet." As far as these writings go, they decidedly support Mr. C.'s two cardinal points. In the epistle the sun is unequivocally mentioned as the work of the Son of God. In the Hermas we read that "He was present with his Father in planning the creation of the world, and that no one can come to the Father except by his Son."

Our author passes on to the three apostolic Fathers, Clement of Rome, Ignatius, and Polycarp. His quotations from these Fathers are as full and as decisive as the most zealous Trinitarian can wish: but he has not sufficiently pointed out, that the object of these writings was not to assert or prove the points he wishes to establish from them. Whatever bears upon his subject is incidental, but for this very reason becomes a doubly convincing argument, because it indicates what were their ordinary and familiar ideas on those topics. For example, when Ignatius exhorts Polycarp "to expect him who is above all time, eternal, invisible, though for our sakes he became visible; impalpable and impassible, yet for us subjected to sufferings, enduring all things for our salvation;" he does not intend to establish his friend in the belief of the divinity or the sacrifice of Christ, but taking that belief for granted, he urges it as the great stimulus to firmness and perseverance. The same observation equally applies to the passage in which Clement exhorting to charity as an additional motive, adds, "Through charity and divine love the Lord joined himself to us, and gave his own blood for us by the will of God." Our author was, we doubt not, fully aware of this himself; we only regret he has not more frequently insisted upon it, as in these cases the reader should not be left too much to his own conclusions. In one point we cannot express too strongly our admiration of the

work

work before us; we mean with respect to the excellent moral reflections interspersed through the whole volume. We were particularly pleased with the close of the sermon on the apostolic Fathers. The conclusion Mr. Collinson wishes to establish is, the necessity of regarding the hopes and fears of a future life as the only sure motive to virtue. Without such a principle, he argues, the first martyrs and confessors could not have surmounted the formidable and accumulated obstacles which the profession of their faith presented to them. In discussing this subject he examines, and animadverts with spirit upon the systems of modern metaphysicians, such as Hume and Adam Smith, who in analyzing the moral sense or principle of virtue, have closed their eyes against the motives of Christianity. Nor can his sentiments coincide with the theory even of our own Paley, who teaches that "whatever is expedient is right," although the motive proposed by him be the good pleasure of God.

We have often thought that had Paley again to publish to the world his Treatise on Moral Philosophy, he would not have scrupled to adopt such qualifications as are proposed by the Lecturer as sufficient to liberate the doctrine of expediency from the objections, which now suggest themselves against it, but would have incorporated into his system in language, clear, decisive, and explanatory of its paramount importance, the *eternal* happiness of mankind. As it now stands, and must ever stand for the mature opinion of Dr. Paley, we heartily agree with our author in pronouncing it defective and unsolid. Nor do we regard Paley as the originator of the system; in many points it is identifiable with stoical doctrine, and promises little better success than had its prototype. From a whole community perhaps the doctrine of expediency may serve well enough to direct their counsels. What is really profitable even now for a whole state, is perhaps generally just and good. But when we consider how insignificant a portion of the state each individual is; how slightly he will conceive the aggregate affected by any act of his, whereof the effect must be diffused over so vast an expanse; or what is the same thing, how incalculably small a part of the general evil, flowing from his unjust action, will fall upon himself, or any other individual, save the immediate victim of his transgression, we can scarcely hope the maxim of Paley will be more efficacious in preventing crime, than the *formula* of Cicero.

As an introduction to the writings of Justin Martyr, our author comments on the fatal errors of two very opposite classes of men; who agree only in maintaining the incompatability of the exercise of reason, and the belief in a divine revelation: the infidel, who rejects all supernatural communications as an imposition upon his understanding; and the fanatic, who in his abhorrence of unbe-

lief, is disgusted with the very name of rational religion. Against these opposite extremes he argues with equal strength and moderation: and appeals to the primitive Fathers, as models for our imitation; who so far from prostrating the understanding in blind credulity, exercised it to the most excellent purpose, in examining and defending the truths of the Gospel. Of Justin, he says, that his heart and understanding were equally touched and convinced nothing can be more direct than his testimony to the Trinity. We have room only for one quotation. In his Apology to Antoninus Pius he says "we are called Atheists, and truly we believe not in your false gods; but being taught by the word of God, who became man, namely, Jesus Christ, we acknowledge the true God, the Father of justice and purity, and of all virtues, who is free from any mixture of evil: Him, together with the Son and the Holy Spirit, we reverence and love with the worship of truth and reason." Mr. Collinson here exposes the gross misrepresentation of this primitive Father's creed made by Voltaire; who asserted that Justin was no believer in the divinity of Jesus Christ, and quotes this sentence to countenance his assertion.—"There are among us who confess Christ, yet affirm that he was a man of human race." Here Voltaire's quotation ends, but the original passage of Justin continues, "with these I do not agree, and they are few in number."

As to his second point, "The evidences of the Holy Ghost," he shews, that, as the primitive Fathers continually and uniformly intimate, that all goodness, whether of faith or practice, arises from divine influence, so they constantly appeal for proof of this influence, not to their internal persuasions, or their professions, but to their actions, and the whole conduct of their lives.

The next Father is Irenæus, an author whose works overflow with most unequivocal declarations of the very Godhead of the Son. His arguments are fraught with additional weight, because his object is to prove, in opposition to the Gnostics, (of whom we are here presented with a very clear account) the *unity* of God, as revealed in Scripture. We cannot pass on from this Father, without reluctantly submitting to the most unpleasant duty of a critic—that of exposing the faults of an author, whom he generally admires. Mr. Collinson, with so abundant a supply of texts found in the Greek, should have confined himself to them. We cannot see the soundness of that judgment, which would banish the Hermas and the Epistle of Barnabas to irreversible exile, and disfranchise them altogether; and yet honour with all the rights of citizenship the Latin Irenæus, which rejects the former on the ground of insufficient testimony, and at the same time places implicit confidence in a translation of very questionable authority. His readers surely would have received much

much greater advantage, had he undertaken the task of ascertaining how far the Latin justly challenges our reliance. In some places, indeed, he gives us one entire unbroken quotation, (without any intimation of his doing so) a passage part of which is in the Greek, and part in the Latin only. In many where both are accessible, he prefers the Latin. He refuses the good, and chooses the evil. We cannot but lament the very loose, (we had almost said licentious) rendering of some sentences from this Father. In page 89, although every idea may be elicited in sense from chap. 75, book 4, (for we take for granted that the reference to book 3, is a misprint) yet there is no *connected* passage in either the Latin or the Greek, which at all resembles what in our author stands as a translation of one paragraph. This is the case too in p. 87, in which we find the additional liberty of making Irenæus indentify the Ebionites with the Unitarians; which, however true in itself, and deducible from other parts of Irenæus it may be, is certainly not countenanced by the original *in loco*. We cannot moreover see the reason why the original in one language should be either suppressed, or very partially given in notes, and in the other should be made always a part of his text; unless indeed the preacher deemed his congregation (the University of Oxford) competent to follow him in Latin, but rather more backward in catching the Greek. As we remember to have heard a preacher lament that he could not introduce before his present audience St. Paul's own word, (it was only the little word ἵνα) who yet, in the course of his harangue, thundered out a whole line of Terence. We particularly object also to quotations made partly in the original, partly translated; a plan Mr. Collinson has adopted with Tertullian, p. 112. To say the least of it, such sudden leaps from England to Rome must be particularly annoying to the merely English reader. One of the most beautiful quotations from Cyprian is not rendered into English at all. This grieves us; for we would not by any means have Mr. C.'s labours devoted exclusively to the classical student. We know no men, who are honest searchers after truth, by whom this work would not be read with profit.

Next follow two contemporaries, whose characters as men and authors wear complexions extremely opposite: Clement of Alexandria and Tertullian. The same discriminate appreciation of the Fathers, which renders this work most highly valuable, displays itself conspicuously here. Neither the mild and liberal opinions of the teacher of Alexandria, for whom our author evinces the strongest affection, nor the decisive testimonies borne to the two cardinal doctrines, especially in his prayer to the Trinity at the close of the Prædagogue, can close his eyes against

against the fault of attempting to blend christianity with heathen philosophy. The strenuous defence of the catholic faith, made so repeatedly by the presbyter of Carthage, does not (through a pitiful fear of disparaging his evidence) dissuade the Lecturer from commenting very warmly on the rigid and relentless austerities of Tertullian, when he became a Montanist. To the sanction given by this Father, he attributes that deluge of sanctimonious and barren superstition, which for centuries inundated the Church. Our readers will find, at the close of his fourth sermon, a good specimen not only of Mr. C.'s style, but of his manly, judicious, and pious sentiments; which moreover are by no means inapplicable to a lamentable and growing error of our own time and nation, which indeed assumes a different name, and disclaims any connection with Montanism, but springs unquestionably from the same troubled source.

We now proceed to Origen, the analysis of whose voluminous works is a most able, perspicuous, and candid performance. Origen was accused of heterodoxy. In his Treatise upon Prayer, (if it be not rather another quoted by him, for that the conclusion is not his own deliberate sentiment, his positive declarations of Christ's unity with the Father abundantly prove) he makes a fanciful distinction between ἔνλευξις and προσευχὴ, one of which alone he would offer to Christ, reserving the other exclusively for God the Father. To those of our readers, who might wish to examine this point more minutely, we recommend a note written by "Eruditus quidam Anglicus," subjoined to the only copy of Origen now before us, Paris 1733, under the direction of De-la-rue. Our author has not sufficiently insisted upon the additional importance of all Origen's evidence, drawn from his answer to Celsus. Celsus accuses the Christians of worshipping two gods; how easy had it been for Origen, were he not a worshipper of the Saviour, to deny the charge; but he professed that he worshipped the Father and the Son, and alledges as the cause of Celsus's objection, his ignorance of the Scriptures, which declared those two persons to be one God. The distinguishing characteristics of the two antagonists, the Christian and the Infidel, drawn from their own professions, Mr. C. has beautifully pourtrayed.

The last father is Cyprian of Carthage; of his life and writings a very clear and succinct relation is given. We regret more was not said of his Treatise on the Lord's Prayer, which contains passages as forcible and useful as any in his valuable remains. The narrative of his martyrdom is simple and pathetic, it is, we believe, only a faithful translation of his biographer; we cannot however refrain from gratifying our readers with it.

"St.

"St. Cyprian had returned (A. D. 260.) from exile, and lived in a garden near Carthage, when the persecution under Valerian began. It was particularly directed against Christians of rank, whether laymen or ecclesiastics, and Cyprian was recommended by his friends to seek safety in flight. He was sought for, and carried in a chariot between two officers to a village called Sextus, six miles from Carthage, by the seaside, where the Proconsul dwelt. He was guarded in a courteous manner, and his Christian friends passed the night in the street before his lodgings. The next morning he was carried before the Proconsul, who interrogated him. 'Are you Thascius Cyprian?' 'I am.' 'Are you he whom the Christians call their Bishop?' 'I am.' 'Our Princes have ordered you to worship the gods.' 'That I will not do.' 'I pity your case; you would judge better to consult your safety, and not to despise the gods.' 'My strength is in Christ the Lord, whom I desire to serve for ever.' 'You must therefore be an example to the rest, that by the shedding of your blood they may learn their duty. Let Thascius Cyprian, who refuses to sacrifice to the gods, be put to death by the sword.' 'God be praised,' said the martyr; and while they were leading him away, a multitude of people followed, and cried, 'Let us die with our holy Bishop.' The soldiers led him into a plain surrounded by trees, and many climbed up to the top of them to see him at a distance. Cyprian took off his mantle and, kneeling down, worshipped God. He gave money to the executioners, and himself bound a napkin over his own eyes; a Presbyter and Deacon tied his hands, and the Christians placed clothes to receive his blood. His head was then severed from his body. His biographer, Pontius, who was also one of his Deacons, represents himself as wishing to have died with him; and as divided between the joy of his victorious martyrdom, and sorrow that himself was left behind."

The sixth Sermon contains an appeal to the Fathers for settling the disputes between the Church of Rome and Protestants. Mr. C. has most amply proved the distinguishing tenets of Popery to be at variance with primitive doctrine. Our sentiments are, as they ever have been, in perfect unison with those of the Lecturer. Whenever the Church of Rome shall be contented to abandon her tyranny over the consciences of Christians, and to claim no farther authority than is exercised by our own Church we shall be the last to refuse the claims of herself or of any other branch of the Church Catholic to that authority; but till then we must protest against her usurpations. As soon as she will relinquish human errors, and return to the simplicity of the Gospel, and to the practice of the Primitive Church, as detailed in the writings of the Fathers, we shall hail her as a long lost sister returning to the bosom of our common parent;

parent; till then we shall mourn and pray for her; but we cannot embrace her, we cannot hold forth to her the right hand of reconciliation and fellowship.

In his seventh Sermon our author examines by the same test the points in which the Church of England differs from some of the Protestant Dissenters. To the Predestinarian he shews that the Fathers of the three first centuries are unanimous in stating, that all goodness is from God, and that without divine grace no man can have faith, hope, or charity, or attain eternal salvation. But that every man possesses a freedom of action, that he is not a slave to uncontroulable destiny, but is master of himself to choose good and evil, life and death; and that without this liberty, virtue and vice would be mere names. Those who reject Episcopacy he refers to the same authorities, by whom three orders of Clergy, and Bishops always in the first place, are mentioned. He maintains infant Baptism to be primitive; and against the self-constituted minister he argues in a most forcible and lively strain; among other quotations, this forms a part of one from Cyprian. "These are they, who preside among the hot-headed in conventicles without divine appointment; who constitute themselves rulers without any law of ordination, who assume the name of Bishops, and receive episcopacy from no hand but their own." The prevailing schism in England our author ascribes partly to an evil of foreign origin, the establishment of the criterion of salvation in inward feeling; and partly to the inadequate provision made by the legislature for instructing the people in the established religion. We had good hope this evil will gradually and daily be diminished, as well by the increasing exertions of individuals, as by the liberal interference of the legislature, who in these days of peace will, we trust, prove themselves nursing fathers of the Church,

The last Lecture is a recapitulation of the seven preceding. Were these Lectures to be heard only, such a summary, clear and animated as it is, would be highly desirable; but we acknowledge it now seems to occupy too large a proportion of so small a work as eight moderate sermons; and to savour somewhat of unnecessary repetition. There are added some very valuable remarks upon the authority of the visible Church, on the only true test of sanctification, and on the advantages derivable as well to laymen as to the clergy in the doctrinal and practical points from a study of the Fathers. He urges the additional testimony borne to Christianity, by the existence and nature of these ancient records, and concludes with an exhortation to his brethren the clergy. We had selected many passages as specimens of his manner and style, but we have already

exceeded

exceeded our limits, and must refer our readers to the work itself. As an appendix, in addition to a translation of the Latin quotations, and some notes from Erasmus, Daillé, &c. Mr. C. has given us, in full, a translation of Justin's dialogue with Trypho the Jew.

Our readers have probably already determined our estimate of the merits of these Bampton Lectures. Blended with some few and trifling errors we find much real good. We could not refrain from animadverting upon some inaccuracies in the quotations but we have never found the general scope and sense of any one Father in the least misrepresented. We regard it as a most faithful summary of the lives and literary remains of the first Christian authors; and cannot too strongly recommend it, either as a key to those, who are desirous of scrutinizing these rich treasures of antiquity in the course of their own labours; or as the best substitute for them, to those who wish only to be generally acquainted with their nature and contents. All classes must be repaid for perusing a book, through which are scattered so many just and pious reflections on almost every topic that can interest a Christian. First rate talents were not required for the production of this volume; but qualifications of different kinds, and of no ordinary cast were indispensible, and were adequately possessed by the author. The work displays patient labour, indefatigable research, a discriminating judgment in ascertaining the comparative value of the different writers and of the different works of the same writer. His style is simple and perspicuous; never turgid, never insipid, and sometimes when he lays down the office of a mere reporter, has a considerable share of eloquence. We believe Mr. C. moreover to be equally removed from that narrow-minded bigotry which passes a merciless decree on all who dissent from its own tenets, and from that latitudinarian laxity, which, under the specious name of liberality of sentiment, goes far towards denying the essential difference between truth and falshood, and is adopted generally as a cloak to hide the want of all religious principle.

Mr. C. has zeal blended with knowledge; but we are chiefly delighted with that primitive cast of pure Christian morality which gives a tinge to the whole volume. Piety, charity, an abhorrence of deceit, and a genuine love of truth every where display themselves. Whilst studying the sentiments of the Fathers, he has caught a portion of the spirit which dictated them—The whole work breaths the purity of the apostolic age.

ART.

ART. V. *Tixall Poetry. Edited by Arthur Clifford, Esq.* 4to. Longman and Co. 1814.

IT is indeed with a degree of indiscribable reluctance, almost amounting to dread, that we open a quarto volume, containing upwards of four hundred pages, consisting of scraps of poems, as numerous as the pages; these poems written in the 16th and 17th centuries, with the original orthography religiously preserved, and (last, though not least) illustrated and enriched with copious notes by the Editor. We know some persons, to whom such a volume would be a most acceptable banquet; to whom the bad spelling alone, as indicative of their antiquity, would be an ample recommendation of these poems, and who would explore with eager curiosity all the genealogies, intermarriages, and family anecdotes of the ancient authors. Such an one apparently is Arthur Clifford, Esq., the editor of the work before us, a very industrious man by his own account; who confidently and without reserve, declares "this collection to be equal to any poetical miscellany ever before published." Now we are persuaded that the usual partiality of an author or an editor, for the work of his own hands, even though assisted by his taste, or rather greediness for antique reliques, could never have been sufficient to dictate so bold an assertion. But we must remember, 1st, that his family is connected with that of the Astons and the other collectors and authors of these pieces; 2dly, that they were discovered at Tixall, the seat of his brother, Thomas Clifford, also Esquire; and 3dly, that he himself (Arthur Clifford, Esq.) discovered them. All these considerations together may help us to account for the extraordinary, (and we think) blind admiration which he professes to feel for the poems which he has thus brought before the public. We all know how apt a parent's fondness is to convert the squint of his own child into a pretty roguish leer, and to miscal its thickness of speech the lisp of infocence; and though it may be said that the production before us is but a foundling, and not the genuine offspring of the editor, still he has dressed it in his own garments, and decorated it with his own ornaments. But however natural his partiality for the Tixall Poetry may be, surely he should be a little cautious not to pronounce so decidedly and finally upon the merits of a work, which must, to all intents and purposes, be considered as his own. It is really putting us into a very disagreeable alternative either of absolutely contradicting so worthy a man as we believe Arthur Clifford, Esq. to be, or of subscribing to an opinion, which we must confess, appears to us very wide of the truth. But that

the

the reader may have the opportunity of rejudging the judgment of the editor, and deciding for himself upon the merits of these poems, we shall attempt to give him some idea of them.

They are divided into four portions, which are selected from as many different manuscripts. These MSS. appear to have been the common-place books of certain members and relations of the ancient and respectable family of Lord Aston (a title now extinct) who inhabited the mansion of Tixall, in Staffordshire, towards the end of the 16th century. The preface contains a detailed account of all the worthies (male and female) who have contributed their own or other people's effusions to these *albums*; but it is too long, and has too much the appearance of being copied from the genealogical table of the Aston family, to be very interesting.

The reader will probably have guessed by this time the reason for the title of this book, which is simply that the manuscripts were found at Tixall. But lest this should not prove satisfactory, Mr. Clifford has favoured us with the following additional ones: 1st. There is great reason to believe that some of the pieces were composed at Tixall, *or at least by persons born there or connected with the place;* 2dly, (in his own words) "Many of the poems I can ascribe to no author whatever; while of those, whom I have ascertained, none is so predominant as to be entitled to give his name to the whole collection." 3dly, Drayton says that Tixall has often been the favourite resort of the muses. Most cogent reasons these! "What more appropriate title therefore," he concludes, "or rather what other title could I give to the work but that of Tixall Poetry?" Talking of the editor's *reasons*, we were much amused at a very weighty one which he assigns for dedicating his book to Lady Harriet Leveson Gower, viz. That he has had the pleasure to be informed that her Ladyship has been heard to express her admiration of Tixall and its situation!

But we shall have occasion in another place to speak of the share which the editor has had in this volume; we now turn to the poems themselves. Of these we shall extract the first, as a specimen of what we consider the best in the collection.

"EXPOSTULATION OF ST. MARY MAGDALEN.

"As grief enthraled Magdalen
Beheld him on the fatall tree,
Amaz'd she stood; her spirit then
(Return'd from passion's extasie)
With interrupting sighs she vents,
And brek's aloud into thees sad laments.

"In

" Is this the goodly worke in me
You so commended as you fed?
Is this the happy mistery
I blindly wrought upon thy head?
In powring precious oyle on thyne;
That thou shouldst showre more precious blood on myne =?

" Is this the peace thou gav'st my hart?
Is this the victory I winne,
For chursing thee, the better part?
Is this the pardoning my sin?
Did my eyes wash thy feet t'intice
Thy bleeding feet to wash my blood-shott eyes?

" Oh take thy blood and pardon back:
Restore the teares and sinnes I lost:
To me hell's dearer for thy sake,
Than heaven at so deare a cost:
Though my sight ran astray, is't meet
My wandring eyes should draw thy weeping feet?

" And have thus springs forgot to keepe
Their floodgates ope? What mountain stopps
Their currents that they dare not weepe
With thee? Without thos corrall drops,
Thees christall waves can be no sea:
Without thees, perles, that blood no Erithne.

" But Thou, who with thy powrefull word
Couldst draine that Ruddy Ocean dry,
And hid the rock full brookes afford
In such a wilderness as I;
Oh stop that Ocean of blood,
And turn my rocky brest into a flood.

" Methinkes, in midst of all thy smart,
I heare thee cry thou thurst'st for me?
Then (wounded hart) speke to this hart,
That's sick to death as well as thee;
Speke to this hart, my soules Physician,
And it will yield us waters of Contrition.

" By this the tempest of her sighs
Had all her pregnant sorrow seas'd:
She clos'd her lypps, and op't her eyes;
She wrung her hands, and beat her brest;
She wayling tore her golden haires,
And spake the rest, more eloquent, in tears."

This little poem certainly has its beauties. There is throughout the whole a strain of simplicity, and even of pathos, which speaks

speaks to the heart rather than to the imagination; and which is worth all the false refinement and flimsy decoration of modern poetry. At the same time we cannot fail of being offended by that absurd play upon words, that cruel torturing of the sense, in order to produce a double entendre, which so strongly characterises the poetry of the age in which these were written. Considered in this light, as a sample of the productions of the 16th and 17th centuries, this collection might have been interesting, had it furnished the *only* specimens we have to refer to. But we are very little desirous of wading through a new quarto volume of rubbish, in order to be convinced of the bad taste of our ancestors. The works of Cowley, Waller, Drayton, and other poets of the same standing, supply us with ample testimony to this fact, at the same time that their poetry has often sufficient charms to render the perusal of it not quite lost labour. Those who, trusting to the confident assurance of the editor in his preface, turn to these poems in the hope of finding "as many fragrant flowers, and well-flavoured fruits, in these borders, as in any other garden of the muses, in which they have hitherto delighted," will (we fear) be very much disappointed. In a collection of this kind we do not indeed expect to be astonished by any thing sublime; but we *do* expect to be soothed and delighted by what is elegant and harmonious: we look for pleasing thoughts expressed with delicacy, or ingenious allusions neatly turned; and we at least hope to find what is wanting of boldness of conception, compensated by the smoothness and melody of the versification. We must acknowledge that we do not think the poems before us calculated to give this satisfaction. Some of them are without doubt very pleasing; but we think that at least nine out of ten had better have been left enveloped in the dust from which they were rescued. Trifling as the thoughts and subjects of them are, they have the additional disadvantage of that rugged and untutored versification which marks the poetry of the reigns of the two Charles's; and which it requires all the majesty and strong conception of Dryden, or the sweetness and delicacy of Waller, to make us tolerate. They are, in truth, nothing better than *nugæ*, and not in general even the merit of being *canoræ*. It must be evident that we cannot mean to include every individual piece under this character; the following lines, on Conscience, we think contain some striking and original thoughts:

"ON CONSCIENCE.

"Internall Cerberus! whose griping fangs,
That knaw the soul, are the mind's surest pangs;

Thou

Thou gaudy vulture; that dost gorging tire
On hearts corrupted by impure desire:
Subtle and buzzing hornet! that dost ring
A peal of horrour ere thou givst the sting;
The soul's rough file, that smoothness does impart!
That hammer that does break a stony heart!
The worm that never dies! the thorn within
That pricks and pains: the whip and scourge of sin;
The voice of God in man; which, without rest,
Doth softly cry within a troubled breast;
To all temptations is that soul left free
That makes not to itself a curb of thee." P. 341.

Having extracted two such favourable specimens of the Tixall Poetry, we are bound to produce something which shall justify the character we have given of the major part; observing that we do not select the following as being by any means the worst in the whole collection.

"TO THE LADY ELIZABETH THIMELBY,

"*On New Yeares Day, 1655, looking Daily for her Sonne from Travaile.*

"Past is the winter abscence of the Sunne,
The welcome embleame of your joys begunne,
Your sonne's returning, to make good the trope,
Tis he presents this new-years horiscope.
Tis his return and presence doth salute,
First in the flowre, and after in the fruite.
For by a rich concurrence he doth bring
Profit and pleasure, harvest home in spring.
O, happy travailes! that with even paces
Leade, hand in hand, the muses with the graces:
And put you to the study whether hee
Hath more o'th' court or th' university.
To me, at distance, the result is cleare,
All notions meete to crowne your happy yeare.
Madam, observe a poets crafty thrift,
That makes anothers stock his new-years gift." P. 104.

Now we may safely affirm that a very considerable portion of the Tixall Poetry is at least as void of all beauty and interest as the lines we have just extracted. Out of fifty poems, perhaps two may be called tolerably pretty; while of the rest, one half are decidedly bad, and the other half are neither good nor bad, a state infinitely more dull and disagreeable than either. What beauties there are, and we acknowledge the existence of several, are so widely scattered over a barren expanse of rubbish, that we really cannot venture to recommend

our

our readers to undertake the pains of searching for them. Those "flowers" must indeed be very "fragrant," and those "fruits" must be something more than "well-flavoured," which can make it worth our while to wander over a desolate tract of country to seek them, obliged to force our weary way through tangled brakes, up to the neck at every step in weeds and brambles.—The following lines, which conclude a poem "on the Death of Mr. P——'s little Daughter," are simple and pleasing:

> "Sad Parents then recall your greefes.
> Your little one now truely lives,
> Your pretty messenger of love,
> Your new intelligence above:
> Since God created such immortal flowers
> To grow in his own Paradice, not ours." P. 7.

Again the three last lines

"ON THE DEATH OF LADY CATHERINE WHITE.

> "Goe sob and weepe ore yonder herse:
> For everye sigh, and everye tear,
> There lyes a grace and virtue there." P. 9.

To speak of the Tixall Poetry, and to pass over in silence the editor's share in the work, of which it forms so prominent a feature, would be quite unpardonable. The preface contains, besides the details of the Aston family which we mentioned above, rather an amusing account of the discovery of the old manuscripts, with the assistance of a certain family housekeeper. Let any one imagine the delight, the ecstasy of beholding a large box full of papers, *never before published*, the edges duly nibbled by the mice, and covered with a respectable coat of real ancient dust, "non indecoro pulvere."

> "Visions of glory, spare my aching sight!"

exclaims Mr. Clifford, when he opened the venerable chest. What might it not contain? Perhaps State Papers, which might throw a light on the transactions of the 16th century. Perhaps some effusions of Dryden, of Waller, of Cowley. Or perhaps one of the Muses themselves, who (we are told) frequented Tixall, boxed up for her sins, like the Genie in the Arabian Nights. We cannot indeed wonder at Mr. Clifford's so readily mistaking the mouse, which his mountain, or rather his fusty old box has produced, for an elephant.

In works of this nature, we have often found the notes the most entertaining part. Now we certainly cannot accuse Mr. Clifford of having suffered his annotations in the least degree to exceed in interest the poems to which they are attached. Not satisfied

satisfied with the general encomium which he passes upon Tixall Poetry in his preface, his notes are in general nothing more than a running commentary, or rather panegyric upon the merits of individual passages; as "a fine idea this;" "a beautiful passage;" "a sweet line." The only attempt at any thing like an illustration of his text, is a copious budget of parallel passages, which he introduces on the slightest provocation, and often without any provocation at all that we can discover. He tells us that he thinks with Johnson, that "it is an agreeable thing to trace a sentiment." Accordingly, when he finds these lines in one of the poems, p. 22.

> "The forehead's bloome no season culls,
> But keepes its forme in buried sculls;"

He observes,

"This is true: a cranium may be preserved for ages; and, besides its use in the study of anatomy, both human and comparative, it is capable of affording to a Lavater, or a Gall, a subject of sublime meditation, and of the most profound philosophical discussion. What use Shakespeare has made of a scull in the Grave-digger's scene in Hamlet!"

Again in the text we have, p. 39.

> "While spheires and Angells sing, and make no noise."

This is too direct an allusion to the music of the spheres to escape the penetrating observation of the commentator. He therefore begins his note by quoting those lines from Pope's Essay on Man, where the music of the spheres is mentioned, for that is enough:

> "If nature thundered in his opening ears,
> And stunned him with the *music of the Spheres*,
> How would he wish, &c."

He then treats us with a disquisition on the notion of the said music, producing a respectable list of philosophers, ancient and modern, who have discussed this subject, and transcribing in his way a long passage from Cicero; concludes by quoting Shakespeare's Merchant of Venice, and Milton's Arcades.

But the notes contain something infinitely more precious than even the scattered verses of established poets, which the editor has with so much industry strung together. This is nothing less than two original poems *by himself!* yes, he too is a poet! How was it possible, as he observes, to be in the constant habit of reading over and transcribing such superior performances as those contained in the Tixall Poetry, without being seized by the

the "*furor poeticus?*" He therefore ingeniously contrives to introduce his own lucubrations into his commentary, expressing his confident hope that they will be found worthy companions of the "fragrant flowers and well flavoured fruits," which enrich' this garden of Tixall. It must be acknowledged that he has completely succeeded in catching the spirit of his sublime prototypes; and, to do him justice, we really think that he even excels them in carefully avoiding all ideas that might excite any thing like poetical interest. What can be more pathetic than the conclusion of his elegy on Maria?

"Her Parents——ah! my bleeding heart
The labouring verse denies;
An only child——their life's best part——
Torn——hurried from their eyes!

* * * * * *

"Fair spirit! bending o'er thy tomb,
I pay this tribute due;
Lost——sunk within this narrow room——
Maria!——oh!——adieu."

Having seen such a specimen of Mr. Clifford's own muse, who will hesitate to trust his judgment, when he pronounces such positive encomiums upon the general and particular merits of the Tixall Poetry?

We are informed that the important chest contained, besides the poems here published, an immense quantity of papers, letters, &c. which are to follow their companions to the press. We cannot sufficiently admire the perseverance of Mr. Clifford. We gave ourselves credit for no small share of this virtue in getting to the end of the Tixall Poetry; but really if we are to have a second, and even a third similar volume set before us, we must fairly give up the contest. We should beforehand advise,—but no; we will not presume to advise one, whose taste and judgment set him so far above such humble counsel as we have to offer. We are to meet again; he has told us so, and we do not doubt him; till then we take leave of him:

"So Arthur!——oh!——adieu."

ART. VI. *Lara, a Tale. Jacqueline, a Tale.* 128 pp. 7s. 6d. Murray. 1814.

PREFIXED to the poem of Lara is the following advertisement:

"The reader of LARA may probably regard it as a sequel to a poem

a poem that recently appeared: whether the cast of the hero's character, the turn of his adventures, and the general outline and colouring of the story, may not encourage such a supposition, shall be left to his determination. To his conjecture is also referred the name of the writer, the knowledge of which would be of no service in assisting his decision on the failure or success of the attempt."

After this acknowledgment on the part of the author, and the testimony of every bookseller's shop window in the metropolis, we shall not be thought guilty either of presumption or impropriety in considering the poem of Lara as the avowed production of Lord Byron. What could have been his Lordship's reasons for withdrawing the *imprimatur* of his name from the title-page, whilst he thus appears to sanction its general publication, we cannot divine. In political pamphlets, or letters in newspapers, where an Under Secretary of State may employ his talents in quizzing the opposition; or a Secretary to the Admiralty in defending the conduct of his masters, the motives for a partial concealment may easily be imagined; but in the present case, why a favourite poet of the day should send a poem into the world with such external and internal evidence of its author, and yet withhold the five letters which compose his name, is a *caprice* which few are able and fewer still are anxious to comprehend. About six months since, indeed, Lord Byron took a most affecting leave of the public; since which time, excepting a shower of small shot at the head of Buonaparte, we really believe that his Lordship has not let off a single stanza. It is true that since that time the world have been far too busily employed to think either of his Lordship or of his declaration; the epigrams, odes, and sonnets therefore, of condolence upon his retirement, have not been so numerous as could be desired, nor has there been an advertisement for signatures to a petition for his recall. It is the more generous, therefore, in his Lordship so speedily to volunteer his own return from this self-inflicted exile, and once more to greet the world with his presence before even they had time to perceive his absence.

The poem of Lara consists of three cantos, the first of which opens with the return of Lara to his native land. In what quarter of the globe this native land is situated is not altogether so clear, for although the name is Spanish, yet the author, in a note, declares that no circumstance of local or natural description fixes the scene or hero of the poem to any age or country. This is rather a wide field for the imagination of the reader to range in, but as he has a free and unbounded choice, if he is not able to fix the scene to his own mind, he cannot with justice complain. In one point, however, he is controuled; for although Lara be a Spanish name, yet he must not suppose that the action

action of the poem was carried on in Spain, as the "serfs," or vassals attending the fictitious chieftain, as the author informs us, cannot be supposed to be Spanish, the lower classes of that country never having been vassals of the soil. *Quorsum hæc?* It matters not when nor where.

> "The Serfs are glad through Lara's wide domain,
> And Slavery half forgets her feudal chain;
> He, their unhop'd, but unforgotten lord,
> The long self-exiled chieftain is restored:
> There be bright faces in the busy hall,
> Bowls on the board, and banners on the wall;
> Far chequering o'er the pictured window plays
> The unwonted faggot's hospitable blaze;
> And gay retainers gather round the hearth
> With tongues all loudness, and with eyes all mirth.
>
> The chief of Lara is returned again:
> And why had Lara cross'd the bounding main?
> Left by his sire, too young such loss to know,
> Lord of himself;—that heritage of woe,
> That fearful empire which the human breast
> But holds to rob the heart within of rest!—
> With none to check, and few to point in time
> The thousand paths that slope the way to crime;
> Then, when he most required commandment, then
> Had Lara's daring boyhood govern'd men." P. 1.

Soon after his return, his attendants are roused from their beds at midnight by a sound—a voice—a shriek in the hall of Lara. As they hurry to the assistance of their master, they find him extended senseless on the ground; as he recovers, he utters words in a foreign tongue; to these, a page, who accompanied him from a distant land, replies in the same language, apparently with the desire of soothing the mind of his master. Soon after this mysterious adventure, Lara becomes a guest of Otho, a neighbouring Lord, and honours a magnificent festival with his presence. The dance is beautifully described in the following lines:

> "The long carousal shakes the illumin'd hall,
> Well speeds alike the banquet and the ball;
> And the gay dance of bounding Beauty's train
> Links grace and harmony in happiest chain:
> Blest are the early hearts and gentle hands
> That mingle there in well according bands;
> It is a sight the careful brow might smoothe,
> And make Age smile, and dream itself to youth,
> And Youth forget such hour was past on earth,
> So springs the exulting bosom to that mirth!" P. 29.

During the festival a stranger fixes his dark and searching eye upon Lara—They appear mutually amazed—The stranger exclaims "'tis he—how came he thence?—What doth he here?" —He proceeds to prefer a mysterious accusation against Lara, but before the charge is specified, Otho interferes to protect his guest. Sir Ezzelin (for that it appears is the name of the accusing spirit) accepts the challenge which Lara offers, of meeting him on the morrow, to hear and to await the charge.

> "To-morrow!—ay, to-morrow!" further word
> Than those repeated none from Lara heard;
> Upon his brow no outward passion spoke,
> From his large eye no flashing anger broke;
> Yet there was something fix'd in that low tone
> Which show'd resolve, determined, though unknown.
> He seiz'd his cloak—his head he slightly bow'd,
> And passing Ezzelin he left the crowd;
> And, as he pass'd him, smiling met the frown
> With which that chieftain's brow would bear him down:
> It was nor smile of mirth, nor struggling pride
> That curbs to scorn the wrath it cannot hide;
> But that of one in his own heart secure
> Of all that he would do, or could endure.
> Could this mean peace? the calmness of the good?
> Or guilt grown old in desperate hardihood?
> Alas! too like in confidence are each
> For man to trust to mortal look or speech;
> From deeds, and deeds alone, may he discern
> Truths which it wrings the unpractised heart to learn."
>
> P. 36.

With this the action of the canto concludes. The second opens with an assemblage of chieftains at the hall of Otho to witness the encounter of the rivals, and to decide on the justice of the promised charge. The hour is past, but Sir Ezzelin approaches not. In default of his appearance, Lara challenges his host, Otho; the challenge is accepted, and Otho falls. His wounds are not however mortal. After an interval of some length, he proceeds to demand an account of Ezzelin at the hands of Lara; as since the evening of the mysterious charge the stranger knight had not been heard of. Lara gathers his vassals, to whom, since the adventures of that night, he had paid a courteous attention so unusual to him. His band, after a severe contest, are overcome, and the few who remain betake themselves to flight; Otho still pursues, and in the last conflict Lara is mortally wounded. He is still accompanied by his faithful Kaled, his foreign page.

> "But gasping heav'd the breath that Lara drew,
> And dull the film along his dim eye grew;
>
> His

His limbs stretch'd fluttering, and his head droop'd o'er
The weak yet still untiring knee that bore;
He press'd the hand he held upon his heart—
It beats no more, but Kaled will not part
With the cold grasp, but feels, and feels in vain,
For that faint throb which answers not again.
"It beats!"—Away, thou dreamer! he is gone—
It once was Lara which thou look'st upon." P. 84.

Kaled falls senseless upon the body of Lara, and is discovered at length to be a female, who had followed Lara from the closest attachment and love. The tale concludes with the relation of a peasant, who on the night of the festival, in the hall of Otho, saw a horseman break from a neighbouring wood, with a burthen concealed under a cloak. The horseman dismounted, and committed his load to the waves, which the peasant could perceive to be a body, with a star on its breast, such a star as it was remembered that Sir Ezzelin wore on that night in the hall of Otho; and thus ends the tale.

In these two short cantos there is mystery enough for twenty novels from the Minerva press. Every common fabricator of the romantic web, like Penelope of old, has been accustomed, for the entertainment of the reader, to unravel in the last half the complication of horrors which had been woven together in the first. Not so the noble Lord, who disclaiming all common rules of composition, "weaves the warp and weaves the woof," and all "the winding sheet" of terrors, but does not condescend to the degrading task of disentangling these pleasing perplexities. We fear that the noble Lord has too high an opinion of the talents and imagination of his reader, who, from these few mysterious hints, is left to supply the developement of the story, and the history of the personages involved. What was the source of Lara's alarm in the first canto, whether it was a spectre, or a more substantial being, we are wholly ignorant. As the hour of this terrific visit was past twelve at night, we take for granted it must have been a ghost, as we know that about that time of the night the visiting hours of these flimsy fashionables commence. But for what reason the spectre honoured Lara with so unseasonable a call, is left to the imagination of the reader to determine; we are called upon however to observe, that it was very unexcusable, ungentlemanlike behaviour on the part of the ghost to flit away without leaving his name and address for the satisfaction both of Lara and of the reader. What crime Lara had committed, or whether he had committed any, we know not, and respecting both the accuser and the accusation, it is thought proper that we should remain in utter ignorance. All is mystery, darkness and confusion. If the gentlemens' and ladies'

ladies' diaries for the ensuing year are not yet furnished with their usual complement of ænigmas, charades, and rebusses, we should recommend their proprietors to select portions of the present poem to puzzle the brains, and to try the ingenuity of their readers. In the two last productions of Lord Byron, an interesting story formed the basis of the poetry, why therefore in the present instance the reader should be disappointed, no adequate reason can be assigned.

The personages introduced to our notice are but four. Of Otho we know little, except that he appears a very hospitable but somewhat haughty gentleman. Of his friend Sir Ezzelin, (the dreadful *incog.*) we know still less, we can only surmise that he was assassinated by Lara, and his body committed to the waves. This may be all very tragical and terrific, but we think that his body might have been permitted to have pursued its course down the stream without having been so unmercifully pelted by the proud and pityless Lara.

> " At once he started, stoop'd, around him strown
> The winter floods had scattered heaps of stone,
> Of these the heaviest thence he gathered there,
> And slung them with a more than common care."

With these aforesaid pebbles (which a few lines after are metamorphosed into " massy fragments,") the high and haughty Lara pelts the dead body of the unfortunate Ezzelin. The doggrel of the lines is an apt accompaniment to the childishness of the idea.

Having thus rapidly dispatched Otho and Sir Ezzelin, our attention is more fully drawn to the hero himself, to the delineation of whose character the author appears to have dedicated the whole poem. The noble Lord has not forsaken his favourite model of intellectual and moral deformity. Such as were Childe Harold, the Giaour, Selim, Conrad, such also is Lara. It happens however rarely that the fifth image cast in the same mould comes out the most finished and perfect work. However the portraiture of the four former characters might have been admired, we are of opinion that the fifth excels them all; the author appears to have laboured hard to have produced a perfect being of his own creation, but hitherto to have failed not less in developing the cause, than in tracing the lineaments of moral deformity. All his heroes have been hitherto harsh and unnatural. In his present effort he appears to have succeeded not only in pourtraying the features of this imaginary being with spirit and fidelity, but in tracing his passions to their proper source. The character of Lara shall be presented to the reader entire, as the clearness of idea no less than the spirit of the poetry warrant so long an extract.

" There

" There was in him a vital scorn of all;
As if the worst had fall'n which could befall
He stood a stranger in this breathing world,
An erring spirit from another hurled;
A thing of dark imaginings, that shaped
By choice the perils he by chance escaped;
But 'scaped in vain, for in their memory yet
His mind would half exult and half regret:
With more capacity for love than earth
Bestows on most of mortal mould and birth,
His early dreams of good outstripp'd the truth,
And troubled manhood followed baffled youth;
With thought of years in phantom chace mispent,
And wasted powers for better purpose lent;
And fiery passions that had poured their wrath
In hurried desolation o'er his path,
And left the better feelings all at strife
In wild reflection o'er his stormy life;
But haughty still, and loth himself to blame,
He call'd on Nature's self to share the shame,
And charged all faults upon the fleshly form
She gave to clog the soul, and feast the worm;
'Till he at last confounded good and ill,
And half mistook for fate the acts of will:
Too high for common selfishness, he could,
At times resign his own for others' good,
But not in pity, not because he ought,
But in some strange perversity of thought,
That swayed him onward with a secret pride
To do what few or none would do beside;
And this same impulse would in tempting time
Mislead his spirit equally to crime;
So much he soared beyond, or sunk beneath
The men with whom he felt condemned to breathe,
And longed by good or ill to separate
Himself from all who shared his mortal state;
His mind abhorring this had fixed her throne
Far from the world in regions of her own;
Thus coldly passing all that passed below,
His blood in temperate seeming now would flow:
Ah! happier if it ne'er with guilt had glowed,
But ever in that icy smoothness flowed!
'Tis true, with other men their path he walked,
And like the rest in seeming did and talked,
Nor outraged Reason's rules by flaw nor start,
His madness was not of the head, but heart;
And rarely wandered in his speech, or drew
His thoughts so forth as to offend the view." P. 25.

We

We have heard of a tribe of Indians, who were extremely ingenious in sculpture, but the only image which they could carve, was that of the devil. Thus is it with our noble author, "Mungo here, Mungo there, Mungo every where." All is dark, dismal, and deformed. In one circumstance however, attaching to his favorite character, we think that Lord Byron is deceived. Lara is represented as forcing an unwilling interest from the breast of all who knew him, and daring those who once had seen him to forget him. Now we could venture to assert, that if Lara had lived in England at the present age, although for a short time he might have shared with the Hottentot Venus or any other monster of personal or mental deformity, the wonder and admiration of the gaping world, yet in a very few years he would have sunk into the most provoking oblivion. Lara might have scowled, and scolded, ranted and raved with much applause, he might even have written a few charming misanthropic morsels, but in a very short time the public appetite would have been satiated with the same eternal course of "black broth," and would have returned with double delight to a more palatable poetic banquet.

Next to Tilburina comes Tilburinas' friend, as mad as her mistress. After Lara comes the female page.

"Light was his form, and darkly delicate
That brow whereon his native sun had sate,
But had not marr'd, though in his beams he grew,
The cheek where oft the unbidden blush shone through;
Yet not such blush as mounts when health would show
All the heart's hue in that delighted glow;
But 'twas a hectic tint of secret care
That for a burning moment fevered there;
And the wild sparkle of his eye seemed caught
From high, and lightened with electric thought,
Though its black orb those long low lashes fringe,
Had tempered with a melancholy tinge;
Yet less of sorrow than of pride was there,
Or if 'twere grief, a grief that none should share:
And pleased not him the sports that please his age,
The tricks of youth, the frolics of the page,
For hours on Lara he would fix his glance,
As all forgotten in that watchful trance;
And from his chief withdrawn, he wandered lone,
Brief were his answers, and his questions none;
His walk the wood, his sport some foreign book;
His resting-place the bank that curbs the brook:
He seemed, like him he served, to live apart
From all that lures the eye, and fills the heart;
To know no brotherhood, and take from earth
No gift beyond that bitter boon—our birth.

"If

" XXVII.

" If aught he loved, 'twas Lara; but was shown
His faith in reverence and in deeds alone;
In mute attention; and his care, which guessed
Each wish, fulfilled it ere the tongue expressed.
Still there was haughtiness in all he did,
A spirit deep that brook d not to be chid;
His zeal, though more than that of servile hands,
In act alone obeys, his air commands;
As if 'twas Lara's less than *his* desire
That thus he served, but surely not for hire.
Slight were the tasks enjoined him by his lord,
To hold the stirrup, or to bear the sword;
To tune his lute, or if he willed it more,
On tomes of other times and tongues to pore:
But ne'er to mingle with the menial train,
To whom he showed nor deference nor disdain;
But that well-worn reserve which proved he knew
No sympathy with that familiar crew." P. 39.

A pretty pair this master and his man; for it does not appear that Lara knew this page to have been a lady. While Lara sulks in satin, Kaled pouts in bombazeen: while his Lord is performing *Grimgribber* for the amusement of the parlour, the page is playing " high life below stairs," and retails the same airs second hand to the servants, or " familiar crew," in the kitchen; and then by way of tracing all this mystery to a rational source, is discovered to be woman. Now really from our respect to the understanding of the softer sex, we cannot believe that any one of them would condescend, for such a time, to sustain so solemn and so senseless a part.

Leaving however the characters and conduct of the poem, we shall dwell with pleasure upon the versification and language. In both these points we have felt great satisfaction in discovering a very considerable improvement both in harmony of numbers and perspicuity of language. The flow of the verse throughout the whole poem is both easy and dignified, and fewer instances either of the vapid or of the obscure occur than in any other poem of his Lordship's which we have yet seen. We are also happy to find that the noble Lord has omitted those mysterious dashes with which every page of his former poems were so plentifully distinguished, and that he has now brought his sentences down to the level of a common understanding. The whole poem is considerably improved, both in clearness and strength, by this omission; the temporary effect which might have been derived from these artificial eye-traps, is much better supplied by that genuine spirit, and that legitimate energy, which speaks to the mind. At the conclusion of the first canto a description

of

of sleep occurs, which would do honour even to the author of the Night Thoughts.

> " The crowd are gone, the revellers at rest;
> The courteous host, and all-approving guest,
> Again to that accustomed couch must creep
> Where joy subsides, and sorrow sighs to sleep,
> And man o'er-laboured with his being's strife,
> Shrinks to that sweet forgetfulness of life:
> There lie love's feverish hope, and cunning's guile,
> Hate's working brain, and lull'd ambition's wile,
> O'er each vain eye oblivion's pinions wave,
> And quench'd existence crouches in a grave.
> What better name may slumber's bed become?
> Night's sepulchre, the universal home,
> Where weakness, strength, vice, virtue, sunk supine,
> Alike in naked helplessness recline;
> Glad for awhile to heave unconscious breath,
> Yet wake to wrestle with the dread of death,
> And shun, though day but dawn on ills increased,
> That sleep, the loveliest since it dreams the least." P. 46.

We do not approve of " heaving unconscious breath," as a phrase expressive of the uconscious state of the mind in slumber; as whether sleeping or waking very few of us (unless we are afflicted with an asthma,) are conscious of heaving our breath. The last couplet is awkward and unintelligible. We suppose that by " that sleep the loveliest, since it dreams the least," the author means the sleep of death. But is the noble Lord quite so certain that it dreams the least?

> " To die—to sleep—
> To sleep! *perchance to dream;*—Aye theres the rub—
> For in that sleep of death what dreams may come
> When we have shuffled off this mortal coil
> Must give us pause."

So said one who was as good a poet, aye, and as good a philosopher too as the noble Lord. But this is an old quarrel. We shall with more pleasure cite the following lines, as they appear to have been enlightened by a transient ray from the heavenly sun of Christian truth. Lara, as was most consistent with the character of a villain and an assassin, dies a hardened infidel, and his last act is to reject the cross displayed by some priest or confessor.

> " He looked upon it with an eye profane,
> And smiled—Heaven pardon! if 'twere with disdain;
> And Kaled though he spoke not, nor withdrew
> From Lara's face his fix'd despairing view,

With

With brow repulsive, and with gesture swift,
Flung back the hand which held the sacred gift,
As if such but disturbed the expiring man,
Nor seem'd to know his life but *then* began,
The life immortal, infinite, secure,
To all for whom that cross hath made it sure." P. 83.

Though in confessors and *material* crosses we do not place much reliance, εν τούτῳ νίκα, in life or death, is the Christian's watchword still; it is therefore with satisfaction and joy that we hail this first beam of light shining amidst the surrounding darkness; we trust that the darkness may yet comprehend it.

In concluding our account of this short effort of his Lordship's muse, we can only express our regret that so much good versification has been thrown away upon a tale without action, a deed without a name, and a character from its frequent repetition, now wholly devoid of interest.

We now proceed to the second tale in the volume, which common report ascribes to Mr. Rogers. This gentleman has long been a favourite with a certain part of the public, to whose applause his political no less than his poetical merits have, as we understand, so justly entitled him. It will be for the reader to judge how much the present poem is likely to add to his reputation, or to justify that hyperoxygenated panegyric, which has been lately passed upon the author in a contemporary journal.

Jacqueline, "a guilty thing and full of fears," leaves her father's house in Provence at midnight.

"What will not woman when she loves?
Yet, lost, alas, who can restore her?
She lifts the latch, the wicket moves,
And now the world is all before her."

By "the world" we take for granted that the author means the high road, for to a bye lane he would not have applied all this Miltonian magnificence of expression. "Up rose St. Pierre, when morning shone," and finds that Jacqueline his child is off; the usual lamentations follow; and all the pleasing recollections of her duty and affection are thus described; we are told how she would

"At eve light up the chimney nook
Lay there his glass (*spectacles probably*) within his book,
And that small chest (*snuff box we conjecture*) of curious mould,
(Queen Mab's, perchance, in days of old,)
Tusk of elephant and gold;
Which, when a tale is long, dispenses
Its fragrant dust to drowsy senses,

In

In her who mourned not, when they missed her,
The old a child, the young a sister?
No more the orphan runs to take
From her loved hand the barley-cake.
No more the matron in the school
Expects her in the hour of rule,
To sit amid the elfin brood,
Praising the busy and the good.
The widow trims her hearth in vain.
She comes not—nor will come again;
Not now, his little lesson done,
With Frederic blowing bubbles in the sun;
Nor spinning by the fountain side,
Some story of the days of old." P. 103.

In the second canto we find our friend Frederic, who appears a principal character in the tale, employed no longer in philosophical experiments, with a tobacco pipe and soap suds; but pursuing his architectural studies, and "O'er and o'er building castles on the floor." But Mr. Rogers has omitted to inform us whether he was afterwards put in the corner for dirtying his fingers. Presently, however, Jacqueline returns, and it appears that her flight had only been a matrimonial excursion with D'Arcy, her lover. The meeting is thus described:

"But what felt D'Arcy, when at length
Her father's gate was open flung?
Ah, then he found a giant's strength;
For round him, as for life, she clung:
And when, her fit of weeping o'er,
Onward they moved a little space,
And saw an old man sitting at the door,
Saw his wan cheek, and sunken eye
That seem'd to gaze on vacancy,
Then, at the sight of that beloved face,
At once to fall upon his neck she flew;
But—not encouraged—back she drew,
And trembling stood in dread suspense,
Her tears her only eloquence!
All, all—the while—an awful distance keeping;
Save D'Arcy, who nor speaks nor stirs;
And one, his little hand in her's,
Who weeps to see his sister weeping.

"Then Jacqueline the silence broke.
She clasped her father's knee and spoke,
Her brother kneeling too;
While D'Arcy as before looked on,
Thro' from his manly cheek was gone
Its natural hue." P. 123.

What

What would be the pathos of this scene without little Frederic, kneeling and weeping he knows not why? The old gentleman at last, of course relents, and the tale concludes. By way of epilogue we have the following lines, in allusion, as we are told, to the popular story of Henry the Fourth.

> "Had Louis then before the gate dismounted,
> Lost in the chase at set of sun;
> Like Henry, when he heard recounted
> The generous deeds himself had done,
> (That night the miller's maid Colette
> Sung, while he supped, her chansonnette)
> Then—when St. Pierre address'd his village-train,
> Then had the monarch with a sigh confessed
> A joy by him unsought and unpossessed,
> —Without it what are all the rest?—
> To love, and to be loved again." P. 128.

Whether the poet is in his first or second childhood we cannot say, but after the specimens which we have produced, which are by no means the most ridiculous in the whole poem, there can be but one opinion of its merit; yet we are told in the preface, in a style of insufferable coquetry,

"The Poem of Jacqueline is the production of a different author, and is added at the request of the writer of the former tale, whose wish and entreaty it was that it should occupy the first pages of the following volume; and he regrets that the tenacious courtesy of his friend would not permit him to place it where the judgment of the reader, concurring with his own, will suggest its more appropriate station." P. vi.

Was not this poem the acknowledged production of Mr. Rogers, we should be inclined to suspect that the noble Lord has been playing a trick upon the public, and had been wicked enough to try what egregious nonsense they would swallow under the patronage of a celebrated name. We most sincerely wish that this were the case, as we would rather witness a successful imposition upon a gaping crowd of fashionable admirers, than see the reputation which Mr. Rogers had once acquired by a tolerably pretty poem, tarnished by so disgraceful a failure.

ART. VII. *The Flowers of Wit, or a choice Collection of Bon Mots. By the Rev. H. Kett, Author of the Elements of General Knowledge, &c.* In Two Vols. 12mo. 468 pp. Lackington and Co. 1814.

IT was not without some emotions of surprise and astonishment, that we read the advertisement which announced these two

two volumes to the literary world. To collect the "Flowers of Wit," and to arrange them in the most tasteful and inviting order is a task, which has generally been assigned to other hands than to those of a Bachelor of Divinity, or a senior Fellow of a College. We have now before us a volume selected and compiled by a veteran of the stage, Mr. Wewitzer, whose long acquaintance with the green-room and the stage, render him an instrument peculiarly adapted to embody the fleeting witticisms of the facetious sons of either theatre. His rival, Mr. Kett, has hitherto, indeed, employed his talents in a very different line. The first work which introduced him to the notice of the public was, a Dissertation upon Prophecy, (not a subject of the most facetious nature) which, as it was his first, so it was his happiest effort; and he would probably have better consulted his reputation had he been content with the credit which attended his first literary production. The next subject, upon which our author tried his talents, was one of rather an extensive nature, "The Elements of General Knowledge;" this subject also was not of a very ludicrous nature, yet like Falstaff of old, though not witty in itself, it was the cause of wit in others; it was the object of much unseemly merriment among divers wicked wags, who had not sufficient gravity to appreciate with due respect the merit of the author's astonishing discoveries in almost every branch of science. We say nothing of the logic of our author, as the very thoughts of a syllogism, an enthymem, or of all the heavy artillery of the ancient schoolmen, must cast a reverend damp around the very soul of wit. Let the reader conceive an edition of Thomas Aquinas *cum notis et facetiis*, H. Kett, B. D. The last publication with which our author honoured the world was "Emily," a Tale, developing the whole mystery of female education, a subject with which, as Senior Fellow, and Tutor of Trinity College, in Oxford, we have no doubt he was well acquainted. To close all come these *Facetiæ*, or Flowers of Wit, in two very neat volumes, 12mo. containing eight hundred and eighty-six good things, and all for fourteen shillings—actually five a penny—our walnuts and our jests may be now alternately cracked at the same price.

Let not our readers imagine that we good Church and State-men are too dull to comprehend the value of a good thing. In our merry mood we can bestow a hearty laugh at all the follies and the quackery of the age; we can find, like the philosopher of Abdera, materials for our laughter, let us meet men where we will, whether it be infidels at Bible societies, or bishops at emancipation dinners; if amidst the dangers threatened from these portentous signals of the impending storm, we can find room for merriment; why should we deny the passing tribute

of

of a smile ('tis all he asks) to a very worthy, well meaning, and facetious B. D. and to his eight hundred and eighty-six good things. In our younger days we have often stolen an hour from our Lucian, to pore over the pages of the "Monstrous droll Jester," and have often forsaken the whole circle of science, to dip into the more amusing Encyclopædia of Wit. Prodigious, indeed, as the number of witticisms may appear, with which Mr. Kett has presented us, we must own that we have seen it surpassed by that *chiliogramme* of wit, "one thousand good things," adorned and illustrated with a coloured print of Mr. Grimaldi in the character of Momus. We much regret that Mr. Kett has not thought fit to present us with his own print in the title page, it would have added much to the value of the work, and then, as the bookseller of Bp. Horne remarked, we might have added the other sixpence.

Before these volumes were submitted to our inspection, we hazarded many a conjecture respecting their probable contents, knowing that our author was a philosopher and a logician; we at first conceived that we might have been presented with an enquiry into the very depths of the science. We partly expected a long and laborious treatise upon the theory and practice of punning, or facetiousness upon philosophical principles. Recollecting, however, that our author was not from Scotland, and could not therefore be expected to give us two quarto volumes upon the *rationale* of humour, or upon the moral and metaphysical nature of repartee, we turned our attention to the treasures of ancient learning. We thought it probable that the labours of Professor Porson upon Athenæus might have been perfected by the acumen and accuracy of Mr. Kett, and that much light might have been thrown upon this repository of ancient facetiæ by the illustrations and emendations of our learned author; a few remarks *obiter* upon Cicero de Oratore, Quinctilian, &c. might have served as a supplement to the work. At another time we looked for a reprint of the Praxis Jocandi, published at Frankfort early in the 17th century; or for some notes and observations upon that celebrated treatise, "*Quæ ratione in conversatione Joci et sales cum rebus seriis jucunde temperari possunt*," published at the same place about the same time. We expected that our author would have contrasted the "*Ars venatoria*," a publication also of the same date with our modern "Art of ingeniously tormenting," or that he would have given us a new edition of the *Nugæ venales*, omitting, for the sake of decency, the prints. Be the work, however, what it may, we must not omit to present to the reader the author's modesty and learning, which are equally conspicuous.

"If

" If an apology for such a literary pursuit as this should be thought proper, to soften the asperity of certain fastidious critics, an apology may easily be urged. The compiler of this work, from its desultory and entertaining nature, found it calculated to employ and to amuse the hours of frequent indisposition; and when he enjoyed a better state of health, it served as a relaxation from his more arduous and important studies, the results of which are laid before the public. Considered in this latter point of view, such a literary pursuit has the sanction of the most respectable examples. JULIUS CÆSAR did not think it derogatory to his talents, his rank, and his exalted offices, to make a collection of apophthegms. Did not TACITUS the philosophical historian, PLUTARCH one of the best moral writers of antiquity, and VALERIUS MAXIMUS a Roman of an illustrious family and high military distinction, compose similar works? And in later times, have not ERASMUS the great critic and theologian, CAMDEN the most eminent antiquary, and LORD BACON the prince of modern philosophers, diversified their studies and added to their reputation by making such collections?" Vol. I. p. xviii.

If Julius Cæsar, Erasmus, and Lord Bacon, why not Mr. Kett? But let us proceed to these *facetiæ facetiarum*, these " right merrie and conceited jestes" with a determination to pay our devoirs to the laughter loving dame. The first part contains those bon mots, the names of whose authors are known. The names are alphabetically arranged. With most of the good things here recorded, we must confess a long acquaintance, having been early in possession, as we hinted to our readers, of the works of that inimitable predecessor of Mr. Kett, Joseph Miller. There are some few, however, which we must acknowledge never to have heard before. The following will shew that facetiousness is an hair loom in the family of the Jekylls.

" SIR JOSEPH JEKYLL.

" 314. Two very lovely, but bashful girls, had a cause of some importance depending at Westminster, that required their personal appearance, They were relations of Sir Joseph Jekyll, and on this formidable occasion they desired his company and countenance at the court. Sir Joseph attended accordingly; and the cause being opened, the judge demanded, " Whether he was to entitle these ladies *spinsters*." " No, my lord," said Sir Joseph, " they are lilies of the valley; they toil not, neither do they spin; yet you see, that no monarch, in all his glory, was ever arrayed like one of these." Vol. I. p. 145.

In the midst of so many flowers, many with, but more without a sting, it is difficult to determine upon a favourable specimen of the Editor's taste and power of selection. Perhaps the

the following bon mots of Lord Chesterfield may be a fair specimen of the style and manner of the whole.

" 139. Lord Chesterfield complained very much at an inn where he dined, that the plates and dishes were very dirty. The waiter, with a degree of pertness, observed, that every one must eat a peck of dirt before he dies. 'That may be true,' said lord Chesterfield; 'but no one is obliged to eat it all at a meal.'

" 140. 'I cannot conceive' said a nobleman to lord Chesterfield, how you manage your affairs: for though your estate is smaller than mine, you make a much more splendid figure than I do.' 'My lord,' said Chesterfield, 'I have a place?' Pray what place?' 'I am my own steward.'

" 141. On the 1st of July it was the custom for the Protestants in Ireland to appear at the court of the lord lieutenant with orange-coloured ribbons, in commemoration of the battle of the Boyne gained by king William III. When the earl of Chesterfield was lord lieutenant, he observed Miss Ambrose, a papist, a very beautiful girl, wearing one of those ribbons. The instant it caught his eye, he walked up to her, and addressed her in the following lines:

> " 'Say, lovely Tory, what's the jest,
> Of wearing *orange* on your breast?
> Since that same breast betraying shows
> The whiteness of the rebel *rose*!'

" 142. Dryden's translation of Virgil being commended by a reverend prelate, lord Chesterfield observed, 'The original is excellent, but every thing suffers by translation, except a bishop.'

" 143. The late queen hinted to lord Chesterfield her design of shutting up St. James's Park, and turning it into a garden, and asked him what he thought the alteration would cost. His reply was 'Only three crowns?'" Vol. I. p. 63.

Our author, however, is sometimes a little unfair in numbering his good things. In the following paragraph for instance, we can find nothing by any perversion worthy of 240 being tacked to it.

" SAMUEL FOOTE.

" 240. He was justly entitled the English Aristophanes, for he indulged in the licentiousness of the old Greek comedy, and introduced the characters of living persons upon the stage. He deserved applause for his wit, and castigation for his personalities. His wit and drollery were wont to set the table on a roar; and as a proof how facetious a companion he was, Dr. Johnson whose risible muscles were not remarkable for their flexibility, and came into his company determined not to be pleased with him, declared 'that he found Foote irresistible.'" Vol. I. p. 112.

Upon second thoughts however we are of opinion that the bon mot consists in considering Foote as having indulged in the licentiousness of the *old* Greek comedy, because he introduced the characters of living persons upon the stage. Now we apprehend that it was the licentiousness of the *middle* comedy in which Foote indulged, which introduced real characters under feigned names, as he did Apreece under the name of Cadwallader: whereas the old comedy introduced the real character under the real name, as Aristophanes did Socrates and Cleon. In this jumble between the *old* and the *middle* comedy consists the facetiousness of No. 240. Let the number stand; as there are many under the same predicament. In this alphabetical arrangement we however not only had names but qualities. Under the letter I we find A GRAND IDEA. Now then for this specimen of the sublime, this sunflower among the posies of wit.

" 312. The chief of a small canton of Indians, upon the banks of the Mississipi in Louisiana, every morning as soon as he issues from his cabin, extending his arm and moving it, says, 'Thus I trace the path which the sun may describe in the course of the day.' "

Vastly grand, but not altogether intelligible; nevertheless as Ollapod says in the play, " Thank you, good Sir, I owe you half a one." In some of his anecdotes, Mr. Kett indulges rather too far in his own imagination, let us take the following instance.

" DR. OGDEN.

" 448. A blustering Cantab endeavoured to justify the practice of profane swearing, in the company of Dr. Ogden, the excellent sermon-writer. 'At least,' said he, 'doctor, you must grant, that swearing gives the appearance of courage.' 'Alas, sir,' said the doctor, 'what is the *appearance* of courage! do not the little birds perch upon the image of an eagle?' " Vol. I. p. 205.

Now who would suspect that this blustering Cantab, and his justification of profane swearing, were both the creatures of Mr. Kett's prolific brain: whereas the fact really is, that the sentence which under the metamorphosing power of our Editor, is clothed in the splendid dress of a repartee, is to be found, word for word, in the Doctor's sermon on the third commandment.

In the midst however of this profusion of good things from the stores of the departed wits, we now and then discover one of more modern date, slipped in like a foundling with no less modesty than dexterity, among the legitimate offspring of the ancient

ancient masters in the science of repartee. For these little *nothi* of facetiousness, we half suspect that Mr. Kett feels a sort of fatherly affection, their resemblance indeed to their parent is too strong to be mistaken. Among the anecdotes of Lord Nelson, we find the following impromptu inserted.

"432. *Impromptu after the signal victory of the Nile, Admiral Nelson having previously lost an eye and an arm:*

"'Frenchmen, no more with Britons vie,—
Nelson destroys your naval band,
Sees your designs with half an eye,
And fights and beats you with one hand.'" Vol. I. p. 198.

Our readers will join us, we are sure, in ascribing this elegant little jeu d'esprit to that author, whose name, for fear of offending his modesty, we studiously conceal. Another instance of our author's extreme modesty we cannot forbear to mention, in ascribing to Sir Isaac Newton a discovery which is really his own. "Sir Isaac," says Mr. Kett, "discovered and demonstrated that principle of attraction which sets the universe in motion." That the power of attraction set the universe in motion is in reality a discovery not of Sir Isaac, but of Mr. Kett; and the demonstration will doubtless soon be laid on the table of the Royal Society. Leaving however the power of attraction to these two little volumes, we shall proceed in the examination of their contents. Part the second is dedicated, in the words of our author, to bon mots, chiefly anonymous, of various descriptions, sublime, satirical, humorous, &c. &c. Of the sublimity of a bon mot the reader will be at a loss to form an adequate idea, till he reads the following example.

"THE SUBLIME OF BEGGING.

"If nobleness of mind constitutes the true dignity of man, neither his mean attire nor his reduced circumstances can diminish his intrinsic worth. We cannot fail to be struck with an uncommon degree of admiration, when we hear those sentiments expressed by a *beggar*, which would exalt the character even of a *monarch*.

"689. 'As you do not belong to my parish,' said a gentleman to a begging sailor with a wooden leg, 'I cannot relieve you.' 'Sir,' replied the sailor, with an air of heroism, 'I lost my leg fighting for *all* parishes.'" Vol. II. p. 108.

In the next edition of Longinus, we hope to see this anecdote introduced into the text, as no treatise on the sublime can be perfect without it. To the second volume is added an Appendix, containing a short defence of the art of punning, with a few well known practical examples, none very worthy of

transcription. We much wonder that Mr. Kett, while on this part of his work, should have overlooked the facetious letter of Swift in the name of Tom Browne; which we consider the *acme* and quintessence of a punster's powers. Subjoined to this part of the work is an Essay upon Bulls, by no means equal either in length or ingenuity to that of Miss Edgeworth, with a translation of the Ἀστεῖα of Hierocles; as these specimens of ancient wit are by no means common, (we know no other publication of them than one at the end of Ray's Nomenclature,) we shall extract these for the amusement of our readers.

"It is remarkable that the Ὁ Σχολαστικος (the Student or Scholar) is introduced merely to serve as a butt, just as the Oxford scholar is introduced by *Joe Miller*, in his 'Jest book,' for the same convenient and ludicrous purpose.'

"864. A scholar wanting to swim, was nearly drowned in the attempt. Upon which he vowed he would never touch the water till he had been taught to swim.

"865. A scholar wishing to catch a mouse that nibbled his books, baited a trap, and sat by it to watch.

"866. A scholar, hearing it said that ravens lived to be two hundred years old, bought one, saying, 'I wish to try the experiment.'

"This story is told by Furetière, the French lexicographer, of a friend of his. He has added a circumstance, indeed, which increases the magnitude of the bull; for he says that his friend, when he purchased the raven, had passed his grand climacteric.

"867. A scholar meeting a friend said, 'I dreamed last night that I saw you and talked with you.' 'I beg your pardon,' said the friend, 'for not listening to what you said.'

"868. A scholar wishing to know if he looked handsome when he was asleep, sat before a looking-glass with his eyes shut.

"869. One of twin brothers happened to die. A scholar meeting the survivor, inquired of him; 'Pray tell me, which of you was it that died, you or your brother?'

"These two last bulls pass current as genuine Irish.

"870. A scholar, a bald-headed man, and a barber, travelled together, and agreed to keep watch four hours at a time. It was the barber's turn to watch first: he employed himself in shaving the head of the sleeping scholar; and when his time of watching was expired, waked him. The scholar, rubbing his head, and finding it smooth, called out, 'What a rogue is this barber, for he has waked the bald-headed man, when he ought to have waked me!'

"Here is a charming confusion of personal identity. This bull was lately circulated in a very genteel company, in London, as an excellent modern joke fresh from Ireland; and, as usual, an Irishman

Irishman was substituted for the scholar, and made the butt of the tale." Vol. II. p. 214.

While upon the subject of Greek bulls, Mr. Kett might have mentioned the νέκταρ ἐανοχέα of Homer, he might also have observed that even Horace was guilty of an Iricism when he said *argento vivus inhaeret*. These are however only hints for a collection of the most approved Greek bulls, of the true Cretan breed, which might form an ἀνθολογία, not unworthy of the "Flowers of Wit."

From these two little volumes we have, in one way or another, derived much amusement. Some of the anecdotes are sufficiently trite, and some of the roses in this florilegium jocorum have lost their thorn. Many of the anecdotes and repartees remind us of the inimitable witticisms of Gregory Griffin, Esq. which our author has, for some reason or other, omitted to insert. We do not wish to accuse Mr. Kett of any jealousy or improper feeling, lest their brilliancy should surpass his own, we cannot however but think that their insertion in a future edition will render the repartee department perfect. One or two of these are as follow.

"887. (We venture to add the number.) Mr. Griffin being suddenly accosted by a lady with the question, "how many do two and two make," with the utmost coolness readily rejoined, "two and two, make four." 888. Mr. Griffin observing a favourite dog basking before the fire, exclaimed, "I protest, Pompey, thou art almost as lazy a dog as myself."

How far Mr. Kett may have added to his literary character by this publication, those who are better able to appreciate it than ourselves, may be left to determine. Against the malice of criticism Mr. Kett may now consider himself impregnable. For who shall have the audacity to attack a man who, like a hornet or a horsefly, lies concealed amidst the flowers of wit, waiting to attack the impious hand who shall dare to disturb his literary repose. We consider Mr. Kett as a second Hipponax, advancing, *claudo pede*, against a host of wags. What Philelcutherus shall now dare to attack the man who can parry carte and tierce with a double entendre, give a smart rap with a repartee, and make "a palpable hit" with a pun; or if his adversary still continues obstinate, imprison him in an eternal Dunciad between a brace of bulls. The thing is utterly impossible.

We cannot conclude our account of these two volumes without again thanking Mr. Kett for the amusement he has afforded us in their perusal. They will form a pleasing addition to the library of the lounger, and occasionally present an anecdote

anecdote of which even the more finished scholar must confess himself ignorant. We cannot withhold what we consider their highest merit, that among much ludicrous and amusing matter, they contain no one expression which can shock the nicest sense of modesty, or furnish a single additional idea to the store of indelicacy, with which books of this sort too frequently abound.

BRITISH CATALOGUE.

DIVINITY.

ART. 8. *A Sermon on the Antiquity of the Sabbath. By W. Cooper, B. D. late Fellow and Tutor of St. John's, Cambridge. Preached at the Visitation of the Lord Bishop of Lincoln.* 8vo. 22 pp. Rivingtons. 1814.

The design of this discourse is to shew that the consecration of the sabbath day was coeval with the foundation of the world, in opposition to those who suppose that it was of no higher antiquity than the Jewish law. The text which Mr. Cooper has judiciously chosen is from Genesis ii. 3, " *And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which he had created and made.* Upon this text Dr. Paley has observed, as we think, without his usual discrimination, that the words do not assert that God *then* blessed and sanctified the seventh day; but that he blessed and sanctified it *for that reason;* and that the order of connection and not of time introduced the mention of the sabbath in the history of the subject which it was ordained to commemorate. Upon this opinion Mr. Cooper very justly observes,

" It is true, that the words do not assert, that God then blessed and sanctified the seventh day; but if we attend to the manner, in which the sacred historian has marked the progress of the Deity in the several parts of creation, we cannot fail to observe, that it pleads strongly for an implied designation of time. In the preceding part of the book of Genesis, there is no mention of time besides the distribution of the period occupied by the work of creation into six days. The order of the events of each day, if it be not determined by their own nature and dependence, is everywhere supposed to be the same with the order of narration; and references of the writer in other parts of his work to future times, are always impressed with characters, which sufficiently direct such an application of them." P. 7.

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We are clearly of opinion that the words of the commandment of the Almighty respecting the double quantity of manna to be gathered on the sixth day, evidently supposes the previous existence of a holy festival on the seventh. The same inference may be drawn from the words of the fourth commandment, which certainly bears stronger marks of the republication or enforcement of an old law, than the promulgation of a new one.

" Moreover, the fourth commandment, it may be thought, bears marks of being a republication of a former injunction. For, taken apart, the command " remember the *sabbath day* to keep it holy*," would not have been intelligible, if a sabbath had not been already instituted. If the command had been wholly new, the language of it would perhaps rather have been, " remember the *seventh day* to keep it holy;" and it may be observed, that the fuller statement and enforcement, which follow, are more closely adapted to a command delivered in those very terms. " Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work." And possibly the commandment opens with the mention of the sabbath rather than of the seventh day, because the people were accustomed to feel impressions of respect and veneration at the name of the sabbath, and might thus be prepared to receive with attention the subsequent recital of the reason, on which its institution was founded. This argument, however, goes only to shew, that the institution of a sabbath was anterior to the promulgation of the law. At that awful annunciation of the divine will, it was incorporated into the system of religion, which God appointed to his chosen people. But its great purpose of subduing the propensity to idolatrous worship is so steadily pursued, that its reference to the creation is inculcated, even where it is peculiarly denominated a sign between God and the children of Israel. ' It is a sign between me and the children of Israel for ever, for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed†.' " P. 14.

An argument for the antiquity of the sabbath might be drawn from a sort of veneration which appears to have existed even among the heathen for the seventh day; ἑβδομον ἱερον ἡμαρ, occurs as early as Hesiod, implying some traditionary respect for the day, arising from a source of much higher antiquity than the law from Sinai.

We are of opinion that Mr. Cooper has clearly established his point in opposition to the opinion of Dr. Paley; it is an important one, we are therefore happy to see it discussed with so much quiet good sense and judgment.

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* Exod. xx. 8. † Ibid. xxxi. 17.

ART. 9. *A Sermon preached at the Primary Visitation of the Lord Bishop of Chester. By the Rev. S. Clapham, M.A.* 1s. Rivingtons. 1814.

This is a Sermon which had been before preached at the visitation of the Bishop of Bristol in 1812, and was repeated at the visitation of the Bishop of Chester in the present year. It comes forward therefore with a double claim upon our notice; and we can fairly say that it is worthy of the double honour. For the labours of Mr. Clapham we have much respect; he has shewn much judgment in his selections from the works of our best divines, and now he appears *proprio marte*, with a Sermon at once energetic and useful. The text is from 2 Tim. iv. 13. The leading questions of the day are glanced upon, though in an oblique, yet in a clear and judicious style.

"It might, perhaps, be expected, that I should have chosen, for the subject of my Discourse, one of the many popular discussions which have, for some time, agitated the Church; as the impolitic and unrestrained zeal to convert, to the faith of the Gospel, the Mahometan and the Hindoo, by men as ignorant of human nature, as they are of the language in which the Gospel was written. That the Eastern world may be blessed not with the glimmering of a star, but with the sunshine of Revelation; and that He, who, in His appointed time, "openeth the ears of the deaf, and giveth sight to the blind," may choose instruments qualified by education, and calculated by understanding, to accomplish the glorious work, must be the universal prayer of the Church of England.

"Or, I might have been expected to expatiate on the heterogeneous union with Dissenters, of every denomination, in the diffusion of the Scriptures. We are not surprised to see the proffered labours of the preachers of the conventicle to erect the stage, nor the pride and distinction of ascending it; but we cannot read, without emotions of sorrow, the vain and disgusting representations made of too, too many, of the Ministers of the Church, addressing an assemblage of beauty and fashion in harangues always impressive, pathetic, luminous, eloquent; and that no sooner is the tribute of acclamation divided between the concurring parties in one place, than the same scene of empiricism is exhibited in another; and all to demonstrate, as it is absurdly termed, our liberality towards the Dissenters—a liberality which, I pray God, we may not have cause most bitterly to lament! I cannot withhold the following circumstance, which was related to me from unquestionable authority. A person of a prepossessing address and fascinating elocution, who is a professed Socinian, and who even proposes serious doubts of the authenticity of the Scriptures, was retained—the expression is not inappropriate—to attend a very respectable and populous meeting, in order that he might represent, in glowing

glowing colours, the blessing of that Gospel, the truth of which he scarce believes. What are we to think of a cause, which requires such a detestable recommendation, and such an impious support? The Bible is, to "the unlearned," in many respects, "a sealed book;" let the gift of the Scriptures, therefore, be accompanied with a succinct and intelligible explanation of the Jewish phraseology, the imperfect translations, and the peculiar customs, to inform ignorance and prevent error; together with a Prayer-Book; and the Clergy will, I speak without the fear of contradiction, give the undertaking all the support which zeal for the salvation of mankind can propose. But an illustration of the Scriptures will be offensive to the Dissenters. Be it so. I lament such prejudices. Our enquiry is, Do we believe the doctrines, professed by the Church of England, to be true? If we do, we must, necssarily, believe the doctrines, professed by the Dissenters of every denomination, to be false: every sect inculcating tenets, irreconcilable with those which we believe to be divine. Why, then, associate truth with error? What! Do we expect the genuine fruits of Christianity to be produced by graffing the scion of reason on the stock of delusion? Vain expectation! "When we shall look for grapes, behold! only wild grapes."

"Again I might have been expected to direct your attention to a measure, now dormant, but soon, I fear, to be revived with all the spirit of party, that of admitting Catholics to offices of trust and power; a measure anticipated, with equal eagerness, as the cheering omen of the subversion of the Church and the establishment of fanaticism, by the Methodist and the Calvinist, by the Arian and the Socinian, by men of every denomination of Christians, and by men who profess to belong to no denomination of Christians at all." P. 7.

Leaving therefore these topics Mr. Clapham proceeds to enlarge upon the character and duties of a preacher. He points out what is, and what is not EVANGELICAL preaching, and clearly shews that those who claim an exclusive right to that title, are generally the least worthy of so a proud a distinction. The second part of the Sermon is dedicated to a consideration of the duties incumbent upon the Christian minister out of his pulpit, in comforting the afflicted, strengthening the weak, and reclaiming the wretched and abandoned. In a note subjoined to this Discourse, the author hazards an opinion, in which we confess, we cannot coincide, respecting the propriety of the general distribution of Bibles without note or comment. His argument is drawn from the difficulties which occur, and the mistakes which are likely to arise in the minds of the ignorant and uninstructed from the perversions of the text of the Holy Scriptures. That they are grossly and dangerously perverted, we allow, but where the clergy are active in the exercise of their duty, no difficulty can arise, which is at all likely

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to puzzle or perplex the mind of the uninformed. The ignorant are misled far more often by ideas which are put into their head by ranting fanatics, than by their own private perversions. When Mr. Clapham talks of omitting parts of the Scripture, and of introducing illustrations into the text, he is not aware how wide a door he would open to frands of the grossest nature, and absurdities of the most destructive and dangerous tendency. Let the Scriptures be accompanied by a Prayer Book, and let them be explained and illustrated by the sound divines of our English Church from the pulpit, and we shall not fear any danger which can arise to the minds of the poor from the free and unrestricted distribution of the whole and entire Word of Life. We disapprove as strongly as Mr. Clapham does of the principles of the Bible Society, we consider it dangerous in its tendency; but we do not on that account disapprove of the widest and most extended circulation of the Holy Scriptures: the more that can be distributed, the more that can be read by the population of this country in soberness and in truth, the better both as Churchmen and as Englishmen, we shall be satisfied.

ART. 10. *Particulars of the Life of a Dissenting Minister. Written by Himself.* 12mo. 138 pp. 5s. 6d. Jones. 1814.

We have not read a volume for some time, from which we have received so much curious and authentic information upon a subject of increasing importance and interest. The manners of the Dissenters, the education of their ministers, and the history of their intrigues, cabals, and disputes, are but little known among the higher classes even of the Clergy of the Established Church. The formidable effects, however, which result from all this hidden machinery now begin to arrest the serious attention of every friend to the establishment, it will therefore be neither without its utility nor its importance to trace these growing evils to their source, and to take a home view of the manners, the habits, and the prejudices of those, who in league with our false brethren now begin to assume so powerful an aspect. We desire no better guide in our researches than the author of this volume: born and educated among the Dissenters of the most heterodox species, he possesses an intimate and almost instinctive acquaintance with every diversity of this motley crew, and he imparts his knowledge without reserve. The fidelity and frankness with which our author has given us the outline of his life and education entitle him to our respect, although in principles, both theological and political, our opinions are diametrically opposite. He represents himself

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as the son of a minister among the "Rational Dissenters," with opinions, which he terms moderately Arian, but which we consider as approaching very nearly those of Unitarianism. He appears to have adopted the principles of the Priestley school, and with the Doctor himself, as he informs us, he was acquainted. With respect to his political opinions, he confesses that he was a warm partizan of Mr. Fox, and as might be supposed, a zealous admirer of the French Revolution. With these however we are not at present concerned, his narrative and his life are our only objects at present. After remaining at school till he was eighteen he was sent to an academy for the education of Dissenting Ministers; the name of the place he has not declared, but his account of their proceedings fully justify this omission.

"The death of our tutor placed us under the superintendence of new instructors. They were two. One was a neighbouring dissenting minister, who attended two or three days in a week, and merely heard us read—as boys, at a village school, do the Testament,—the Lectures of Doddridge. Our number was considerably increased, consisting of about twelve pupils. Few could *read* the Lectures without continual blunders. Fewer understood their plan or intention; and I believe that not one received the least benefit. We played tricks, laughed, and quarrelled, continually. All had some religious opinions, though various, descending from the mystic heights of perfect Calvinism, to the less elevated regions of Arianism and Arminianism. More ignorance, and more dogmatism, could not well be collected together at one place, although they ever accompany each other.

"By way of reproach, a few were distinguished by the honourable name of *the scholars*, which they, with sufficient vanity, readily accepted. The rest received and accepted, with seeming complacency, the less respectable appellation of *ignoramuses*. These appropriated to themselves, however, the proud possession of *heart-knowledge*, whilst they conceded to the former the humble property of *head-knowledge* only. Alas! neither possessed the one nor the other in any enviable degree. There was a striking contrast in the manners of the two factions, and, indeed, in their morals also. The pretended scholars were considerably polished, and truly correct in all their outward conduct. The ignoramuses, with all their heart-knowledge, were a rude, brutish, smoking, sottish, crew. It is not my intention to be severe, but I must adhere to the truth. Some of the ignoramuses were preachers *before their arrival*, and continued to hold forth, occasionally, in direct contradiction to an established rule, that none should exhibit in the pulpit till the fourth year, and without the consent of the chief tutor. This rule was always very indifferently observed, and it was said that the gentlemen *above*, who had the supervision of the institution connived at a breach of their own regulation. However it was, none but the scholars strictly adhered to this wise law,

law, and of them I never heard any complaint, except in one or two instances. It is with shame I think of the despicable condition of the ministry, and the depraved taste of the people, when such instructors could be encouraged, or even tolerated. The stupidity and illiteracy of these *guides*, who certainly could not read, without egregious blunders, a chapter in the New Testament, was beyond all description." P. 33.

Various are the scenes through which our author passes after his appointment to the ministry, and no less various appear to be the opinions which he adopts. Some curious disputes are related as having taken place between himself and his congregation respecting ordination. He finds at last his objection to infant baptism increase upon him, and he becomes a convert to the Baptists. At one time he entertains a visionary scheme of an abandonment of all ministers of the Gospel, and of making the church a sort of British Forum where lawyers, physicians, philosophers and no philoshphers were all to harangue in their turn.

" In a short time after my last settlement, I began to question the expediency of an order of men called ministers. Authority for such an order, there certainly is none in the Christian Scriptures. Their best foundation is expediency, of which I now began to doubt. It seemed as if the progress of religious information had been more retarded than promoted by their means, and I witnessed the duplicity and selfishness of many of my brethren, which did not contribute to weaken my doubts. The talents of the rest of society appeared to be laid up, because the burden of religious instruction was committed to a priesthood. With uncommon ardor did I figure to myself a reformed and enlightened world, if these were discarded; and if our weekly assemblies were addressed by our physicians, and lawyers, and philosophers. Men, without professional prepossessions or antipathies, and without interest, would investigate truth; would propose it courageously; would teach candour, and love, and peace! What a fairy-land presented itself to my imagination, heated with projects of benevolent reform!" P. 121.

This blessed scheme however is soon abandoned, and common sense appears to have resumed her seat in his mind. He still preserves his hostility against every species of Church authority, and still maintains the inherent right in every congregation to choose their own teacher, notwithstanding the following confession.

" The want of feeling of our societies may be perceived from hints interspersed through this work. I appeal to their own consciousness, if they do not dismiss their ministers on most frivolous pretexts. Let them offend the pride, or disclose the injustice, of a powerful man, and occasions will not be wanting to make their situation too irksome to be retained. Every minister maintains his rights

rights and independence at his peril. Their own recollection will furnish our people with examples of ministers who have removed to them under expenses more than equal to their first year's remuneration. No thought of defraying them is suggested, and the minister would be branded with selfishness if he should quicken their recollection. The salaries, so inadequate and pitiful, are *kept back*, till the interest forms a considerable deduction from the stipulated sum. I will not give instances, though such are in my possession, that would scarcely obtain belief. If I should, hereafter, lengthen out these anecdotes of my life, I may present the world with some, in an authentic form." P. 175.

The same complaint is urged in a still stronger manner on his arrival at the place, where he was first destined to exercise his ministerial functions.

"On my arrival, I found that the people had been long in a state of confusion, from a dispute with their former minister, who still lived on the spot. The occasion is unknown to me. It was probably similar to others which continually occur in our societies, where the factious dispositions of popular assemblies are ever at work, and render the life of a minister so irksome and so precarious. This is an evil arising from the noble privilege which we enjoy, of choosing our own pastors. Few advantages are secure against abuse. Few are more abused than this advantage.

"The people were indifferent, and lately much scattered by the establishment of a society of Huntingdonian Methodists. The expectation of a new minister, on probation, brought together scarcely forty persons." P. 85.

Not all the treatises on Church authority can speak so home to the common understanding of every reasonable being, as these confessions of the fluctuating and wretched state of those congregations, who having abandoned that anchor of sound doctrine, our pure and apostolic church, too wise to be instructed by the scriptural doctrines which she possesses, and too proud to submit to the mild and gentle discipline which she enjoins, are tossed about with every wind of doctrine, the sport of every empty conceit, and every vain delusion. The reader cannot fail of observing the tyranny which these friends of religious liberty (as the dissenters generally term themselves) exercise over their miserable pastors, arrogating to themselves an arbitrary and paramount authority, according to the dictates of their own caprice, which the Church of England could not if she would, nor would not if she could, exercise and assume.

Our author appears to have reaped his experience from many a laborious struggle; we only wonder that one who has seen and suffered so much, and enters with so much justice into the causes of the evil, should have so long continued a slave to these vague and

and licentious notions, and should not have fled for refuge into the bosom of that Church, where perfect order is the sacred source of perfect liberty. To the mild and humanizing influence of that Church, over the dispositions, the feelings, the generosity of her children, our author speaks in the following terms, which we extract from a dedication of the work to his children.

"Your acquaintance has been chiefly among the members of the Established Church, and this has been favourable to your manners and characters in many respects. The narrowness of party spirit, the unpolished demeanour, of many among Dissenters, whose intercourse is much confined to one another, and especially the illiberal treatment of their ministers, which too much prevails among them, are not to be found, or not in an equal degree, among churchmen. It will be well if you can derive all that is good from every party. But the frankness of the English character, the generosity and nobleness of British feeling, which are to be sought for almost exclusively in the church community, should not dazzle you, and lead you to undervalue other equally estimable properties to be found in the sect with which you and I are connected." P. vii.

On one most important point the sentiments of the author are in unison with our own. He speaks with much good sense of the dangerous tendency of those evening lectures, which are so exclusively patronized by a certain party within the Church, and form so powerful a link of connection between them and their fellow fanatics without.

"I attribute, without hesitation, much of the debased and abandoned morals of the lower order of the people to the evening meetings among our religionists, the prevalence of which is exactly coeval with the increased corruption of our countrymen. On this account, I deprecate the enthusiasm which has for half a century prevailed, and by which our national character has been perceptibly deteriorated. Signs of increased wickedness are evident. All the signs of reformation are, at least, doubtful. Some individual good may have been done. The general corruption is unequivocal. When the phenomena are concomitant, it is fair to suspect their mutual influence, and the reason of the thing in this case, corrobates the conclusion.

"No time can be so usefully employed as that which is given to domestic instruction. For this the inferior ranks have no other time, but the Lord's day, which they can effectually employ. But it is on our servants that the worst effect is produced by its neglect. Favourable occasions for debauchery are offered them by the too common custom of giving them the Sunday evening, under pretence of attending public worship. While *they* have this resource, however inadequate, their *employers* are less scrupulous about detaining them at home all day in domestic occupations. Luxurious dinners have

have ensued in our houses, which formerly contented themselves with more frugal preparations. The attendance of *families*, on public worship, has become less regular, and the attendance of *servants* has been either discontinued, though they pretend to avail themselves of opportunities in the evening, or gives occasion for much mischief. Besides this, the domestic advice, which was formerly given in every creditable house, and which would be attended with more effect than sermons, must necessarily be given up, because the servants are not present; and, if they should be present, it is received with contempt, because these servants have been taught, at these *opportunities*, as they are called, to scorn every thing that does not proceed from those *who have experienced the work of grace.* It is a fact, within my knowledge, that many heads of houses are quite discouraged from advising and rebuking, because they see that their lessons are received scoffingly by their conceitedly-sanctified domestics, who look upon such lectures as of no value, because they esteem them *legal.* The mischief of such a state of things is incalculable. In what view soever we take these evening opportunities, they are of evil effect. But their chief mischief is, that they preclude domestic instruction, if to be attended by *families*, or render it ineffectual where it may be given." P. 89.

Our author informs us that he has materials for another volume, of a nature still more interesting than the present, as they will tend to illustrate more fully the condition of dissenting ministers and the manners of dissenting societies. If he performs his promise, we shall be curious to see them, as in the present times it is most desirable that the state of religion in every society throughout the kingdom should be fully and fairly laid open; every one will then be enabled to form his opinion upon the documents before him, and if those documents are as faithful as the present, we have little doubt as to its tendency.

ART. 11. *An Account of the Revival of the Work of God in the County of Cornwall. By the Rev. John Riles.* 8vo. 48 pp. Penryn, Cock; London, Lackington and Co. 1814.

This pamphlet contains the account of an attempt to revive the spirit of Methodism in the County of Cornwall, which by a strange perversion of terms, is called the Revival of Religion. Mr. Riles is a follower of the late Mr. Wesley, and appears to lean toward the tenets of the Arminians, maintaining at the same time the sensible operation of grace upon the soul, and all the *material* pangs of the new birth, &c.

"In various places, God has poured out his Holy Spirit on the people, in a very remarkable manner, and the effects for a season, have been *bitter anguish, sighs, groans,* and *tears.* In many instances, six, eight, or ten persons at one time, have been in the ut-

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most state of distress, crying out to the God of heaven, that he would be merciful to them, and pardon their sins. Should this appear strange and surprising, to men, who read and believe their Bibles, that awakened sinners, feeling the reproaches of their own consciences, and overwhelmed with a deep sense of their lost condition, refuse comfort, till God in his mercy pardons their sins, and speaks peace to their souls?" P. 2.

In this manner is that dangerous and destructive spirit of delusion to be let loose upon earth, to tear up the foundations of all civil and social order, to scandalise the followers, and to degrade the name of pure and genuine Christianity. One of the great instruments in this blessed work is, as Mr. Riles informs us, the British and Foreign Bible Society.

"The formation of the British and Foreign Bible Society, at this eventful period, promises fair to disseminate the word of life, throughout the world. The appearance of the Holy Scriptures in the vernacular language of all nations, and provinces, without comment and explanation, is God speaking to the understandings and consciences of all men, by his own word, in his own language? May we not expect then, that speedily, 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.' Isa. xi. 9. xl. 5.

"The united empire of Great Britain is a highly favoured country, which, the providence of God has guarded against the menaces of an inveterate foe: under the mild auspices of our gracious Sovereign, the rights of conscience have been held sacred, and 'every man has sat under his own vine, and fig-tree: and none hath made him afraid.' Mic. iv. 4.

"Sunday schools, tract societies, and bible associations have been established, for the express purpose of arresting infidelity in its progress; stemming the torrent of profaneness; and with the avowed design to produce a moral culture on the minds of men. Much has been done to the rising generation; and the sanguine expectations of the most zealous advocates of these excellent institutions, have been far exceeded, by their great and encreasing utility." P. 5.

If testimonies such as these cannot open the eyes of those, who amidst professions of attachment to the Church, still continue the patrons and supporters of this society, their infatuation must be altogether judicial. The spirit of the ancient Methodists had been well nigh extinguished, when under the influence of this society, the sleeping embers are reanimated, and the rapid flame of delusion and imposture is kindled against the sanctuary of God. Calvinists and Arminians, though on every other side, separated from each other by an insurmountable barrier, here join

join hands. What would a Calvinistic minister say to the following paragraph of Mr. Riles:

"6. *Shew your religion by your works.* There are two dangers carefully to be avoided. The Antinomian pretends he can do nothing; that Christ has done every thing for him; and when he is exhorted to watch and pray, to live holy, and keep the commandments of God, he immediately cries out, It is all legal stuff. Hence we so often hear from his lips,—Evangelical ministers, evangelical doctrines, and evangelical sermons? The seamless garment of the immaculate Saviour, is to cover their polluted souls, and save them in their sins. Fly these pests of the Christian world, as you would fly from the great devil himself." P. 34.

Yet we have no doubt but that the most vehement among "these pests of the Christian world," these evangelical ministers, would hold out the right hand of fellowship to Mr. Riles to blast and to overthrow their common enemy, that pure and apostolic Church, whose doctrine and discipline present so formidable an obstacle against the imposture of conceited ignorance, the pride of fancied inspiration, and the ravings of mad enthusiasm. Mr. Riles himself speaks of "the thousands who are prepared to read and think for themselves in matters relating to God and their own souls;" or in other words, the thousands whom he expects to fill the band, and add strength to the cause of revivalism. One step still remains, that these poor deluded beings should not only think, but act for themselves. This we believe, that Mr. Riles will not quite relish. But can he expect that those who have been seduced from their allegiance to the purest Church which ever flourished in Christendom. will submit themselves implicitly to the direction and government of the ministers and rulers of methodism. The spirit of insubordination and riot has already, even according to his own account, begun to manifest itself in their meetings.

"That some little irregularity and disorder has attended this revival, we readily admit, and which has risen out of the numbers which have attended the meetings. The difficulty has been, how to remedy, without doing injury. But that lasting good will follow, we have not the least doubt." P. iii.

We conceive this REVIVALISM, as it is termed a subject of just apprehension and alarm, and we are happy to find that it has already experienced a formidable antagonist in Mr. Le Grice, to whose labours we hope soon again to pay that attention to which they are so justly entitled.

POETRY.

ART. 12. *Elements of Music, in Verse, adapted to the Piano Forte, and calculated for Juvenile Study: to which are added a Series of progressive Lessons, and a favourite Duet. By John Kelly.* 4to. 20 pp. 5s. Sherwood, &c. 1814.

After the noble example set by our veterans in the science of grammar, the metrical harmony of the *Propria quæ maribus*, the bursts of sublimity in the *Quæ genus*, and the melodious flow of the *As in præsenti*, who shall despair of success in turning the whole history of the arts and sciences into verse? "The handmaid to the arts" may be metamorphosed into a muse, and Rees's Cyclopædia melt into rhyme. There is really some ingenuity in the present attempt to versify the first half of Hook's Lessons, and with those who have a finer ear for poetry than music, it may not be unattended with success. The appropriate musical signs are subjoined to the verses, so that the young learner has a double chance of becoming acquainted with the science. The poetry is not quite so elegant or so high-flown as Dr. Darwin would have made, but to make up this deficiency, it has a quality which the Doctor could never have imparted to it,—it is intelligible. The following is a favourable specimen of the versification.

"LESSON IX.

"OF MAJOR KEYS WITH SHARP SIGNATURES.

"Thus from C, if we move to the *Fifth* degree higher,
By such transposition, *one Sharp* we acquire;
And pursuing this system proceeding from G
To the *Fifth* degree higher, it then becomes D.
Therefore, from this mode of succession, 'tis plain,
On arriving at D, *two* Sharps we obtain!
And so on, producing as stated before,
At each transposition we make—*one Sharp* more!
And these added Sharps, on inspection, we find
To the *Seventh* degree of the new Scale consign'd!

"LESSON X.

"OF MAJOR KEYS WITH FLAT SIGNATURES.

"Those Scales, which for Signatures *Flats* may require,
Each other succeed at a *Fourth* degree higher.
Thus, from C, the natural key, which has none,
If we rise a Fourth higher, to F, we gain one!
And thus in proportion advancing, we see,
Two Flats are requir'd for th' ensuing key;

And

And so on, at each rising fourth, we obtain
An additional Flat the next key to proclaim;
And throughout this progression, in every case,
On the *Fourth* of the Scale each new Flat has its place."
P. 14.

ART. 13. *The Tyrant's Downfall; or, Napoleonics, and the White Cockade. By W. T. Fitzgerald, Esq.* 32 pp. 2s. Longman. 1814.

However various may be the opinions of Mr. Fitzgerald's powers as a poet, of his patience and perseverance there can be but one. For eighteen years as he informs us, he has been the loyal and laureat bard of the Literary Fund. The first poem in this collection is a *Carmen Triumphale*, or *Cock-a-doodle-doo* upon the tyrant's downfall, recited (with the most overwhelming applause) after dinner at their annual meeting. Next follows the NAPOLEONICS, which we are required by the author "to peruse regularly according to the progression of dates," till we finish with the WHITE COCKADE. This is the end and consummation of the whole, the last grand scene with all the transparencies, &c. to dazzle and surprise the gaping multitude. We can only confess our astonishment, that after all this volley of loyalty at the tyrant's head, he has continued for so many years alive; surely if he had read but one address of Mr. Fitzgerald to the Literary Fund, his conscience must have fallen a victim to those same "large blue flies," with which (as those arch-wags, the *Adelphi*, sweetly sang) he had so long filled our butcher's shops. But the Cossacks did more than conscience in this case, when in his retreat from Moscow,

"Shame and confusion hang upon his rear
Where Death rides awful on the Cossack's spear."

Death's head upon a mopstick is a common expression, why not death's head upon a Cossack's spear? it would make an admirable battering-ram. But perhaps we mistake the position designed by the poet, who may intend to represent the king of terrors actually straddling the spear, *equitare in arundine longo:* we wonder that this idea has not struck any of our great painters: Mr. Fuseli could not fail to make a striking picture of it in his own style.

We must however do Mr. Fitzgerald the justice to confess that there are single lines in every one of his poems which are powerful and strong, but they lose all their energy and effect by being harnessed in the same couplet with a broken-winded, spavined companion. The following verses, the fifth couplet excepted,

excepted, are as good as any which we have yet seen, amidst the shoals of odes, satires, and effusions which have been poured out upon the head of the ex-emperor.

" Too base to act a Noble Despot's part,
Napoleon shew'd at last, a coward's heart;
Stript of his gaudy plumes, by flattery dress'd,
The odious, low-born tyrant stands confess'd!
Had he one spark of those celestial fires,
That daring courage in the worst inspires;
As all his power was built on abject fear,
His iron sceptre should have been his spear!
Renounc'd by fortune—hemm'd with foes around,
He should have fought for every inch of ground;
Fought to the last—and, with his latest breath,
Have grasp'd the crown in agonies of death!" P. 9.

ART. 14. *The Commemoration of Reynolds, in Two Parts, with Notes, and other Poems; by Martin Archer Shee, R.A.* Small 8vo. 149 pp.

The reputation which Mr. Shee has gained by his " Rhymes on Art," and his " Elements of Art," will not, we fear, be increased by his tribute to the memory of Reynolds. Were his present work a first production, we should regard it as giving promise of future excellence. Considered as the composition of one who has acquired applause by his past exertions, we must pronounce it to be a failure. There are, indeed, in it, several excellent passages, and many elegant and well-turned lines. But, on the other hand, we find in it a general want of vigour, and a carelessness, wholly inexcusable, in point of composition. A great number of lines are only verse as far as relates to the proper number of syllables. This is the more censurable, because it is notorious that Mr. Shee has taste, and an ear. Nothing can be more flat and tuneless than such lines as—

" And with simplicity her sway divides."

* *

" Whose panegyric might like flattery seem"

* *

" Calls on his love, for aid he can't impart."

* *

" And to his vengeance immolates the foe."

* *

" And Intrepidity, beheld—amaz'd."

Nor can we admire either the flow of the verse, or the dignity of the thought, in the following passage, which refers to the assemblage of pictures from the masterly pencil of Sir Joshua Reynolds:

" Heroes

"Heroes and Statesmen—Bards and Beauties here,
In living lustre mock the world's career:
And seem assembled to receive with grace,
Their rival visitants—the present race."

Mr. Shee is, we think, equally unfortunate, when, describing Mrs. Siddons as the Tragic Muse, he says that

"In mournful meaning fix'd her eye appears,
And seems a window, whence the soul of woe
Looks forth upon the suffering world below."

To us this image appears so ludicrous, as to give a burlesque effect to the whole of the passage in which it occurs.—Mr. Shee's character of Sterne is, perhaps, one of his best efforts, and we shall, therefore, quote it.

"And shall the Muse review these shades of Fame,
Yet pass regardless, Yorick! of thy claim?
Neglect to pour one grateful strain to him,
The soul alike of sympathy and whim,
Who struck the heart's full chord with skilful hand,
And smiles and tears held equal at command?
No—while the fires of Wit and Humour warm,
While simple Nature's tenderest touches charm;
While poor Maria's sorrows swell the breast,
And Trim and Toby shall his powers attest;
Worked as he wills—while we each picture trace
The Monk's pale aspect—or "the peasant's grace,"
Behold the Captive, his sad record keep—
Laugh with La Fleur—or with Le Fevre weep,
Our hearts must own his influence, and discern
The fire of Genius in the flash of Sterne."

With respect to the smaller poems, the author honestly confesses that they were introduced only to swell out the volume to a proper size. "The Shade of Nelson" is sometimes animated; but, of all Mr. Shee's pieces, it is the most incorrect, in language, versification and rhyme. He speaks of it as a hasty production. If, however, he wrote it in haste, he ought to have revised it at his leisure. The lines on Opie are elegant, and worthy of the subject; and the ballad of Ellen displays so much simplicity and pathos, that we regret the narrowness of our limits, which forbids us to extract it.

ART. 15. *Poems and Translations. By the Rev. J. Bull, M.A.* Crown 8vo. 156 pp.

To the publication of this volume Mr. Bull, as we learn from his advertisement, was prompted by one of the most amiable of motives.

motives. "The family of an old friend and schoolfellow being," he tells us, "brought into great difficulties, he thought that, by soliciting subscriptions to this work, he might procure him a little relief: his design has met with encouragement in various quarters," &c. We are rejoiced that Mr. Bull has succeeded in such an object. At the same time, we may be allowed, for his own sake, to regret that so seemingly benevolent and pious a man did not contrive to carry his charitable wishes into effect in some other manner. With the character of a charitable person, he has certainly acquired that of a wretched writer. It is to be feared that his kindness to his friend was not unmingled with a hope, a deceitful hope, of obtaining poetical fame. This we are induced to think from the circumstance of his having once before been a candidate for public applause, and having again fondly brought forward a poem on the subject of Palestine, which he published some years since, and which, if we mistake not, fell, and quite naturally, dead born from the press. His "Palestine," is in blank verse, or, more correctly speaking, that kind of verse which is made by counting out ten syllables on the fingers, and leaving rhymeless the close of the line. Witness the following specimen—

> "Sometimes, 'tis said, the tow'rs are plainly seen
> Beneath the writhing streams. Why, Jordan clear,
> Should such foul scum absorb thy rolling flood?
> Attend, my country; beauty, strength, and pow'r,
> All that the world admires, must fade away,
> By death's destructive breath wither'd and spoil'd."

In rhymed verse, Mr. Bull is not more successful. His poem of "Home" opens in the following manner—

> "Sweet are the pleasures of the Rural Home!
> These are my song; ye nymphs of Britain, come;
> Ye deck our homes, and shed your graces round,
> And where you dwell, domestic joys are found."

Every tittle of this is, as we are ready to make oath, undeniably true; but it is told in a most unpoetical style. In the poem on Light, Mr. Bull has given us some valuable information. Addressing Light, he exclaims—

> "Light e'er indulgent! through thy gentle care,
> Nature returns the gift of sleep to share.
> Nature exhausted, seeks the softer shade,
> When thou the fiery orb hast kindly stay'd:
> Yet still, attentive to the wants of men,
> Thou deck'st the heav'ns with smaller lamps again:"

And,

And, in another place, he tells us—

" The light by which our FATHER saw his EVE,
By this we still the sweets of life receive.
'Tis light that throws on fruit their lovely bloom;
'Tis light that breathes the rose's rich perfume.
'Tis light that circulates the juices sweet,
And makes the breezes of the zephyr meet," &c.

For all this choice intelligence we are, as in duty bound, exceedingly thankful; and have only to lament that Mr. Bull did not think proper to communicate it in more spirited and musical numbers. Seriously, let us, as friends, once more advise him to desist from writing verse. As a man he is probably entitled to esteem; as a rhymer he exposes himself to the merited severity of censure and ridicule.

ART. 16. *Ode to Wellington. By the Author of the " Ode to the Emperor Alexander."* 8vo. 17 pp.

Two very strong circumstances would induce us to speak favourably of this author's composition, did not Truth forbid us to use favorable language. Those circumstances are, his diffidence, and the charitable purpose to which he means to devote the profit arising from the sale of his Odes. " The whole proceeds of both works (free of expenses), are to be applied in aid of the fund for the relief of the sufferers by war in Germany." But, though we love diffidence in authors, a virtue, by the bye, which they do not always display; and though we love to see them charitable when they have the power, which, unluckily, does not often happen, we must, nevertheless, be allowed to say, that we have a stronger love for the interests of truth. We are concerned that truth compels us to declare, that, in the Ode to Wellington, the writer has not merely failed to reach the " height of his great argument," but has fallen far indeed beneath it. He shakes his wings violently; but he does not soar. In plain English, he gives many lofty words, and sounding lines, with a very small portion of genuine lyrical spirit.

MEDICAL.

ART. 17. *Essay on the Prevention and Cure of Insanity. By George Nesse Hill, Surgeon at Chester.* 8vo. pp. 446. 12s. Longman and Co. 1814.

This is a volume which does much credit both to the labour and to the ingenuity of the author; it shews that he has expended much time and consideration upon the subject, and that

that in many cases he has thought with much originality. With all his opinions however we cannot coincide, but even where we differ from him, we differ with respect, because he is the advocate of human nature. We consider him as much too sanguine in the prospects which he holds out of recovery, which in this most dreadful of all diseases of the human mind, is we fear, but too rarely attained. We cannot at the same time but reprobate with Mr. Hill that sentence of condemnation which is too often passed upon the unhappy subject, without due attention to the circumstances of the case, or a proper perseverance in that treatment which might finally have remedied, or removed the disease. Mr. Hill in his first chapter lays it down as a principle that Insanity has always corporeal disease for its foundation, which position may be considered as generally true; but not contented with this Mr. Hill has bothered his brains (like all other surgeons who choose to fancy themselves metaphysicians) between "the material mind, and the immaterial principle or soul," as he terms them, till he has plunged himself and his reader into as much confusion both of ideas and of terms as any one of his own mad patients. That there is a connection between the mind and the body we know; that they are mutually affected by each others maladies we also know; but of the channel by which these affections are severally conveyed, we are and ever shall be, decidedly ignorant. These are *data* enough for any treatise upon insanity that will either confer advantage upon mankind, or reflect credit upon the author.

Mr. Hill in a second chapter considers the disease under all its various forms as divisible into two branches, the STHENIC and the ASTHENIC, or the Mania, and Melancholia. The causes, the progress, and the terminations of these two modes are given with much perspicuity and knowledge of the subject, and are well worthy the attention of the reader. In the third chapter Mr. Hill combats the popular opinion, that insanity is an hereditary disease, with more ingenuity than success. It is useless to quibble upon terms. The same experience that has enabled Mr. Hill to draw up this treatise, enables us to pronounce insanity an hereditary disease, in the vulgar and common acceptation of the words. We agree with Mr. Hill that because the father is insane, there is no necessity that the son should be so also; but we fully believe that in hundreds of instances within our own experience, the cause of the son's insanity exists alone in the previous insanity of the father. As for John Hunter's opinion, cited by Mr. Hill, which he gave upon the celebrated trial of Donellan "that there is *no* disease acquired which can be given to a child, there is no such a thing as

as hereditary disease, but there is an hereditary disposition for a disease," it is of the same cast with the rest of his evidence upon that trial; which we heartily wish for the credit of that celebrated anatomist could have been either suppressed or forgotten. When a child is said to inherit the stone from his parent, we cannot be supposed to mean that the *calculus* itself is congenital, but that there is disposition in the body of the child similar to that of the parent, for its formation at some future time. In the diseases of the mind the hereditary taint is still more clear; anger, jealousy, spleen, &c. are evidently inherited from the parent, in the same manner as the nobler dispositions of the soul: and this resemblance occurs in cases where it cannot be referred to imitation, where for instance, the parents have died long before the developement of the minds of their children.

On the subject of the fourth chapter, "that insanity is as generally curable as any of those violent diseases most successfully treated by medicine," we have already expressed our opinion, that Mr. Hill is far too sanguine. At the same time we are bound in justice to state our belief, that if the mild and gentle mode of treatment which he so humanely and so scientifically recommends, were more generally adopted, fewer instances of incurable lunacy would occur. But we fear that as long as there are mad patients, there will be brutal keepers, who will never consent to adopt a more mild and gentle conduct towards their patients, as long as their immediate purpose can be fulfilled by a more summary, though inhumane treatment.

At the conclusion of the volume there is a very interesting chapter upon pretended insanity, which will afford more sure criterions for a medical man peremptorily to deliver his opinion with respect to criminals pretending insanity, than any treatise with which we are acquainted; part of it we shall extract for the amusement of our readers.

"In general persons actually insane wish not only to be esteemed most free from the malady but to be considered as possessing considerable intellectual endowments, hence *real* lunatics never allow the existence of their lunacy, but are always endeavouring most assiduously to conceal from observation those lapses of thought, memory and expression, which are tending every moment to betray them, and of the presence of which they are much oftener conscious than is generally apprehended or believed. Alexander Cruden when suffering under his second and last attack of mental aberration, upon being asked whether he ever was mad, replied, "I am as mad now as I was formerly, and as mad then as I am now, that is to say, *not mad at any time.*" P. 392.

"The

"The administration of a strong solution of *Antim. Tart.* unknown to the pretender or suspected person affords a fifth rule to assist the fallibility of human judgment. Where a common dose takes a full and powerful effect deception will be more than half ascertained, because in every stage of approaching or actual insanity, such an effect never follows such an administration, more especially under the maniacal form which is that most commonly attempted to be personated. By a careful execution of this rule, the nearest point is gained to unambiguous demonstration. The last rule it is necessary to describe in this essay applies to subjects who have undergone medical treatment for the cure of insanity, and doubts are entertained as to the now partial presence or entire absence of the disease. In courts of justice this is often a matter of as serious import as it is to give a positive opinion whether a man be actually or pretendedly insane for the first time in his life. The late nurse, attendant, or medical man who had the care of the lunatic, are the only proper persons to give judgment upon him where decisive evidence is wanted. These persons will not fail to recollect that the real insane convalescent upon being restored in a doubtful state to his relatives and society, will notwithstanding all his efforts, be readily detected in his divergencies from the sane track, until the unlooked for moment arrives when his wandering eye is suddenly met by that which has so often checked his vaccillatory emotions. The instant of such a meeting is the instant of self-correction, of silence, or of sudden order and surprizing self-possession. The reverse is the case with pretended lunatics, for all such upon seeing the person whom they know has been long accustomed to the management or cure of lunatics become ten-fold more foolish, boisterous or unmanageable than before, in order to impress the minds of the beholders with awful ideas of their very alarming or pitiable state, but their detection and exposure is the sure result of diligent enquiry." P. 396.

MISCELLANEOUS.

ART. 18. *Botanical Illustrations of the Twenty four Classes in the Linnean System of Vegetables, by select Specimens of English Plants.* Darton and Harvey. 1813.

After labouring through multitudes of terrific volumes in royal and imperial quarto, it is incredible with what pleasure we descend to a pretty little pocket piece two inches square, the exact size of the present volume, which we consider as one of the neatest compendiums of botanical science which we remember to have seen. The plates are well executed, the drawings accurately coloured, and the descriptions both scientific and

and correct, and all within two inches square. This is an euchiridium indeed: and to the young botanist it cannot fail of recommending itself, as a *light* and pleasing companion.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Sermon, preached in the Parish Church of Sudbury, St. Peter, in the County of Suffolk, on Thursday, July 7, 1814, being the Day appointed for a General Thanksgiving. By Henry Watts Wilkinson, M.A. Curate of St. Gregory, and St. Peter, Sudbury, and late Fellow of Worcester College, Oxford.

A Sermon, preached in St. Andrew's Church, Plymouth, on Wednesday, Sept. 14, 1814, being the Sixteenth Anniversary of the Plymouth Public Dispensary. By Robert Lampen, B.A. Lecturer of St. Andrew's, Plymouth. 1s. 6d.

A Sermon, preached in the Parish Church of Lancaster, on Thursday, August 25, 1814, at the Primary Visitation of the Right Rev. George Henry, Lord Bishop of Chester, and published at the Request of his Lordship, and the Clergy. By Thomas Dunham Whitaker, L.L.D. F.S.A. Vicar of Whalley, and Rector of Heysham, in Lancashire. 4to. 2s.

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A Sermon, preached at the Cathedral Church of Winchester, September 15, 1814. By the Rev. H. Woodcock, Rector of Michelmersh, in the County of Southampton. At the 146th Annual Meeting of the Charitable Society of Natives and Citizens, for Apprenticing the Children of the Poor, which was instituted in the Year 1668, in Consequence of a dreadful Visitation of the Plague that came upon the City of Winchester at that Time. 2s.

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A Sermon, preached before the University of Oxford, at St. Mary's, on Act Sunday, July 3, 1814, and printed at the Desire of the Vice-Chancellor. By Edward Nares, D.D. Regius Professor of Modern History, and Rector of Biddenden, Kent. 1s. 6d.

A Treatise

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BIOGRAPHY.

The Biographical Dictionary, Volume XVIII. Edited by Alexander Chalmers, F.S.A. 8vo. 12s.

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Pindari Carmina juxta exemplar Heynianum, &c. Digessit et edidit Henricus Huntingford, L.L.B. Collegii B. Mariæ Winton. prope Winton. Socius. 8vo. 1l. 10s.

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The

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CORRESPONDENCE.

TO THE EDITOR OF THE BRITISH CRI[illegible]

SIR,

Though I have been long conversant in the theological works of the celebrated Charles Leslie, I never happened to look into the edition of his *Short Method with the Deists* published by *the Society for promoting Christian Knowledge*, till very lately. The preface to that edition by the late learned and ingenious Mr. Jones, is worthy of its author—pious, earnest and affectionate; but it is very capable of improvement, should it be again prefixed by the society to any future edition of that incomparable tract.

"Every reader," says Mr. Jones, "to whom the *Short Method* is new, will be induced to think more highly of it, if I tell him its history; as I received it from Dr. Delany, Dean of Down in Ireland; who told me he had it from Captain Leslie, a son of the author. It was the fortune of Mr. Leslie to be acquainted with the Duke of Leeds of that time; who observed to him, that although he was a believer of the Christian religion, he was not satisfied with

with the common methods of proving it: that the argument was long and complicated; so that some had neither leisure nor patience to follow it, and others were not able to comprehend it; that as it was the nature of all truth to be plain and simple; if Christianity were a truth, there must be some short way of shewing it to be so; and he wished Mr. Leslie would think of it. Such a hint to such a man, in the space of three days, produced a rough draught of the *Short and easy Method with the Deists;* which he presented to the Duke; who looked it over, and then said—*I thought I was a Christian before, but I am sure of it now: and as I am indebted to you for converting me, I shall henceforth look upon you as my spiritual father.* And he acted accordingly; for he never came into his company afterwards without asking his blessing. Such is the story very nearly as Dr. Delany himself would tell it, if he were now alive."

The story is circumstantially told, and the veracity of the different relaters cannot be called in question. There can however be no doubt but that some one of them had mistaken the meaning of what had been told him by another; for Mr. Leslie himself gives a quite different account of the origin of his admirable Tract.

"My *Short and easy Method with the Deists*, says he *, bears date July 17th, 1697; and was but two sheets of paper, being written for the satisfaction of a gentlewoman (though it is addressed to a man) who had been staggered with the arguments of Deism even to distraction; for though (as she told me) she was not come to be a downright Deist, yet she was not able to answer their arguments, nor to clear up the matter to her own mind; and what had been so often rung in her ears, of the story of CHRIST being but a fable, like that of MAHOMET or the Heathen Gods, would dart into her thoughts in the midst of her devotions, even at the Holy Sacrament; which, said she, if Christianity be a truth, seemed to me to be blasphemous, and that I was provoking G[illegible] while I pretended to worship him. This at last wrought so powerfully with her, that she came to abstain from all prayer even in private; and was in a most deplorable condition, owning that she was often tempted to destroy herself, which, she was afraid, would be the issue. I found discoursing with her had but little effect, for in that violent discomposure, she could not give attention, but would fall out into horrible exclamations, and wishing herself dead, or that she had never been born. I then wrote this letter to her, free from all intricacies, and suited to her capacity; and prevailed with her to copy it in her own hand, thinking that would fix her attention the more, and prevent those wandering thoughts, which interrupted her consideration of what was offered to her in discourse. And, by the blessing of God, this had the desired effect, for she came to reason calmly, and at

* See his works in two vols. folio, vol i. p. 119, Edit. 1721.

last

last was fully convinced, as she still remains; and she was able to keep her ground with the Deists, by the four marks, which none of the stories they told her of the Heathen Gods, of Mahomet or of the Legends, could come up to. Some of them had the first mark, some the second, and some the third, but all stuck at the fourth; none of them had all the four. And it was by her persuasion, and of some others to whom she shewed my letter, that I was prevailed with to let it be made public. And it meeting with a favourable reception, I enlarged it to four or five sheets in the next edition."

The Duke of Leeds may have been one of those to whom this lady shewed the original draught of *the Short Method;* and he may have united with her in urging the author to make it public; and he may have said to Mr. Leslie that he had convinced him that he was a Christian; but it is very little probable that the first Duke of Leeds would, in the year 1697, select a man of Mr. Leslie's *political* opinions, whose superior talents were not then universally known, from the whole body of the clergy, to remove any doubts which his Grace might himself have, respecting the evidences of the Christian faith.

Mr. Jones proceeds to inform us, that Dr. Conyers Middleton "feeling how necessary it was to his principles, that he should some way rid himself of Mr. Leslie's argument, looked out for some false fact, to which the four marks might be applied; and this he did, for twenty years together, without being able to find one. This I learned from the late Dr. Berkeley, son to the celebrated Bishop of Cloyne, who conversed much with the world, and I believe would not have reported such a thing, but upon good authority."——Most certainly he would not; for though much inferior to his father in erudition and intellectual powers, Dr. Berkeley equalled the Bishop in virtue, and was therefore incapable of uttering a deliberate falsehood or even of speaking at random on such a subject. Still a report of this kind which rests on no other authority than that of some person unknown, from whom Dr. Berkeley unquestionably had it, is not entitled to the same credit that it would claim, if traced to its source, and this I, fortunately have it in my power to do.

Dr. Berkeley, with whom I lived, for many years, in habits of more intimate friendship than I ever did with almost any other man, told me, that *Dr. Middleton himself confessed to Archbishop Secker* that he had laboured for twenty years in vainly endeavouring to find some false fact, to which Leslie's four marks of truth might be applied. It is well known to all, who know any thing of Dr. Berkeley, that when, at the age of nineteen, he lost his father in Oxford, Dr. Secker, then Bishop of that See, and one of the Bishop of Cloyne's dearest friends, took the young man under his immediate protection, and continued to patronize him till the day of his Grace's death. It was, when with paternal care and anxiety the Bishop of Oxford was fortifying the youthful mind

of

of the son of his deceased friend against the dangers to which he would be exposed in that world, with which, as Mr. Jones, says, he then conversed much, that he put into his hands Leslie's *Short Method with the Deists*, communicating to him, at the same time, Dr. Middleton's confession, as a proof of the value of the little work. This Dr. Berkeley related to me, when enumerating with gratitude his many obligations to Archbishop Secker; and as the anecdote is worth the preserving, I send it for insertion in your Journal, whilst its truth can be attested by my signature. I know that Dr. Berkeley related it to several of his friends who are now dead; and I think it probable that he may have done so to the present Vicar of Teston in Kent, who was long his favourite curate. Of this however, I cannot be certain, as I am of his having related it to SIR,

your very humble servant,

Stirling, Oct. 13th, 1814.

GEO. GLEIG.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

A Second Edition of the *Memoirs of William Stevens*, Esq. Treasurer of Queen Anne's Bounty, will shortly be published; the whole *produce*, arising from the Sale of which (not the *profits* merely), is intended by the Author to be given to the fund for the benefit of the Scotch Episcopalian Church.

Select Poems of Synesius, and Gregory Nazianzen, translated from the Greek, by *Hugh Stuart Boyd*, Esq. with some original Poems by the Translator.

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A second Edition of Mr. *Faber's practical Treatise on the Holy Spirit*; and a fifth Edition of his *Dissertation on the Prophecies relative to the great Period of* 1260 *Years*, &c.

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Succisivæ Operæ: or, Selections from Ancient Writers, sacred and profane, with Translations and Notes, by the Rev. *Henry Meen*, B.D.

An enlarged Edition of Mr *Foster's Researches* about Atmospheric Phenomena.

THE

BRITISH CRITIC,

FOR NOVEMBER, 1814.

ART. I. *Anatomie et Physiologie du Système Nerveux en general, et du Cerveau en particulier; avec des Observations sur la possibilité de reconnoitre plusieurs Dispositions Intellectuelles et Morales de l'Homme, et des Animaux par la Configuration de leurs Têtes: par F. J. Gall et G. Spurzheim.*

Anatomie et Physiologie du Systeme Nerveux en general, et Anatomie du Cerveaux en particulier; avec dix-sept planches. (*Premier Volume.*) Paris, 1812.

Physiologie du Cerveau en particulier; avec vingt-sept planches. (*Deuxieme Volume.*) Paris, 1812.

Analyse d'un Cours du Docteur Gall; ou Physiologie et Anatomie du Cerveau d'apres son Système. Paris, 1812.

ALTHOUGH men of science had long been familiar with the names of Drs. Gall and Spurzheim, and had some faint idea of the nature of their opinions, yet it was not until 1810 and 1812, when their anatomy of the nervous system in general, and of the brain in particular, was published at Paris, that the means were afforded of appreciating the nature, the extent, or the probable truth of their doctrine. Since that period the world has been in possession of all that our authors have thought necessary to the establishment of their fundamental principles. Their doctrines, however, have not yet gained an attention proportionate to their importance; for the subject is such as will always be slow in soliciting the regard of mankind in general, and its relation to medicine is too remote from practical utility, to excite in professional men a very lively interest in its investigation. Hence ages may perhaps elapse, before the system of Drs. Gall and Spurzheim, though it should eventually prove true, will be justified by the consent of public opinion.

From the preface to the work before us we learn many curious particulars relative to Dr. Gall: while yet a boy he was wont

to speculate upon the diversified characters of his school-fellows; and amidst the many peculiarities of disposition and understanding which attracted his observation, there was one quality of mind upon which his contemplation was chiefly fixed, either because he admired it in others, or regretted that it was denied to himself. This quality was the memory of words. He found that as he surpassed others in the task of composition; others surpassed him in the task of memory. Concerning this peculiar species of memory, he enquired how it came to be the characteristic of one mind and not of another; and being intent upon those who displayed this faculty in a pre-eminent degree, he found them all distinguished by a peculiarity of external feature which consisted in a prominence of the eye. More extended observation confirmed the truth of his original remark, and the coincidence being universal led him to believe that it was not the effect of chance. Hereupon he sought the external marks of other mental qualities, and every individual who was distinguished for a peculiar talent became the object of his attention; in this manner he discovered the external characters which indicate the genius for painting, for music, and for mechanics.

Medicine was the profession which Gall was destined to pursue, and he betook himself with eagerness to a course of studies which promised to illustrate his favorite object, and to aid him in tracing the connection between external figure and internal qualities. He found, however, that anatomy and physiology, though they had unfolded the structure and investigated the properties of muscles, and viscera, had ascertained little of the organization and nothing of the functions of the brain.

He next commenced a laborious research into the writings of metaphysical philosophers, thinking that the subject of his enquiry could not but derive abundant illustration from those, who profess that they have analysed the mind, and sounded the depths of the heart, to discover the motives of action. But these studies served only to retard his investigation by creating within himself a prejudice against his own doctrine. For feeling the weight and authority of established systems, and knowing in what esteem that philosophy was held, which taught that there was an original equality of mental faculties, and that the difference between individuals depended solely upon education and external circumstances, he was disposed to relinquish a scheme the fundamental principle of which was at variance with the most esteemed opinions.

Nevertheless he could not entirely assent to the omnipotent power of education; for he saw some to whom with the aid of the best intentions it brought little advantage, and others to whom it was almost superfluous, since they acquired the most splendid attainments with so much rapidity and apparently with

so little effort. Among animals also he observed the difficulty or facility with which individuals of the same species were trained to particular exercises. Hence there seemed reason to suspect that the faculties of man as well as of the animal creation were innate.

The next object of his enquiry was, in what sense the faculties were to be considered as innate; whether there was a certain principle endowed with the free exercise of the faculties and still independent of organization, or whether the principle and the exercise of the faculties depended upon material conditions. Gall, from a consideration of the influence which different experiments, and various natural and accidental changes of the brain's organic structure, had upon the mental functions, became inclined to adopt the latter opinion.

Henceforth our author determined to pursue his enquiries without deviating from the path of simple observation, and to make his own experience the test of truth. By these means he deduced such a mass of analogical facts as became capable of arrangement, and seemed to justify his particular theory. Hence the nearer prospect of compassing an object upon which he had long expended his whole attention, stimulated him to extraordinary exertions in order to secure its attainment. Besides it was not enough to vindicate the truth of his opinions as far as regarded himself alone, but it was necessary that the world, by whom they were represented as false, dangerous, and subversive of religion and morality, should have the means of appreciating the probability of his doctrine. With this view he enlarged the sphere of his investigation. If he heard of men distinguished for particular qualities of mind, he obtained plaster casts of their heads for the sake of relative comparison; he collected the sculls of animals in order to distinguish the various forms belonging to each species; he visited places of public education, and where children had given evidence of any peculiar genius, he was curious in noting the form of their heads. Nor did he neglect the advantages which his profession of medicine presented, of examining the heads of maniacs with reference to their insanity; and of culprits with reference to their lives, their dispositions, and their crimes. Having thus collected facts and proofs sufficient at least to fortify his system against the mere cavils of ignorance, he ventured through the medium of public lectures to explain the nature of his doctrine to the world. He derived from thence a great advantage from the freedom with which his opinions were canvassed by men of science, and by thus provoking discussion he learnt the extent and validity of the objections which might be adduced against him.

In 1805, Dr. Gall associated Dr. Spurzheim in his labours, and the work before us is presented to the world as the joint performance of both.

The enquiry of our authors is one of great comprehension and extent. Their anatomy involves the structure and relative connection of the nervous system in general, and the form and mutual dependency of the different parts of the brain. Their physiology investigates the laws of sensibility, irritability, and voluntary motion; the functions of the senses; the nature of instincts, inclinations, will, and thought. It shews that the brain is the instrument of the moral and intellectual faculties, and that each faculty has an appropriate organ for its production, that the brain is not one organ, but an assemblage of as many organs as there are different faculties. Moreover it determines, according to the progressive gradations from a more simple to a more complex organization of brain, what is the sphere of activity which belongs to the faculties of the whole animal creation up to man. And, finally, it explains in what manner the external surface of the cranium indicates the degree in which the different organs are developed, and thus affords the marks by which we are enabled to divine the moral and intellectual characters of individuals.

It is somewhat extraordinary that the prejudices of mankind should ever have taught them to believe, that there exists an opposition and repugnance between natural and moral philosophy. The professors of each, who generally passed for the wisest and best of men in the times wherein they lived, have too often manifested a certain contempt and disdain of each other's pursuits. In times indeed closely bordering upon our own we are surprised that the powerful* declamation of Dr. Johnson, which gave lustre and pre-eminence to morality, should have been employed to stigmatise and degrade every species of physical knowledge; and that with a mind generally impartial, and an understanding exquisitely cultivated†, Sir William Temple should profess his belief, that, "the philosophy which is called moral," was alone suitable to the reach of human capacity, or contributary to human happiness, and that he knew "no advantage mankind had gained from the progress of natural philosophy, during so many ages it had been in vogue in the world, excepting always, and very justly, what we owe to the mathematics."

But that part of the doctrine of Drs. Gall and Spurzheim which explains the moral condition of man rests solely upon physical science as its basis. They teach that to know what man is, we must study his structure; that to know the mind we must analyse the mind's material instrument which is the brain,

* Life of Milton, at the commencement.

† Sir William Temple on the Garden of Epicurus, vol. iii. p. 199, of his works.

wherein

wherein the moral sentiments and intellectual faculties are modified according to the varieties of organization. If they conclude aright, the result of their speculations will be, to give certainty to metaphysics, to establish the mutual dependency of two philosophies which have been esteemed at variance with each other, and to prove that body and mind, while we are composed of both, have both a share in the good and evil both of our actions and feelings.

Drs. Gall and Spurzheim have not yet completed the plan of their work in all its parts, and the world yet expects the fulfilment of their most important labour; the demonstration of the special organs of the brain, and the residence therein of special faculties. Concerning that part of their doctrine, then, to which the praise of originality and interest chiefly belongs, we are not yet furnished by our authors with materials sufficient to form our opinion. There has, however, been published at Paris, an Analysis of Gall's Course of Lectures, which details our author's exposition of the primitive faculties of the mind, the different organs of the brain, and their localities. But although this volume is said to have the sanction of Dr. Gall, it is scarcely fair to judge our authors by the words of another on those points, in which it is most material that they should be rightly understood. We shall, therefore, make no further use of this work, than to shew our readers the nature of the arguments, the facts, and observations, by which the plurality of organs within the brain, and the appropriation of particular faculties to particular organs, is maintained.

In the first place, we shall confine our observations almost entirely to that part of their system which regards the brain as the material instrument of the moral sentiments and propensities, and of the intellectual faculties. But, before we enter upon the doctrine of our authors, respecting the properties of the mind and their manifestation, it is necessary to guard our readers against certain difficulties which may arise from a misapprehension of terms. When, therefore, they speak of innate inclinations and dispositions, and of innate moral and intellectual faculties, they are not to be understood to admit the existence of innate ideas. Our sensations and ideas are owing as much to the external world, through the intermediate action of our senses, as to our internal organs; and as the impressions which we receive from the external world through our outward senses, must precede the perception of them in the mind, it is clear, that those ideas which arise out of determinate objects of the external world, as from a bird or a fish, cannot be innate. Thus, then, although the faculties and propensities, which being acted upon by external objects, have the power of producing determinate ideas, are innate; yet the ideas themselves, originating from

external

external objects, and completed by the co-operation of the faculties, are not innate. For instance, the faculty of learning languages, the faculties of judging, comparing, and deducing consequences, are innate; but the acts resulting from these faculties, and the determinate ideas which they produce; that is, the learning of a particular language, a certain judgment and comparison of particular things, and a deduction of such and such particular consequences, cannot be innate.

That the moral passions and propensities, and the intellectual faculties, are innate, is the first principle which Drs. Gall and Spurzheim endeavour to establish as the basis of their physiology of the brain. If we take a comparative view of nature, and follow the chain of creation up to man, we shall observe a certain analogy in the laws to which all beings that live are subjected; and that animals possess much in common with plants; and that man up to a certain point possesses qualities in common with other animals. Nothing can subsist without certain properties; gravity of earths and metals, their attractive and repulsive forces, &c. are generally regarded as qualities which result from the union and form of their integral parts, and which are so identified with them, that they cannot be destroyed without the dissolution of the bodies themselves. So too the laws which govern the fructification and germination of plants are properties essentially inherent in their nature, without which there could no longer exist the idea of the plants themselves. If we pass to animals it will be no less evident that their instincts are innate qualities, and that they depend upon organization. When the tortoise, while it is yet attached to some remnant of its egg, seeks the neighbouring stream; when the falcon first kills the hare, by pouncing upon its neck, and then devours it; and when the dog, after he has satisfied his appetite, hides the remnant of his food; we cannot but consider these actions as the result of dispositions which are a part of their nature and inseparable from their existence. It is by the same laws that the appetite of man and of animals is conformed to a relation with surrounding objects; that taste and smell declare to an animal what is its appropriate nourishment; whence the hog devours the acorn which it has found for the first time; and the bee, even on its first excursions, fastens upon those flowers which are most productive of the materials which form its honey. To the same cause are to be attributed those sentiments and emotions which we are accustomed to designate by the term affection. Pleasure and pain; satisfaction and discontent; joy and sorrow; desire, vexation, fear and shame, are those *affectus animi*, passions, or propensities, which arise from the natural dispositions of the man without any concurrence of his will, and are as strong and as vivid upon their first manifestation as after frequent occasions

of repetition. This arrangement is evidently established with reference to the external world, and animals and men are organized with a capacity for anger, for hatred, for fear and jealousy, because there are objects and events, which according to their nature are to be detested or loved, to be desired or avoided. Such passions or propensities are calculated for their personal preservation, without any consciousness, reflection, or active participation of the individual.

When man begins to exercise his faculties with a distinct sentiment of consciousness, he fancies that his faculties arise from his own exertions. But if we confine ourselves to the consideration of the qualities which are common to man with animals, the comparison will not suffer us to doubt that these qualities are innate and independent of personal co-operation. Among the common qualities may be enumerated the mutual love of the sexes; the care of parents for their offspring; the disposition to reciprocal succour and conjugal union; the propensity for peace or strife; gentleness or cruelty; the sensibility to praise; the oblivion or recollection of injuries; which, bearing so absolute an agreement in men and animals, cannot reasonably be traced to a different origin. We admit that these qualities are ennobled in man, by that best gift of the Almighty to the lord of his creation, REASON, that animal desire is changed into moral love; that the care of female animals for their young, becomes, in women, that everlasting affection of the mother for her child; that the gregarious attachments of animals are converted into friendship, and the sensibility to caresses into ambition and a desire of honour; yet, notwithstanding these superior endowments of the human species, they are subject to the same laws with the animal creation, and the gradual elevation of organization is the measure of the gradual elevation of the faculties.

If man has faculties by which he is essentially distinguished, and by which he is impressed with the proper character of humanity, he possesses also parts of the brain which other animals have not, and thus the difference of effects is explained by the difference of causes. Anatomists and physiologists agree, that in animals, the faculties are augmented in proportion as the brain displays a more perfect structure; and herein man is not excepted from the general order of nature. If he can search the cause of phenomena, deduce consequences, and establish general principles; if he can calculate the revolution of the planets, and measure the depths of the ocean, and the sand of the sea; if, by a tribunal within himself, he can judge of the merit and demerit of his own actions, and can dictate laws both to himself and to his fellow-creatures; if, above all, he can elevate his soul to the recognition and adoration of his God, let us pause, before we regard these sublime faculties as the work of man's own invention

vention, or of the accidental influence of the external world. For this would be to believe that the Creator had abandoned man to himself, in what most regards his universal pre-eminence, and had left the perfectibility of his nature to chance. But inasmuch as in every age, and in every nation, he has presented the same essential qualities; the circle within which he was to act, must have been traced out from the beginning, and fixed and determined by the divine will. In short, this order of nature is recognised by tokens so evident, that it cannot reasonably be called in question. From the stone to the crystal, from the crystal to the metal, from the metal to plants, from plants to animals, from animals to man, the forms of organization experience a gradual elevation, and the properties are augmented in the same proportion. And, as in man, we recognise faculties which the inferior animals do not possess, so we can demonstrate in him, and in him only, organs appropriated for their production and their action.'

The moral and intellectual faculties being in this sense *innate*, are found to manifest themselves, and to be increased and diminished, in proportion as the organs appropriated for their production are more developed, and as they present a more or less perfect structure.

The different nervous systems do not reach their perfect structure at the same time. For example, the nerves which supply the bowels and the chest have their fibres already formed, while the brain is yet a pulpy mass. The nerves of smell and taste attain to their complete formation before the auditory and optic nerves. Hence the functions of nutrition and respiration are perfect, at a time, when we have scarcely any evidence that the moral and intellectual faculties exist, and the different senses become complete, not at once, but in succession. In like manner nature has observed the same order in that part of the nervous system which we understand by the brain, wherein the different parts gain their perfect structure, according to a certain succession and gradation. In the brain of the new-born infant medullary fibres can scarcely be detected. By degrees, however, they become evident, and appear first in the posterior and middle, and last in the anterior lobes, and it is not until about thirty years of age, that the brain has gained a perfect structure in all its parts. At this period it remains stationary, until, as life advances, it begins to shrink and lessen, and its convolutions recede from each other. This order, in which the brain is gradually and successively developed, remains stationary for a time, and at last wastes away, serves to explain how in the new-born infant, the only functions are those of the senses and voluntary motion, by which it is enabled to make some expression of its wants in regard to food, and some obscure sentiment of pleasure and pain;

pain; how, by little and little, there is discovered an attention to surrounding objects; how desires and inclinations are manifested; how impressions are preserved and become ideas; how the qualities of the mind begin to display themselves under the image of different sentiments and inclinations, as love, friendship, vanity, ambition and pride; how infancy is succeeded by youth, and youth by manhood; and how, at this period, the human mind enjoys its full energy and perfection, until it insensibly begins to lose its vigour; and how, in short, there is nothing left to old age but dull sensations and a broken spirit: thus the faculties of the mind following step by step, the different conditions of the material structure, offer a clear evidence, that they cannot be separated from organization, and that they must be innate.

Further, we may yet multiply to a greater extent our proofs that the qualities of the mind are innate, and depend entirely upon organization: for not only does their manifestation keep pace with the successive developement of the organs, but should any cause operate so as to infringe the ordinary changes which they undergo, the functions also will betray a deviation from the accustomed course. Instances are not unfrequent wherein the whole brain, or several of its parts, have not acquired their mature and solid structure, until a late period; a state of infancy or imbecility has been prolonged to the tenth or twelfth year, and then, as by an extraordinary effort, nature has rapidly accomplished their perfect organization. Hence children, who, to a certain age, have been thought entirely destitute of capacity, have at length given evidence of considerable talent. If the developement of the organs continues incomplete, the manifestation of the respective faculties will be incomplete also. We cannot, however, determine with precision what degree of developement of the brain is necessary for the complete exercise of the mental functions, because their energy does not entirely depend upon the size of the organs, but in some sort also upon their irritability and sensibility. Yet experience has shown that an adult brain, which does not exceed the ordinary dimensions of a child's brain of the first year, is absolutely incapable of intelligence. Willis has described the brain of a young man who had been idiotic from his birth, which had scarcely acquired half the ordinary size; and Professor Bonn, of Amsterdam, has in his possession the skulls of two idiots which are unusually small, and also a brain of inferior dimensions which belonged to an idiot who lived to the age of twenty-five, and whose intellect was so eclipsed, that, though born at Amsterdam, he was made to pass for an African savage, and shown for money. Drs. Gall and Spurzheim have in their own collection, and have had opportunities of examining elsewhere, numerous specimens of

skull

vention, or of the accidental influence of orded history of the
For this would be to believe that the Creat rom their general ob-
to himself, in what most regards his hich has not acquired a
and had left the perfectibility of hi istic of complete idiotism,
inasmuch as in every age, and in e re than just exceed that di-
the same essential qualities; the es which are almost entirely
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and determined by the divine ucture, and exercise their perfect
ture is recognised by tokens deficient in their formation as to
be called in question. F moral or intellectual faculty into
crystal to the metal, f curious specimen of partial idiotism,
to animals, from anir in a young man at Hamburgh, who
perience a gradual e forehead well marked but no elevation.
in the same prop learn names, numbers, dates, and histo-
ties which the could repeat with a sort of mechanical
monstrate in could not in the smallest degree attain to any
their produc or to any comparison or combination of
The mo was unfitted for the practical purposes of life,
are found reason regarded as an idiot.
nished, organs which have acquired a high degree of
ductio and perfection, there results the possibility of ex-
perfe their functions with an increased energy. Here it will
T sufficient to remark what all the world may observe; namely,
tu is an evident difference between three sorts of heads;
t idiot; that of the man who possesses a mediocrity of
talent; and that of the man who is eminent for vast intellectual
endowments. The characteristic smallness and magnitude of
the two extremes is remarkable. It must then have been origi-
nally from an imitation of nature, that artists represented large
heads, when they wished to distinguish the nobler qualities; and
small, when they were employed on those of an inferior order.
Thus the ancients gave to the statues of their priests and their phi-
losophers a more elevated front than to the statues of their gladia-
tors. Bacon, Boerhaave, Leibnitz, Haller, Pascal, Bossuet,
Voltaire, and Locke are brought, by our authors, as instances in
confirmation of their doctrine, for the elevation of whose fronts,
they refer us to historic records.

Difference of organization can alone explain why certain fa-
culties are more energetic in men and others in women. The
two sexes in man and in animals, present the same general con-
formation of brain, which consequently includes the same organs;
but certain of these organs are ordinarily more perfect in one
sex, and certain in the other. In the generality of women, the
portions of the brain, which are situated towards the anterior and
superior part of the forehead, are much smaller, and the fore-
head itself more depressed than in men; while on the contrary,
the portions, situated at the superior region of the occipital bone,

are

more strongly developed. The cerebellum of women much smaller than that of men. Such are the ge- of organic structure between the two sexes in rd the brain, and these explain the general ir moral and intellectual faculties. The sexes many exceptions from the general order, whence proper to the female are sometimes discovered in and *vice versa*. It is impossible, at present, fully to this part of the subject, which will be better illustrated, we treat of the special organs of the brain and the functions to which they are subservient.

To the observations which we have already extracted, as evincing the dependency of the mental faculties upon the organization of the brain, we will add some of the remarks made by our authors, concerning the alterations in the exercise of the faculties produced by every cause which can change, weaken, or irritate the nervous structure. When the intellectual organs have been developed at too early a period, and their functions been maintained with too great activity, they often experience an exhaustion, or even an incurable paralysis. Hence premature genius has often been depressed below mediocrity, or even to idiotism, if the exhaustion be carried to an extreme degree. Season and temperature are known to have a powerful influence upon the minds and characters of men; and different diseases have among their symptoms a peculiar state of the nervous system, each producing its own effect by imparting a certain irritation. Wounds and injuries of the head have been followed by extraordinary changes in the exercise of the mental faculties, and all the agreeable sensations derived from surrounding objects are owing to the impressions variously modified, which they make upon our organs. Hence the joy of a pure sky and a serene climate; and hence the charm of music and the dance.

Other facts, which are matters of common observation, can only arise out of the influence of organization upon the qualities of the mind; such as, that characteristic forms of head are transmitted in families from generation to generation, and that certain moral and intellectual faculties follow the same order; that brothers and sisters who resemble each other, or resemble father or mother in their outward form, resemble them also in the qualities of mind, as far as difference of age and sex will permit. Every one knows that there are hereditary dispositions to certain bodily maladies, nor has the transmission from father to son of some moral diseases been entirely overlooked; among which are to be reckoned hereditary idiotism, and hereditary dispositions to commit certain crimes. Gaubius speaks of a woman, whose father had a violent passion for eating human flesh, and that

that he committed many murders in order to satisfy it; the daughter, although brought up at a distance from him, and among respectable people strangers to her family, gave indications of the same horrible propensity. Gaubius in relating this fact concludes that particular moral qualities are hereditary. But how could they be hereditary unless they were also innate, when, as in the present case, distance prevented the power of example?

Thus then, he who studies the history of nature, and traces the chain of creation, marks its gradual progress to perfection in man, will be enabled to estimate the influence of organized structure; and when he has regarded human life with all the differences of age and sex, the distinguishing characteristics of individuals and nations, and the varieties of passions and propensities, he will find that the moral and intellectual faculties of man can only be explained by investigating his physical existence, and that the philosophy of mind must have for its basis the knowledge of the functions of the brain.

The seat of the soul, placed by Descartes in the pineal gland, by others in different parts of the brain, and by some even in the viscera of the chest and the abdomen, is scarcely an object of rational research. For it is contrary to reason to assign a definite and material point for an immaterial existence. It is sufficient to know that in order to execute its functions, and produce those phenomena which are the objects of sense, the soul must be united with a material and organized structure, and that this structure is the brain.

Our authors would have been fortunate beyond example, if they had obtained from the world an entire acquiescence in their doctrine, or indeed, if they had escaped the censures which all those must encounter, who enter a new path of philosophical enquiry. It would be beside our purpose to remind the reader of the opprobrious treatment which Pythagoras and Anaxagoras endured on account of the novelty of their opinions; or of Democritus, who, because he investigated the cause of insanity by dissection, was himself scandalized as a madman; or what was the fate of Socrates, who dared to assert the unity of the divine nature. These, indeed, are examples drawn from ancient times. But the same reproach will be found to reach almost to ourselves, when we reflect that the immortal Galileo, and our own Harvey, suffered persecution from their countrymen and contemporaries, on account of discoveries which have since commanded the admiration and applause of succeeding ages. It is just, indeed, that every new opinion should be examined with the most cautious and jealous scrutiny, but let it not be combated by appeals to the ignorance, the fears, and the prejudice of mankind.

kind. The objections brought against the system of Drs. Gall and Spurzheim, representing it as a vindication of materialism and fatalism, and at variance with the doctrine of moral liberty, are likely to be doubly injurious; injurious to the cause they are intended to promote, and injurious to the progress of natural knowledge.

Now, by materialism, two things are meant which are entirely different: there is the materialist who believes that matter existed from all eternity, and, therefore, that God did not create the world from nothing; and there is the materialist who believes that man is not composed of two substances, body and soul, and that all the phenomena which are usually attributed to the soul, arise out of a combination and form of matter. The first of these opinions leads us to deny the existence of a Supreme Intelligence; the latter to deny the immortality of the soul. It is with this alone that they seek to identify the doctrine of Drs. Gall and Spurzheim.

But, although our authors avoid all speculation upon the mysterious union of soul and body, and confine themselves to phenomena, the production of which depends upon material agency, yet do they not deny the existence of every other substance but matter. They define an organ to be "the material condition which renders possible the manifestation of a faculty." Muscles and bones are the material conditions of motion, and not the faculty which causes motion; the organized structure of the eye is the material condition of sight, and not the faculty of seeing. The organ of the soul is the material condition which renders possible the manifestation of its properties. The soul, during our present existence, exercises thought and volition through the medium of the brain. But it is not thence to be inferred that the soul is the brain, or that the brain is the soul, for this would be to confound the faculty with the organ and the organ with faculty.

As to the objection which accuses our authors of being the advocates of fatalism, and maintaining a doctrine which is incompatible with moral liberty, there are few, we believe, who are prepared to contend that the liberty of man is absolute and unlimited, and that he is independent of every motive from within and from without. For thus caprice alone would influence his conduct, and there would be no certain or probable calculation, that particular circumstances would determine a particular manner of action. Such liberty, indeed, is inconsistent with itself, which constrains to act justly or unjustly, well or ill, and in every case without motive. Education, morality, religion, rewards and punishments, and all institutions for the well-being of society, would be useless, if men were so absolutely independent,

pendent, that these could have no power over their determinations. But moral liberty, such as the lessons of ancient philosophy and legislation suppose, and such as morality and religion contemplate, when they incite to good and deter from evil actions, is no other than "the faculty of being determined, and of determining ourselves by certain motives."

The question then remains how far this liberty is reconcilable with innate dispositions, the manifestation of which depends upon material organization?

It is true that man has no power to change his own organization, or to influence accidental impressions from without. Thus, when by the effect of internal organization and external impressions, there arise within him sensations, sentiments, ideas, and inclinations, he must thus far be considered as the slave of the world without, and the world within himself; a certain sensation, or inclination, or train of thought, must necessarily arise out of particular organs in a state of action, over which he has no power, except so far as he can hinder or produce this state of action. It is impossible not to feel hunger when the stomach acts in a particular manner; and it is impossible not to feel sensations, inclinations, and desires, when the actions of the organs from which they proceed are as much beyond our control, as is the action of the stomach. Therefore, in regard to *the existence* of such desires, man is exempt from responsibility. But we must carefully distinguish the natural desire, and the inclination of the *will* to gratify that desire, for out of the confusion of these terms seem to have arisen great difficulties respecting the question of moral liberty. We may justly deny to man the profession of liberty in regard to the existence of his desires; but it would be unjust thence to conclude that he has no liberty of will, and no liberty of action. Organization gives only the possibility of an act, and the inclination towards it; but the inclination does necessarily imply the performance; and there is even a power of willing, and of acting in opposition to the natural inclination, and in this consists moral liberty.

An internal sentiment of satisfaction has by some been absurdly confounded with moral liberty. A man acting according to the inclination, and independent of the will, feels a sentiment of satisfaction, which is more vivid in proportion to the urgency of the desires, of which he has effected the accomplishment. Thus his contentment deludes him into a belief that he acts with moral liberty. But, by this sophistry, moral liberty belongs in its truest sense to animals, when they follow their desires without restraint, and are content when they have enjoyed them to brutal satiety.

But moral liberty was defined to be "the faculty of being determined,

termined, and of determining ourselves by certain motives," of which Drs. Gall and Spurzheim conceive, that their doctrine of a plurality of organs within the brain, can alone afford a satisfactory explanation. Each organ renders the individual capable of being impressed by a different motive external or internal, and from these he has the liberty of choosing that, according to which he will direct his conduct. If one organ constituted the whole brain, it would afford a capacity for one set of impressions only, which the animal would be constrained to follow. For not being susceptible of other sensations and ideas, than those which flowed from this organ, he would have no power of comparing sensations and ideas different in their nature, and of choosing between them as motives of action.

The more perfect animals, since they possess many organs within the brain, are susceptible of various impressions, and are influenced by one impression in preference to another. This happens, not because the action of one organ destroys that of another, and obliterates the sensations and ideas that are derived from it, but because one organ acts with greater energy and furnishes a more powerful motive. If food be given to a hungry dog, he will quit it to pursue the hare which may chance to pass before him, and will leave his appetite unsatisfied; if he be chastised for the pursuit, his eagerness for the chace will perhaps be superseded by a more powerful motive, which acts upon the higher class of animals, fear of punishment.

But this susceptibility in animals of numerous impressions, and their submission to the most powerful is not sufficient to constitute moral liberty, inasmuch as it includes the first part only of the definition. But moral liberty implies a self-determination, a co-operation and consent of the will, and is the attribute of man alone. Besides the faculties which he possesses in common with animals, his more excellent organization renders him susceptible of nobler motives, which are multiplied and diversified to an extent, which it is almost impossible to appreciate. In education, in language, in recollection of the past and conjecture of the future, in the knowledge of good and evil, in morality and religion, in all these he finds an abundant source of light, whereby he is enabled to see, to compare, and estimate the value of motives, to fix his own determination, and to decide for himself. Such decision is not a passive submission to the more powerful impression, but the result of rational preference, and of the *will*, in opposition to inclination, desire, or passion, or the simple feeling of satisfaction.

The prerogative of reason, which gives to man his pre-eminence among animals, subjects him to a responsibility from which they are exempt. Both have desires and propensities, for the existence of which both are free from responsibility.

for

Animals are even without responsibility when they rush to the fulfilment of their appetites, and reap the fullest satisfaction from their gratification, because they have no reason or intelligence wherewith to counteract the operation of their desires. But man is responsible for every propensity and passion nourished or excited by his own will, or brought into action by his own determination.

In the work before us our authors assume the fact, that the brain consists of a plurality of organs. But as this is in itself a considerable concession, and as much of the reasoning in favour of innate faculties rests upon its being allowed for the present, we referred to the "Analysis of Gall's Lectures," in order to see by what arguments the opinion was maintained. Herein we find much of argument, of fact, and of observation; first, in support of the general question, that the brain consists of a plurality of organs, and then in demonstration of each organ in particular.

With respect to the general question, there is no analogy that should lead us to suppose that the brain must necessarily be one organ. It is observable, that nature, in varying the effects, varies also the material instruments by which they are produced, a fact visible through all creation; and especially in the structure of the more complex animals, which have a different organ for each function, the liver for the secretion of bile, the heart for the circulation, and the lungs for respiration; and in the nervous system, the five senses are separate and independent of each other, and have a each different instrument. Although, with a view to the different materials which compose the nerves of sense, anatomy and chemistry have not obtained an exact analysis of what they consist, yet the variety of impressions belonging to each nerve is esteemed a sufficient evidence of a different organization. The nerves of sense are so evidently intended to fulfil their functions, according to their form and distribution, that nature is constant and invariable in the disposition which she has established, never directing one nerve to an organ, which ought to receive another. These considerations then at least prove, that nature is not so partial to the unity and simplicity of her agent, as some speculatists please to affirm; and the independency and isolation of the organs of the external senses, furnish an analogy, which renders probable the independency and isolation of internal impressions. This opinion will receive additional weight, if we consider that the hemispheres of the brain are not an interlacement of ganglia, which would ill accord with the existence of separate organs, but a membranous expansion formed by medullary filaments, of which the disposition is absolutely the same as that of the filaments which constitute the nerves of sense.

Besides the arguments drawn from analogy, there are those of a more demonstrative character. Such are those furnished by a consideration of the operations of the human mind in health and in sickness. It is known too that study long continued upon the same subject produces fatigue, and it is then fruitless to urge the mind further on the same direction; but change the subject, and the understanding resumes its vigour. But if all the moral and intellectual acts depended upon one organ for their execution, a new subject of meditation would serve as an augmentation of fatigue, instead of being in the place of refreshment and repose.

It is very unusual to find the same individual possessing all the faculties in uniform perfection, which would necessarily be the case, if one and the same organ were charged with their production. We know that the faculties do not all manifest the same degree of developement at the same time, but there are those which are proper to each period of life; yet, if all flowed from the same organ, they would necessarily keep pace together in their advancement, their perfection, and their decline.

Partial insanities, and the success of that moral treatment, which obtains their cure, by exciting the opposite ideas of those which are known to prevail in the mind of the lunatic, cannot be explained consistently with the opinion that the brain is a single organ. In short, if the brain did not consist of as many organs as there are distinct faculties, how, in the scale of beings, should we observe intelligence to increase in proportion as the brain becomes more complex in its structure?

From the theory of a plurality of organs in the brain, many remarkable phenomena, such as wakefulness, sleep, somnambulism, inspirations, visions, &c. derive no unreasonable explanation, and thus afford an additional confirmation of the theory itself. First let us observe, that the functions of man, and of animals, are divided into two classes; those of the first class are independent of the will, are constantly in action, and begin with conception, and endure unto death. They are subservient to the nutrition of the individual, and constitute what is called vegetable life, because they are essential to vegetable as well as animal existence; or organic life, because they simply require an organized body for their perfect exercise. Those of the second class are subject to the will, require the influence of the brain, are capable of fatigue, and need intervals of repose. By these the individual communicates with the external world, and, as it were, unites his existence with surrounding objects. These constitute animal life. Circulation, nutrition, &c. are organic functions, common to vegetables and animals; sensations, external or internal, motion, voice, &c. are animal functions, because they are

peculiar to animals. The moral acts are of course all referable to animal life.

Now wakefulness is not merely the state during which the organs of animal life are in activity, because some are active during sleep, and during wakefulness all are not active at the same time; but wakefulness may be called the state during which the will has the power of putting the organs of animal life in activity. Sleep is the repose of the organs of animal life, and if the repose extends to all the organs, sleep is complete, and there remains no idea, and no impression; but if any organ remain awake, sleep is accompanied by dreams. A dream then is an incomplete sleep, a state in which one or more organs of animal life are in activity, while the others are at rest. The effect of this partial action of certain organs, amid the general repose, is so strong, that the external senses seem to be actuated and give an external existence, and a reality to that which is only an internal impression. But there may be objected perhaps to this theory, that which ancient philosophy has maintained, viz. that the soul cannot remain for a moment inactive, and that sleep is still consistent with its essence of perpetual energy, because even then it continues in action, of which it loses the consciousness; a fact of which it would be difficult to gain a satisfactory assurance. During sleep the soul perhaps is not quiescent, but it is incapable of employing its faculties, because the organs which are the conditions material to their exercise are then in a state of repose. That which distinguishes sleep, accompanied by dreams, from the state of wakefulness, is, that in the former there no longer subsists the will to put in action the organs of animal life, which is always present in the latter. After sound sleep, the organs, which have been reposed, have a disposition to enter again into action, and to receive those impressions to which they were insensible by reason of their fatigue. Such is the passage from sleep to wakefulness. The phenomena of dreams it is impossible to conceive, if the brain be considered as one organ, and not as an assemblage of organs, each allied to a particular faculty, and capable of exercising an independent action, and of enjoying an independent repose.

On the same theory may be explained the nature of somnambulism. It is an incomplete sleep, in which many of the organs which preside over the functions of animal life are awake, and especially those which excite the voluntary muscles and the senses, whence arise not only impressions and ideas, but motions and actions. The organ of an external sense may be awake, as of hearing, when the sleep-walker will give correct answers to questions which are addressed to him; or the organ of sight, when he will be careful to avoid objects which present themselves

selves in his way. But the perfect manner in which certain acts are then performed, will be less a matter of astonishment, when it is recollected that the vital energy, which in a state of wakefulness is participated by all the organs, is now concentrated upon that which is alone in action.

It has been said, that in dreams, the internal impression is in a manner personified and becomes an external existence. The same operation of the organs may take place during wakefulness, and it is that which constitutes a vision. A dream then only differs from a vision, inasmuch as the internal impression produced without the concurrence of the external senses, arises during sleep in the one case, and during wakefulness in the other. The impression is sometimes so strong, that many have maintained the reality of visionary images, which have appeared to their minds. Visions however commonly pass away like dreams, but sometimes they remain and constitute true mental alienation.

The same theory will explain why many have avowed a commerce with evil spirits, and why the impression under which they have laboured should have been strong enough to deceive themselves. Sorcerers are said to procure these fantastical illusions of the brain by means of certain external applications: extract of dulcamara is among the number of those narcotic unguents, which being rubbed upon the more delicate parts of the skin, and absorbed into the circulation, exerts its influence upon the nervous system, and engenders within the brain a frightful train of the most dismal fantasies. Fancied inspirations are phenomena very analogous to visions. They too realise internal impressions; and it has often happened, that suicides, assassins, and incendiaries have become such from a persuasion that some spirit has instigated them to their crime.

Thus then all these phenomena, which can only find a solution in the theory of a plurality of organs within the brain, furnish so many proofs, in addition to those already brought forward, to confirm the truth of the proposition.

Hitherto we have been desirous of making our readers acquainted with the general principles of Drs. Gall and Spurzheim, and have confined ourselves in some measure to an abstract of the observations and reasonings, by which they maintain that the moral and intellectual faculties are innate, and that there is throughout the animal creation a gradual elevation of intelligence, according to the gradual elevation of organization; and that to man belongs the exclusive prerogative of reason, because he possesses parts of the brain which other animals have not. We have also given a general view of the opinion of our authors, that the brain consists of a plurality of organs. The particular

demonstration of the organs, as it is found in "the Analysis of Dr. Gall's Lectures," and so much of the anatomy of our authors, as is necessary to the explanation of this part of their doctrine, is reserved for a future number.

ART. II. *Elements of Political Science. By John Craig, Esq.* 3 vols. 8vo. 1l. 11s. 6d. Blackwood, Edinburgh; Cadell and Davies, London.

IN no department of knowledge have mankind gained so much, since the beginning of the last century, as in that of political science; and in no branch of that science have they arrived at juster and more enlightened views than in that which is denominated Political Economy. This latter division of the subject, indeed, presents itself not as a lucid arrangement of obvious and practical maxims which, in a separate and unconnected form, had in all former ages, regulated the proceedings of governments, and guided the intercourse of the commercial world, but, on the contrary, as a system of new doctrines and precepts which were, like a period comparatively recent, utterly unknown even in the most civilized nations of Europe. The Spaniards at the close of the sixteenth, and commencement of the seventeenth century, when the vast territories of America were first laid open to their avarice and superstition, displayed the grossest ignorance respecting almost every right and duty which belonged to them as governors: and their blind and selfish policy, accordingly, instead of rendering Spain more powerful or its new subjects more comfortable and enlightened, produced indolence and poverty at home, and misery the most unbounded and depopulating abroad. But the same ignorance of just and wise government which, at that epoch, prevailed with such marked effects in Spain, was conspicuous in the legislative enactments of all the other European countries, relative to trade, manufactures, and agriculture. It was prohibited, for example, to carry corn out of one district into another; and both in England and France, public roads were frequently broken up, to prevent intercourse between counties which stood mutually in want of the productions in which they respectively abounded. Exportation was denounced as the ruin of public wealth; and a free competition in capital and labour was viewed as the bane of national prosperity. Even in the early part of his present Majesty's reign, it was made unlawful, except in the case of a general mourning, for taylors in London and within five miles of it, to earn more than two shillings

shillings and six pence halfpenny a day; and restrictions of a similar kind upon other branches of industry were very far from being uncommon. In fact, laws of the most frivolous and vexatious nature were multiplied every year to enforce other laws equally absurd and injudicious: and legislators had nearly gone the length of fixing what should be the proportion of size between a man and his wife, and of stating how many children should proceed from every marriage. It was actually fixed by an act of parliament, how fine a man's coat should be, according to his income, and of how much wealth a youth should be possessed, before he could be permitted to learn a particular trade. The lawgivers and the accoucheurs of those times acted upon the same principles, and seem to have entertained the same foolish and contracted notions relative to the provisions of nature, and the hazard of leaving man to himself. The former, when a child came into the world, laid it on a board, stretched the unhappy infant to its full length, swathed it up, from neck to heel, like an Egyptian mummy, and taught it to vegetate secundum artem: and the latter, having as many fears, as to the wild shootings of the mind, and forgetting that a man's interest is his best guide, and himself in most cases the best judge of that interest, hemmed him in, on all sides, by acts of parliament, and fixed by statute the price of his dinner and the weight of his silver buckles.

A more liberal and enlightened era arose with the eighteenth century, and towards the close of the bustling reign of Louis XIV, the French economists embodied the first system of rational speculation on government and national wealth. We shall by and bye have occasion to shew that QUÉSNAI and his followers entertained erroneous opinions respecting some of the fundamental doctrines of Political Science; but notwithstanding this, the liberality of their views, in that age of compulsion and restraint,—the new and important maxims which they inculcated in relation to the sources and materials of public opulence,—and, above all, the encouragement which they procured for agriculture, in its most debased and neglected condition, justly entitled them to the gratitude of France, and of Europe. Nor were their countrymen blind to their merits or unwilling to acknowledge them; for the works of the economists were esteemed by several great writers as constituting a new epoch in the history of civil society. "There have been since the world began," says the Marquis de Mirabeau, "three grand inventions which have principally given stability to political societies, independent of many other inventions which have enriched and adorned them. The first is the invention of writing, which alone gives human nature the power of transmitting

without alteration its laws, its contracts, its annals, and its discoveries. The second is the invention of money, which binds together all the relations of civilized societies. The third is the ECONOMICAL TABLE, the result of the other two, which completes them both by perfecting their object;—the great discovery of our age, but of which our posterity will reap the benefit."

In succession to the writings of the economists came the inestimable and immortal work of Smith, "The Wealth of Nations,"—a production which rivals the first efforts of human genius, and which astonishes us at once by the grandeur of its general doctrines, and by the faithful minuteness of its details. Dr. Smith stands in the same relation to political economy that Homer holds to poetry, and Newton to physical science; and later authors have done little more than develope at greater length some of his theorems, extended the range of their application, and collect a few more exceptions from his general rules than had occurred at the time he wrote.

We are aware that two or three authors of considerable reputation have called in question some of Smith's maxims, both as to the regulation of particular branches of trade, and also with respect to the standard of value and the productiveness of certain kinds of labour; nor are we so bigotted to his doctrines as to deny that there is ground for their criticisms, and that he has in a few cases generalized a little too freely. Upon the whole, however, a fair and candid comparison of the several parts of his great work, will, we are convinced, afford a most satisfactory proof that the errors which have been charged upon Dr. Smith arise chiefly from the ambiguities of language; while nothing is more obvious than that his opponents have frequently grounded their arguments upon a change in the meaning, if not a gross abuse, of technical terms and phrases. He adopted perhaps too indiscriminately the language of the economists, who had in fact constructed a nomenclature for political science: and the use of their words, in the discussion of topics wherein he essentially differs with them, is apt to mislead his reader, as it has occasionally obscured his reasoning. Those who have read a volume published by the Earl of Lauderdale, on the "*Nature and Origin of Public Wealth*," will have a clear conception of our meaning, when we ascribe to verbal inaccuracy, or rather to the unavoidable ambiguity of written language, the most plausible strictures which have been made on the "*Wealth of Nations.*"

Before we enter upon the proper subject of this article we cannot help making one remark upon the great improvements which the present generation have attained to in the theory of government

government and in the principles of trade. The spirit of the modern system of political economy, in which we willingly include the doctrines of QUESNAI, is to relieve mankind from restraint and interference in the management of their property; and to impress upon rulers the futility, and absolute mischief of legislating for the assistance of individual sagacity, or for directing the employment of capital, industry and genius. It demands for the trader, manufacturer, and agriculturist no other encouragement than impartiality, freedom, and protection; and in return, it promises to the statesman extension of commerce, domestic prosperity, and a flourishing revenue. In truth, the leading proposition of Smith's inquiry, and from which a very large proportion of his characteristic doctrines follow, as necessary and almost manifest corollaries are to the following import:—That what we call political order is much less the effect of human contrivance than is commonly imagined;—That every man is a better judge of his own interest than any legislator can be for him; and that this regard to private interest, (or in other words the desire of bettering his condition) may be safely trusted to as a principle of action, universal in its operation among men;—That where the rights of individuals are completely protected by the magistrate, there is a strong tendency in human affairs, arising from what we are apt to consider as the selfish passions of our nature, to a progressive and rapid improvement in the state of society;—That this tendency in human affairs is often so very powerful as to correct the inconveniences threatened by the errors of the statesmen;—And that, therefore, the reasonable presumption is in favour of every measure which is calculated to give the utmost scope to the employment of capital, industry and talents, that is consistent with the security of property and of the other rights of the citizens. In one of his oldest manuscripts now extant *, Dr. Smith observes, that nothing else is requisite to carry a state to the highest degree of opulence from the lowest barbarism, but power, easy taxes, and a tolerable administration of justice; all the rest being brought about by the natural course of things. All governments which thwart this natural course, which force things into another channel; or which endeavour to arrest the progress of society at a particular point, are unnatural, and, to support themselves, are obliged to be oppressive and tyrannical.

The advanced state of sound knowledge in every field of

* See Stewart's Life of Smith, and his Elements of Philosophy.

human inquiry seems, in fact, to dictate the same maxims, and to guide the statesman, the physician and the agriculturist to nearly the same line of conduct;—to watch and assist the operations of nature, to accommodate their theories, and regulate their practice according to the tendency and qualities of their respective subjects, and merely to remove those obstacles and correct those anomalies, which less skilful practitioners may have created. The important lesson which writers on political economy have deduced from the history of nations, and particularly from the operation of the numerous statutes which respect trade, is an exhortation to simplify as much as possible the machinery of government, and to put more confidence in the sagacity and self-love of the human being. They have illustrated this most satisfactory truth, that the moral nature of man is so wisely adjusted to the circumstances in which he is placed upon earth, that, in proportion as every individual advances his own interest, and pursues what may appear to a narrow mind his own solitary gain, the more effectually does he, at the same instant, promote the good of his country, and add to the strength and dignity of its government. The circulation of the blood, the processes of assimilation, absorption and distribution are not more regularly maintained in the human body, and answer not more certainly the various purposes of animal life, than the natural desire of man to better his condition supplies the wants and multiplies the comforts of the largest community to which he may happen to belong.

Mr. Craig is obviously a disciple of Adam Smith's; and, as such, he exercises a considerable freedom of discussion on every subject that comes before him, and maintains to their full extent, the liberal maxims of his illustrious master. We are not certain, however, that he is always as mild, tolerant, and deliberative as the Author of the Wealth of Nations; and he makes no effort to conceal a pretty strong degree of dislike and suspicion towards the people in the possession of political power. He occasionally gives way also to rather misanthropical reflections and uniformly discovers objections and difficulties, as arising from the liability to error and fraud of those who have to execute laws and administer justice. We mention these circumstances merely because they struck us in the perusal of his book, and not with the most distant intention of finding fault; for it is clearly compatible with the sincerest love for our species, to be jealous of those who are clothed with authority, and to point out, with the most suspicious minuteness, every source of error and every possibility of abuse.

As an author, Mr. Craig can have few pretensions to originality of view; and his chief merit may be regarded as consisting

sisting in a clear arrangement of his matter, and in a perspicuous and agreeable style. His work embraces a much wider field than either Smith's or Lord Lauderdale's; and treats not only of Political Economy, strictly so called, but also of jurisprudence and the principles of morals. In the first volume he goes over the same ground with Smith in his Moral Sentiments, with Paley in his Moral Philosophy, and even with Locke, Hume, and Rousseau in their various essays on government. Towards the close of his work, indeed, he advances to subjects which may be said to come home to the business and bosoms of all ranks, for we have several judicious and touching observations on the house and window duty, on the property tax, and the excise laws. Of this practical or rather common place discussion there is perhaps more than enough, in a book professing to teach the Elements of Political Science.

The work is divided into three parts, which are stated with considerable ingenuity and elegance, as springing out of the subject in the following order and connection.

"In examining," says the author in his Introduction, "the political institutions of Society, the first circumstance that claims our attention is the authority which we see exercised by a few citizens over the rest of the community. To ascertain the nature of the rights vested in government, the limits within which obedience is the duty of the people, and the description of persons to whom political authority ought to be entrusted will, accordingly under the title of the *Constitution of Government*, form the first general division of the following treatise.

"In return for the authority intrusted to government, and to compensate the sacrifice of individual opinions, wishes and interests to the orders of those in whom public authority is vested, some advantages to the community must be expected from social combination, and some public services from the political institutions which are called into existence. The second division of the inquiry therefore, relates to the *Duties of Government.*

"In the performance of these duties government must require the personal aid of the citizens, or pecuniary contributions by which the expences incurred for the general benefit may be defrayed. Hence a third inquiry into the nature of the *Revenues of Governments.*

"Under one or other of these heads, every subject connected with the general science of politics, and most of those included in the branch of it usually denominated political economy, may easily be arranged. But before it be possible to enter upon any satisfactory discussion of the rights or duties of government, it seems requisite in a preliminary discourse, to endeavour to ascertain the nature of those *Principles of Morals*, which are the foundation of all duties and of all rights."

It is utterly impossible to follow Mr. Craig over all this ground; on which account we shall pass by his disquisition on the principles of morals, which is at least as heavy as original, and come at once to his chapters on the constitution of government.

Whence, then, did government originate, and what is the foundation on which the claims are rested of the few to rule over the many? There are three answers which have been given to this question all of which have been the subject of much discussion, and of much unnecessary refutation. One set of men have maintained that there exists a *Divine right* by which kings reign; others have asserted that there exists a *compact* between those who govern and those who submit to authority; and a third class have taught that it is simply because government is *advantageous* that men have so universally sacrificed their natural liberty, and consented to obey laws enacted for the common good. The doctrine of divine right (in the political acceptation of the term) has been long exploded in England; and, as our author justly remarks, a formal refutation of it would now be regarded as an affront to the understanding of the reader. It was a very foolish argument which was sometimes used in support of the tenet of which we are speaking, that the mere possession of power ought to be viewed as a manifest proof that the Deity willed such an allocation of it in the hands of every particular ruler. It was a mode of reasoning which led to a conclusion much too general, to suit the purpose for which it was used; for it might have been employed to justify the most execrable tyranny, and to sanctify, by its implication of divine right, the most sanguinary stratagem that ever gained or polluted a throne.

When, in the second place, we view the question in the light of a *compact*, the arguments are neither more clear nor satisfactory. Indeed an insurmountable difficulty stands at the very threshold of the inquiry, for nobody can tell when the said compact was made; who delegated authority for that purpose; and what sanction was sufficient to render it binding on all future generations. History preserves no account of such a pledging of troths between rulers and their subjects; the terms are not defined in any record accessible to the public eye; the duties of allegiance and protection, which must have been the basis of such an agreement, have never been inscribed in tables of brass or scrolls of parchment:—and, in short, we are compelled to believe that this famous compact has as yet had no more stable foundation than the dreams of an ingenious philosopher.

The argument which turns upon the utility of government is the only one which will stand examination; for man could not exist a week in the local state without perceiving the necessity

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of being guided by the wise and protected by the strong. In the rudest condition of savage life, occasions would frequently occur of referring to the wisdom of the aged for justice and advice, and of arraying the warriors of the tribe under a bold and skilful leader. Even the toils of the chase would demand combination and counsel; and defence from the wild beasts which disputed with them the sovereignty of the forest; would call to the first rank some one of superior courage and address. Authority founded on this natural basis would gradually acquire strength and conciliate submission; and without the formality of compact, or any precise limitation of power, allegiance would find its measure in the sense of benefit and obligation, while the patriarchal or military ruler would perceive the extent of his duty in the wants of his countrymen. In process of time, indeed, an ambitious character might arise who would so far abuse this power as to lead his subjects to call in question the tenure by which he held it: and if he happened not to be the son of a god, or a child of the sun, it is probable they would cut off his head, and give his place to some other person of more moderate views. In all rude societies, accordingly, in which we include the Turks even of the present day, there must be a constant vibration between tyranny on the one hand and popular licentiousness on the other; and in the most civilized and best-balanced governments, there is a considerable degree of jealousy directed towards those who exercise the power of the state. Nothing then can be more obvious than that necessity and advantage are at once the foundation and support of civil government; for whensoever tyranny has swallowed up the rights and privileges of a community, and thus defeated the end for which men submit to the privations and sacrifices which even the mildest governments must impose, the principle of utility dictates the frightful expedient of overthrowing the executive authority, or of chaining up the fury of its domination. At the revolution this expedient was successfully resorted to in England; and so much skill and care were exhibited in the changes which were then made upon the constitution, and so well have the various parts and antagonist principles performed their functions, and retained their primitive strength, that the hazard of any farther interference is removed to an unlimited distance.

In the second chapter of this book, there are many excellent observations in the distribution of political power, all of which are illustrated with much elegance and learning, from the history and present state of the European nations; but as we are desirous of making our readers acquainted with Mr. Craig's notions of punishment, and the actual state of our criminal law, we

shall rest satisfied with having made a reference to what we are thus compelled to pass over.

The second book which treats of the *Duties of Government*, enters very largely into the consideration of civil and criminal jurisprudence, and here the author repeats the old query, where is the right, and what is the object, of punishment? Rousseau derives the right to punish from the social contract, into which he supposes mankind to have entered; as the man, who, by living in society, enjoys protection from the crimes of others, is imagined to give his consent that he himself shall be punished whenever he commits a crime. The same author, by the aid of a fiction, assigns the right in question to the power which a victor possessed over a conquered enemy; for the culprit is here regarded as having, by his crime, declared war against the community to which he belonged, and to the vengeance of which he consequently stands amenable. Mr. Craig, neglecting this groundless fiction, regards the right of punishing as one of those natural rights of the human being which he possessed antecedent to the formation of society; and maintains that this right was never relinquished, but merely transferred to the public magistrate to be exercised in all circumstances in which the plaintiff cannot do it better himself. This being a matter of mere theory, it is of little consequence whether the views of Rousseau or of Mr. Craig be preferred: but the opinion of the latter, that the chief object of punishment is *to satisfy the indignation of mankind*, appears to be as dangerous as it is extravagant.

He has been led to this conclusion, we think, by expanding to an unwarrantable extent one of Adam Smith's moral sentiments relative to the criterion of merit and demerit in human beings. A man, according to the theory of that author, deserves praise or blame, reward or punishment, in exact proportion to our sympathy with the feelings of the person whom he has benefited or injured. We are, in fact, supposed to place ourselves in the circumstances of the man to whom a good or evil action has been done, and to estimate the amount of his gratitude or resentment by that which would arise in our own hearts. "He," says Dr. Smith, "appears to deserve reward, who to some person or persons, is the natural object of a gratitude which every human heart is disposed to beat time to, and thereby applaud: and he on the other hand, appears to deserve punishment, who in the same manner, is to some person or persons, the natural object of a resentment which the breast of every reasonable man is ready to adopt and sympathize with." Of this latter passion the same author observes, that its natural gratification tends of its own accord to produce all the political ends of punishment,—the correction of the criminal, and the example to the public.

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Mr. Craig, adopting Smith's notions with a degree of fidelity and closeness, which might have suggested the propriety of a reference to the work of the latter, lays the foundation of penal law upon the feeling of resentment and desire of revenge which the injured person entertains towards him who inflicted the wrong.

"That degree of resentment," says he, "which all mankind acknowledge to be just, or rather the indignation excited by crimes in the breast of impartial spectators, is the great original foundation of the right of punishment, and furnishes the standard by which its just degree may, in every case, be ascertained. In a rude age, the private vengeance of the injured party would meet with countenance and support from his neighbours, in as far as was consonant with their sympathetic sentiment of indignation; that is, in as far as was agreeable to justice. But in more improved societies, the infliction of punishment passes from individuals to the state; public tranquillity is thus preserved, and, while inordinate revenge is repressed, a more regular and certain dispensation of justice is secured. The right possessed by the state, however, is neither different in kind nor in degree, from that which was formerly vested in individuals. Its exercise is transferred, but its nature remains unchanged. The proper degree of punishment must still be determined by the same criterion, the sentiment of indignation excited in the breast of the impartial spectator. If it fall short of this, the private sufferer is not sufficiently avenged; if it exceed, and this is by far the most usual error, it no longer has any foundation in justice."

Of this reasoning it is perhaps enough to say that it is quite inapplicable to the principles upon which penal law is actually administered, in every society above the condition of mere barbarism. Judges do not measure out punishment according to the indignation or resentment which a crime may have excited, but according to a variety of circumstances which have a reference to the safety of the community, the prevention of similar offences, and sometimes to the reformation of the guilty person. As resentment in the public mind must have a thousand different degrees of intensity, and as the desire of revenge in the private sufferer must be modified by as many views of aggravation or apology, it would be utterly impossible to meet the appetite for punishment so as exactly to satiate it, in the simplest case that could be specified. Besides, at what stage, or degree, of its violence is resentment to be taken as the measure by which justice ought to be administered? If it is that raging paroxysm of it which immediately succeeds the commission of a crime, that convulsive desire of revenge, for example, which must rise in the heart of a father who sees the murderer of his son, standing

ing over the lifeless body, and brandishing the bloody weapon to defy and insult the agonies of paternal grief, then, the most dreadful punishment that could be inflicted must be pronounced for their fair recompence of justice, and public law must consequently be stained with cruelty, and disgraced with protracted anguish. The effect of time in moderating the feelings towards a criminal must, according to this view of things, also alleviate his guilt; and the man who is hanged for murder a twelvemonth after he had perpetrated it, must be comparatively innocent in the eye of the public.

In fact, the source of our author's extravagance on this subject may be traced to his neglect of the obvious distinction between the real demerit of crimes, as viewed by the moralist and divine, and as estimated by a legislator or juryman. In the former case, a bad action is weighed with a reference to its motive, the provocation, the degree of ingratitude which attended it, and is in short characterized as more or less heinous, upon the ground of certain qualities which it indicates, rather than from the precise injury which it inflicts: while, in the latter case, the judgment is formed by a reference to the temptation which the state of society presents to the frequent commission of that particular crime, the facility with which it may be perpetrated, the difficulty of detection, and above all, the actual injury and practical evils which it entails upon the community. Taking up the subject on the footing of abstract morality, indeed, we would have little hesitation in admitting that the resentment of a virtuous and enlightened people might be regarded as a tolerably correct standard of demerit, and consequently, as a measure or criterion of punishment at the bar of conscience or even of God. But confining our attention to the palpable views of crime, under which it must present itself to the lawgiver and judge, nothing, it strikes us, could be more absurd than to substitute indignation or resentment, instead of a salutary regard to the welfare of society, as the source and measure of penal law. It is rather surprising, too, that an author who ascribes the existence of civil government at large to views of utility, should found the administration of criminal jurisprudence, on personal feeling and private revenge.

We agree with Dr. Paley that the proper end of human punishment is not the satisfaction of justice, but the prevention of crime. The infliction of so much pain for so much guilt is the rule of retribution which we expect from heaven, and it is no doubt the natural order of things according to our limited views of perfect justice and truth; but the gradation of punishment in proportion to delinquency, and the allotment of suffering in the exact ratio of moral turpitude, (both measured on the scale of public

public indignation and private resentment,) have not, so far as we know, been considered as the basis of any penal code. Nothing excites greater resentment, and few crimes are regarded with greater indignation, than breach of trust and violation of confidence; yet these offences are either not punished at all by human laws, or punished much more slightly than other frauds which are not so heinous. There is surely no comparison between the moral guilt of the man who betrays the trust of an immense sum committed to his care, thus involving his friend in ruin; and that of him who forges his name to defraud him of five pounds; yet the law of the land regards the former with comparative impunity, while it demands the forfeit of life from the latter. In all such cases Mr. Craig's standard and measure of punishment will not apply; for while the resentment of the person whose confidence has been abused, would secure the sympathy of the impartial by-stander, almost to any extent of punishment, that of the man whose loss amounted to no more than five pounds, would be loaded with execration as soon as he called for the blood of the offender. It is, indeed, readily conceded to our author that there are many cases of punishment inflicted by the criminal law of all countries which do not quite accord with the natural feelings of sympathy in the human heart; and that in all such cases there is an evident sacrifice of what may be natural justice, to views of expediency and advantage. This, however, is not the question at issue; and when Mr. Craig maintains that the proper degree of punishment must be determined by the sentiment of indignation excited by crime, and applies this principle to the administration of penal law, in a civilized and wealthy nation, we hesitate not to pronounce his doctrines extravagant and untenable.

There is one other topic connected with the administration of penal justice which must not be passed over; namely, the advantage of having the criminal code better defined as to its denunciations, and, of course, more regularly and certainly executed upon those who have been condemned. There are two methods, Dr. Paley observes, of administering criminal law; of which the first assigns capital punishments to few offences, and inflicts it invariably; and the second assigns capital punishments to many kinds of offences, but inflicts it only upon a few examples of each kind.

"The latter of which two methods," he continues, "has been long adopted in this country, where, of those who receive sentence of death, scarcely one in ten is executed. And the preference of this to the other method seems to be founded in the consideration, that the selection of proper objects for capital punishment principally depends upon circumstances, which, however easy to perceive in each

each particular case after the crime has been committed, it is impossible to enumerate or define beforehand; or to ascertain, however, with that exactness, which is requisite in legal descriptions. Hence, although it may be necessary to fix by precise rules of law the boundary on one side, that is, the limit to which the punishment may be extended; and also that nothing less than the authority of the whole legislature be suffered to determine that boundary and assign these rules; yet the mitigation of punishment, the exercise of lenity, may, without danger be entrusted to the executive magistrate, whose discretion will operate upon those numerous unforeseen, mutable, and undefinable circumstances, both of the crime of the criminal which constitute or qualify the malignity of such offence. By the number of statutes creating capital offences the law of England sweeps into the net every crime, which, under any possible circumstances may merit the punishment of death: but when the execution of this sentence comes to be deliberated upon, a small proportion of each class are singled out, the general character or the peculiar aggravations of whose crimes render them fit examples of public justice. By this expedient few actually suffer death, whilst the dread and danger of it hang over the crimes of many."

A very different view has been taken of this subject by several able writers, and particularly by Sir Samuel Romilly and the author now before us, in whose reasoning there is much good sense as well as many cogent arguments. If it be true that the certainty of punishment is a much surer preventive of crime than its severity, it will be granted that the law, which, generally speaking, executes what it threatens, will be more effectual in restraining offenders than one which necessarily awards a penalty which is very seldom inflicted. A criminal code which operates in this latter manner, has a double tendency to secure the impunity of the guilty; it encourages presumption in him who commits the crime, and it checks the activity of him against whom it is committed. He, from whom a thief has stolen goods, to the amount of forty-shillings, would in all cases prosecute with energy, provided he were satisfied that he could bring down upon him a certain adequate punishment; whereas the mere circumstance of the culprits' life being in his hands, and the conviction that if the law be faithfully administered his crime must be expiated by a public death, are considerations which frequently entail a sacrifice of justice to the feelings of humanity. Hence, there is little doubt, many crimes are concealed; and even in cases where the aggrieved person is bound over to prosecute, the action proceeds with such a degree of languor, as plainly indicates that the feelings of justice, and the letter of the law are at complete variance. "Even when a culprit is brought to trial, the same considerations," as Mr. Craig observes, "will soften the evidence, and

and induce the witnesses to give to every circumstance that colour which may be most favourable to the prisoner. If all this be unavailing, and the fact be established by uncontrovertible proof, still the humanity of the jury, by what has been called "a pious perjury," will frequently dictate a verdict of acquittal; or at least find some circumstance, unsupported by the evidence, or even directly contradicted by it, which may mitigate the legal penalty. After all, hopes of pardon may be founded on the hardship of the case, and the natural commiseration of mankind."

A second evil attending the great increase of capital offences, and the want of gradation in the statutory punishment, is the danger that men will at length be brought to believe there is as little distinction in the guilt of the crime as in the penalty awarded by law. In practice, it will be readily granted, there is no ground for complaint, as few are brought to the gibbet whose characters and offences are not of the very worst description: still the mere circumstance of being condemned to death constitutes a severe part of the punishment, and proves, perhaps, the greatest obstacle to the restoration of self-esteem and public confidence, and consequently to the chance of amendment and future usefulness. It is, indeed, no easy matter to define beforehand the penalty to be inflicted upon every particular offence, as the atrocity and moral turpitude of a bad action will frequently depend upon circumstances which no law-giver could either anticipate or describe; but it is certainly possible to draw a line, considerably higher than it stands at present, on the scale of human crimes, below which, punishment should be graduated and marked out, so as to prevent impunity on the one hand, and injustice on the other. "It is a melancholy truth," says Sir William Blackstone, "that among the variety of actions which men are daily liable to commit, no less than one hundred and sixty have been declared by act of parliament to be felonies without benefit of clergy:" And since the time when Sir William wrote the list has been greatly increased.

It is vain to urge that the fear of death, which is not inflicted upon one in ten who deserve it, according to the present tenor of one criminal law, will deter from the commission of crimes; because it is, on the contrary, almost positively certain that an encouragement is held out to offenders in the hope of escape which this severity of denunciation necessarily leads to. The certainty of twelve months' solitary confinement and hard labour, will make a deeper impression upon the mind in the presence of temptation, than the chance of being selected as an example of capital punishment; just as the certainty of losing a limb in battle would depress the spirit of a soldier at the opening of a

campaign, much more than the hazard he incurs of losing his life. In the present state of things, punishment for capital offences is regarded as a kind of lottery; and thousands run the risk, each trusting to his own good fortune.

In this book on the Duties of Government, there are chapters on National Defence, on Legislative Provision for the Poor, on Public Institutions for the Education of Youth, and on Religious Establishments; together with two other chapters on the Direction of Capital, and Distribution of Wealth, which seem rather out of place. To no part of this work do we give more unqualified approbation than to the chapter on Public Provision for the Poor, as the author holds in it, a middle course between the severe and inhuman regulations which have been proposed by certain writers, and the profuse and burdensome system which has been occasionally acted upon in this country. In all great commercial states, where the means of subsistence among the labouring classes are liable to be interrupted, and even cut off, by the intervention of causes which no sagacity can foresee, some provision must be made to save those from misery who are on such emergencies thrown out of employment. In every condition of society, as Mr. Craig observes, individuals will be found who are unable to provide for their own subsistence. Some are born with defects in their mental powers which preclude foresight and continued attention; others with defects of body which unfit them for every kind of labour; many are maimed by accident or weakened by disease; and all, when rendered impotent by age, are liable to outlive those to whose assistance they possess a claim by relationship or former services.

As all fixed and certain resources for beggary and old age are attended with many objections, and are open to many abuses, we cordially agree with our author, in thinking,

"That it is on all accounts desirable that those who may one day be reduced to indigence should themselves provide in the season of health and prosperity, for their future subsistence. In this view, the associations known by the name of Friendly Societies merit the highest approbation. Their members acquire a right to that assistance during sickness and old age, which, being the fruit of their own economy, it can be no degradation to receive. If these societies existed in sufficient numbers, and were adapted to all ranks in life, by receiving annual, monthly and weekly contributions of various extent, every man in the country, might, by very inconsiderable sacrifices, secure himself against future want. The great bar to accumulation, particularly among the lower orders, arises from the smallness of the sum which at one time can be saved. As he cannot lend out a few pounds or shillings at interest, a workman is obliged to keep them by him, till his store increase to a larger sum;

sum; and the knowledge that he has immediate gratification in his power, by the sacrifice of what can conduce only in a very trifling degree to his future welfare, is a temptation constantly acting on his mind. But when every little sum as it is saved, is paid into the funds of a society, it is instantly put out of his own power, and remains irrevocably destined to his maintainance in sickness and in age. Such societies seem to be free from every objection, and, if generally established, might supersede, in a great measure, all that charity, whether public or private, which consists in distributing money to the poor."

How much more beneficially might the gentlemen of the various Bible Associations be employed, and how much more good would result from their exertions and the immense contributions of the country, were they to set about establishing parish banks for the benefit of the working classes of the community, and thus directing their thoughts to economical calculations and future independence. Solomon said of old, "the eyes of a fool are in the ends of the earth," but a wise man's are in his head: and we suspect the characters to whom we allude, like a wide field for the display of their philanthropy, and would rather grasp the terraqueous globe in their services to mankind, than confer a certain benefit upon their own countrymen at home. At all events, such societies as those of which we are now stating the utility, might be so far encouraged by public patronage, and regulated by statute as to supersede the heavy tax of poor's rates over all the country. The interference of the government could not in any respect, be regarded as tyrannical, for when the consequence of idleness and profusion in any man must be the entailing of the maintenance of his family, and of himself, perhaps, upon others, the state may certainly, without any infringement of private freedom, take steps to guard against such injustice and profligacy.

"Neither humanity nor good policy, says Mr. Craig, will suffer even the vicious to perish from want; and there is surely less injustice in enforcing the performance of so clear a moral duty, as that of each man providing for his own subsistence, than in compelling the industrious to furnish food, clothes, and lodging for the idle and improvident."

On the important subject of education Mr. Craig treads very closely in the footsteps of Dr. Smith, only he is a little more tolerant towards Universities and Public Schools. The leading principle with both authors is, to make the industry and reputation of every teacher the chief source of his income; and, in no case, to secure his revenue in such a way as to render it a matter of indifference to him whether he has few pupils or many. So

far we readily admit the justness of their reasoning; but when they proceed to apply the principles of trade to education, in its highest branches and most liberal views, and to recommend the abolition of the privileges and honours which have hitherto been connected with academical residence and graduation, we hesitate not to say that such principles are grossly misapplied. Is any man weak enough to imagine that the interests of learning would be promoted, or the means multiplied of a judicious and liberal education, were all the learned bodies and privileged corporations of teachers broken up, and the instruction of all future candidates for theology, medicine, and law, committed to such as should promise, in the shortest time and at the least expense, to qualify them for the discharge of these important professions! We are aware, indeed, that the same principle which regulates the supply of Portugal wine and Welsh mutton would produce a sufficient number of men to comment on the scriptures, and to prescribe to patients and clients; and we have no doubt that, in this supply, the maxims of trade would be strictly adhered to, and that the stock of learning brought to market, in every individual instance, would be carefully calculated to prevent a glut. We concede to the advocates for *a free trade* in education, that a certificate of attendance upon a particular course of study, or even an academical degree itself, is but a questionable kind of proof of a man's attainments in literature and science: but in what other way shall we so conveniently ascertain that he has enjoyed the ordinary means of instruction, and the advantages of a regular education. The most important situations in life are not filled, agreeably to the result of a comparative trial of candidates; and as interest and friendship will frequently preclude any very minute enquiry into talent and qualification, it is certainly expedient that every man, who may be called upon to exercise a learned profession, should bear an ostensible and *prima facie* evidence that he is competently learned. We cannot therefore sufficiently applaud the practice of our Bishops in demanding, from every candidate for Holy Orders, the voucher of an academical degree that he has attended the statutory period of time at one of our Universities: and although this regulation may occasionally interfere with the views of a man whom the promise of a living would induce to dye a red coat black, we see no ground for lamenting the restriction.

As to a church establishment, Mr. Craig and ourselves hold so little in common in our way of thinking upon that important subject, that we shall not trouble our readers with his reasoning or with our remarks upon it: we shall rather employ what remains of their patience and of our room in reviewing a few points,

strictly economical, on which modern writers have differed with Dr. Smith.

In the fifth chapter of the first book of the Wealth of Nations, an attempt is to made to erect labour into an exact, universal and immutable standard of the exchangeable value of all commodities: whereas it appears very obvious, and has, in fact, been proved from Dr. Smith's own statements, that the price of labour depends, like that of all other things, upon the proportion of the supply to the demand. If the value of labour be estimated by the quantity of necessaries and comforts which a given portion of it will purchase,—and this is the standard to which Smith himself refers,—nothing can be more manifest than that, not only in different countries, and different ages, but even in the same parish, and during the same year, the price, we mean the *real* price, of labour is continually fluctuating. This is admitted in the clearest terms by Dr. Smith himself, who remarks that the *real* recompense of labour, the real quantity of the necessaries and conveniences of life which it can procure to the labourer, has, during the course of the present century, increased perhaps in a still greater proportion than its *money-price*: and this advance he ascribes, not so much to the diminution of the value of the precious metals as to *an increased demand for labour* in Great Britain, arising from the great prosperity of the country.

It is justly observed by Smith's biographer, that by setting up labour as the standard of exchangeable value, he could mean nothing more than an approximation; for an absolute and immutable standard is not to be found. Lord Lauderdale has endeavoured to supply this desideratum, and has constructed a criterion of value which bears a reference, at once, to those qualities of things which render them the object of man's desire, and to the circumstance of their existing in a certain degree of scarceness. This new standard, however, which applies solely to what political economists call "value in exchange," does not go quite so far back, by one step at least, as that proposed by Dr. Smith: and his Lordship's attempt has only added another instance in support of an opinion which has now become pretty general, that an absolute and universal measure of value, is one of the abstract terms which Bacon would have called a *nomen sine re*.

We have taken up this topic, which is, after all the discussion that it has created, to be regarded as a mere metaphysical speculation, chiefly because it strikes us that Adam Smith's notions on the Corn Trade may be traced to his views relative to the standard of value. As corn is that article of subsistence which can be least readily dispensed with among the labouring classes,

classes, and is in fact, that article by a reference to which, the wages of a workman are usually estimated, it has been viewed by that author as possessing, to a great degree, the property of labour, as the measure of the value of all other commodities. Upon this supposition or assumption, he questions the policy of granting bounties upon exportation of corn; because, as such a measure necessarily raises the price of grain and consequently of all other articles, whether of commerce or manufacture, no advantage will accrue to the farmer and land-holder, while a considerable obstacle is thrown in the way of our competition with those foreigners whose corn and wages have not been raised. There can be no doubt that corn, or whatever else is the common vegetable food of the people of any country, must afford a better standard than any other commodity of the real price of labour, and will, consequently, represent with proportionable exactness the value of every thing else; but, on the other hand, it is particularly obvious, that, as corn is imagined to derive this property from labour, it must be deficient in exactness, not only to the same degree that labour is deficient, but even to a much greater degree. With his arguments on this point, all his reasoning against the effects of bounties as an encouragement to agriculture fall to the ground. The policy and practicability of granting bounties on the exportation of grain from this country, in the present state of our corn-markets and commercial relations, form quite a different subject of political reckoning: but, as to the *effect* of bounties in promoting agricultural enterprize, if the minister should think fit to tax all the other classes of the community for that purpose, there is not the slightest foundation on which to raise a doubt. Carried to a great extent it would, indeed defeat its own object, and by repressing the manufacturing interests, destroy the chief source of agricultural prosperity: the limits, however, are considerably wide, within which the landholder may be enriched at the expense of the consumers, without either thinning their ranks or reducing them to absolute misery.

Another point on which Dr. Smith has been opposed by more modern writers, is the distinction between productive and unproductive labour.

According to the doctrines of Quesnai and his followers, no labour but that bestowed upon land is productive; because it is the only labour which does any thing more than replace itself, and afford the ordinary profit upon capital whether fixed or circulating. These philosophers maintained that manufacturers of every class did nothing more than realize or fix in the article which they made, a quantity of labour equal to the price of their maintenance, during the time they were employing in making

ing it, together with the usual profit upon the capital, vested in the materials and instruments which were used by them. A pair of shoes, for example, are worth more than the leather and other materials which compose them, by the exact expense of the workman's maintenance during the time he took to make them, together with the profit of the little capital which is fixed in the simple machinery which he employs. His labour is therefore said, merely to replace itself; that is, the price of it only pays the expense by which it was produced; and the given quantity realized in a pair of shoes will, when disposed of, just enable him to realize as much more in another pair. If the labour bestowed upon land produced nothing more than what was sufficient to feed those who laboured upon it, and to yield a suitable return to the owner of the land for the capital which was employed in cultivation, such labour would be denominated unproductive; inasmuch as at the end of the year the landlord and labourers would be no richer than at the beginning of it, having only gained the ordinary profit of capital, and as much food as will maintain them the following season. But land does yield more than feeds those who cultivate it, and returns the ordinary profits of stock; it yields a surplus with which the landlord purchases comforts and luxuries, employs tradesmen and pays taxes; and, on this account, the French economists denominated the labour and capital laid out on land *productive*. The practical inferences which they drew from this doctrine were, of course, very much in favour of agriculture; and by arguing with much plausibility that the whole revenue of the state was ultimately paid by the proprietors of land, the economists at once completely overthrew the mercantile system of political science, and the financial views of M. Colbert, the popular and favourite minister of Louis XIV. In refutation of this extravagant opinion it will be enough, as it is not our intention to enter farther into the subject, to allude to the sources of revenue in Great Britain and Holland; the amount of which in both countries, and in the former at this very day, has frequently far exceeded the net rental of the whole landed property.

Dr. Smith was so deeply smitten with the simplicity and liberal spirit of the French system, that his strictures upon it bear scarcely any marks of his usual penetration and sagacity. He objected to the application of the term *unproductive* to the whole class of merchants and manufacturers; and yet he fails, we think, in his attempt to point out the characteristics of productive labour. He draws the line considerably lower in the scale than it was marked out by the economists, and admitting all to the rank of productive labourers who fixed or realized their labour in a vendible commodity, he excluded those only whose services perished

rished at the instant of performance. This latter class was still very numerous, and, although reviewers are not specially pointed out, we suspect they are included in some of the generic descriptions.

"The sovereign, says he, for example, and all the officers both of justice and war who serve under him, the whole army and navy, are unproductive labourers. In the same class must be ranked some of the gravest and most important, and some of the most frivolous, professions; churchmen, lawyers, physicians, men of letters of all kinds, players, buffoons, musicians, opera-singers, opera-dancers, &c. The labour of the meanest of these has a certain value, regulated by the very same principles which regulate that of every other sort of labour; and that of the noblest and most useful produces nothing which could purchase or procure an equal quantity of labour. Like the declamation of the actor, the harangue of the orator, or the tune of the musician, the work of all of them perishes at the very instant of its production."

No position in the "Wealth of Nations," has provoked so much criticism and petulant remark, as this distinction between productive and unproductive labour: and yet no doctrine is more tenable and consistent, when the language in which it is enunciated is employed without change of meaning. By productive labour, Dr. Smith evidently meant that, which keeps up the wealth and capital of the country, and which yields from its profits the revenue by which the expences of the State are defrayed. It is that labour, which, being fixed in a commodity to be sold, is, as it were, stocked and stored up, either to purchase labour, or, which is the same thing, the produce of labour in some other form. Those who have written in opposition to this part of Dr. Smith's work, have extended very considerably the import of the term productive, as applied to human exertion; classing under this head all kinds of labour that minister directly or indirectly to wealth, luxury, private gratification, and public security. In their acceptation of the word, the menial servant, who brushes his master's coat, or rides behind his coach, performs labour as productive as that of the husbandman or shoe-maker; and carrying on a process of reasoning on this new and extended meaning of a technical phrase, they find little difficulty in establishing conclusions in opposition to those of Dr. Smith. If by national wealth be meant a well-cooked dinner, well-cleaned boots, or the hearing of a song, then without doubt ought menial servants to be classed with productive labourers; and the man who keeps a hundred servants, is particularly nice about his eating and dressing, and hears all the Italians, male and female, who warble at the Opera-house, must contribute greatly to the strength and prosperity of his country. We shall say, however, that these things

things rather indicate wealth than produce it; and going on the obvious principle, that national felicity is the sum total of individual felicity, shall admit that these ministers of luxury promote the happiness of the whole, by affording enjoyment to the few, still we will thank Mr. Craig, Lord Lauderdale, and the Edinburgh Reviewers to inform us, in what sense their labours add to public wealth,—the sole object to which Dr. Smith directed his arguments. He never denied that the services of the domestic, and the declamation of the player, have their value, and deserve their reward as well as the labour of the artizan; and, taking wealth in the extended meaning of his opponents, he would readily have admitted, that such exertions make an addition to it, that is, to the means of enjoyment or relaxation which are provided for the community. He merely asserted, that the various classes of men whom he enumerated, were not productive labourers, so far as their exertions respected that employment of the national capital, which creates a demand for industry, and affords by its profits a revenue to the State. We do not maintain that Smith drew the line of distinction exactly where labour ceases to be productive of public advantage, or that all his illustrations are completely unexceptionable: but we certainly do maintain, that the writers to whom we have alluded treat the author and his argument with equal unfairness, in almost all the conclusions which they have marshalled against this portion of his work.

The speculations of the economists, like the speculations of all political writers who have a favourite object to secure, are carried considerably beyond their legitimate bearing; and are attended, as we have already observed, with the very absurd corollary, that land defrays all the expences of the State, and affords the revenue upon which the whole people is subsisted. The various classes of manufacturers and artists are regarded as producing nothing more by their labour and ingenuity than the price of their maintenance during the time that their labour and ingenuity were exercised;—all their exertions are pronounced to be sterile and unproductive, and incapable of adding any thing to national wealth. Whatever riches a workman may acquire, are represented, by this system, as just so much drawn from the cultivators of land: and consequently in proportion to his opulence, a degree of poverty has been created somewhere else. In short, all the other classes of men are useful merely as they consume the surplus produce of the soil, and pay for it with the labour or skill which they fix in the cloaths, shoes, and other comforts, which the farmer has occasion for; much in the same way that a cow is useful, which repays with her milk the grass and hay that she consumes during the year.

Mr.

Mr. Craig opposes the doctrines of the Economists with much sound reasoning; but it is impossible to quote any part of his section on this subject, without materially injuring the whole, and weakening the force of every particular argument. Indeed our author has some reason to find fault with us, both for exhibiting his opinions in our own language, and also for dwelling chiefly on such parts of his work as are least entitled to praise. Perhaps, however, it will not mend the matter to say, that as those portions of his book which are most original, are also the farthest removed from the ordinary sentiments of mankind, we could not bring forward what we regarded as peculiarly his own, without the clumsy appendage of our observations, by way of check and caution. We allude chiefly to his notions on criminal jurisprudence.

As to the rest, we have not the least hesitation in recommending these Elements of Political Science as a useful book for students in that most important branch of human knowledge: the doctrines are those which are generally approved and acted upon in this free and enlightened country: the discussions which pervade it are liberal and manly, and the style is correct, perspicuous, and sometimes truly eloquent.

ART. III. *Specimens of the Classic Poets, from Homer to Tryphiodorus. By C. A. Elton.* 3 vols. 8vo. 1l. 16s. Baldwin. 1814.

TRANSLATION from dead languages must be admitted to be a task of great difficulty. Even our best prose translators, however faithful to the text, and imbued with the spirit of their originals, can scarcely be said to compensate the English reader for his ignorance, not merely of classical Greek and Latin, but of those inexpressible beauties and stubborn idioms which disdain the fetters of any other tongue. Can any one have a full conception of Demosthenes, Tacitus, or Pliny, who reads them only in the versions of Leland, Murphy, and Melmoth? But in poetry the difficulty becomes incomparably greater: the barriers which divide the territories of ancient and modern song appear almost insurmountable. In almost every instance, the powers of genius have failed, when the poet of one age has attempted to give a true portrait of the poet of another. We must have a likeness, and more than a likeness: the peculiar traits which marked the original, must be at once accurately and forcibly renewed: the air and attitude must be all strictly preserved: the features, countenance, and expression which he wore, must

be traced out, and given us, if possible, without addition or diminution on the part of the copyist. All this is necessary to complete the picture. And if this be thought too great an undertaking, what will be said if we demand more than this? Not content with one good specimen of a favourite author, we require our artist to continue his labours, to vary with every varying shade, to change with every changing passion, and to give us a thousand different views of one and the same personage, if he aspire to the high honour of a perfect translator of an epic poem.

We do not know whether the author of the work now before us, really harbours the project of only presenting to the literary world, *complete* translations of all "the Classic Poets from Homer to Tryphiodorus;" or whether he will also add the works of *all* the Latin Poets to that number, from the sixth to the eighteenth century inclusive, if life and health be vouchsafed unto him. A few timid spirits may perhaps think the plan an ambitious one: but what may not genius and industry bring to pass? Let us hope, therefore, to adorn our libraries, not with mere "Specimens," but full and finished works of Fracastorius, Sannazarius, and Politian, those bright poetical luminaries of the sixteenth century, and descending nearer to the present times, leave a space open for the admission (if Mr. Elton will deign to give them place among the Classic Poets,) of our own native bards, the authors of the "Musæ Oxonienses, Cantabrigienses, and Etonenses."

But if Mr. Elton, who has already given to the public a Translation of Hesiod, has really and soberly no such plan in contemplation, we have then only to consider these detached pieces of poetry with reference to the appellation they bear:—Are they then specimens of the Classic Poets, or of Mr. Elton himself? After a sufficient investigation, we answer, not of the former but of the latter certainly.—And we will presently show our grounds for this decision.

Let it not be supposed, however, that this gentleman shows himself unacquainted with the general meaning of his authors. It is his chief merit (and it is surely no slight merit,) to have copied in most instances, with exact and scrupulous fidelity. An adherence to the real or supposed signification of the classic, is a maxim from which he never wilfully departs. His preface is the best criterion of his opinions. He there announces his intention of using both rhyme and blank verse indifferently. No material objection can be taken to his preference of blank verse in reasoning upon the subject, but he has too often failed in the application. The composed strain, and the slow, though majestic march of the Miltonic measure, is not always adapted

even

even to epic poetry, its amour is rather too heavy and cumbrous: it has a woeful tendency to lag behind, and neither follows the conceptions or expressions of Homer, through all his sudden ebullitions of sentiment, and daring flights of poesy.—It is still less suited to the Doric simplicity and flowing measure of Theocritus, and is very unhappily used by our author in his version of that poet's "Infant Hercules."

The preface contains the acknowledged principle upon which Mr. E. proceeds in all his translations. Taste," he says, "is a capricious and variable standard, the fit standard of a translator is fidelity." He admits also, "a certain discretionary power, which recognizes the necessity of *sustaining* the spirit of an author, but by no means presupposes the licence of *surpassing* it." This doctrine is unquestionably good in the abstract, and is levelled, with some effect, at Pope's untrue though delightful translation of the Iliad, of which it may fairly be said, "*Si non errasset, fecerat ille minus.*" It might also operate as a successful antidote to the injudicious admiration which has been bestowed upon the too modern and paraphrastic liberties of Dryden: the unwarranted style of Gifford's abrupt and interrupted version of Juvenal, and the far too melodious cadence of Hodgson, so inconsistent with the cynical majesty of that grand but caustic satirist. Had Mr. Elton, however, been inspired with but a few sparks of that true genius which animates these admired translators, his readers (if readers he has) would compound, we think, for less of that excessive and slavish fidelity, which fears to please lest it should offend, and strains every nerve to avoid the rebellious crime of *surpassing* the original. It is due to Mr. E., to declare that he is acquitted most fully of this crime. It would be cruel to have loaded such poets as Homer and Pindar with a weight of energies they were unqualified to sustain: and common justice compels us to add, that the dry and jejune sentences of Theognis are faithfully sustained, but by no means surpassed.

We have already hinted at the extreme difficulty of finding a faultless copy of a poetical author:—truth and spirit are after all the only requisite qualities, but how rarely are they united. The present age is prolific in translations, and if the public consents to obtain its learning at second hand, be it so: we would not seriously damp the ardour and efforts of so many rising competitors for borrowed fame: but if "poetical truth and spirit," cannot be made to amalgamate in one composition, though there is more affinity between them than is generally supposed, we do not hesitate to prefer the latter to the former. Give us but the "thoughts that breathe, and words that burn," and we will give up the following maxim of Roscommon to

those

those whose talents cannot exceed the bounds of humble correctness:—

> "Your author always will the best advise;
> Fall where he falls, and where he rises, rise."

Better is that copy of the Venus de Medicis which bears some striking marks of its peculiar and indescribable grace, though with the addition of some unwarrantable and imaginary ornament, than that which correctly but coldly traces the lineaments of the figure, while it carefully avoids every expression of bashful but dignified majesty, which characterizes that inimitable and immortal specimen of the sculptor's art.

We will now take a nearer view of the specimens on our table, which consist of a motley group of every description of poets: our author has roved far and wide for his bouquet; the wild flower and the exotic are bound in the same wreath. The collection begins of course with Homer and Hesiod; there is considerable merit in the stormy and sonorous passages of each, those especially which are selected from the Battle of the Gods in the former, and that of the Giants in the latter. These are some of the best specimens of Mr. E.'s best style.

> "Minerva stood
> Beside the deepen'd trench, without the wall,
> And shouted: and anon upon the sands
> Where dash'd the roaring waves her shout was heard.
> Far distant, like a gloomy whirlwind, Mars
> Stood on Troy's highest turret, and exclaim'd,
> Cheering the Trojans on with cries of war;
> Or running with swift feet cours'd Simois' banks,
> And steep Callicolone. So the blest
> Of heaven mix'd indiscriminate the hosts,
> Spurring their rage, and havock rang'd it wide.
> The Father of the Deities and men
> Thunder'd from heaven on high. The ocean God
> Heav'd from beneath th' immensity of earth,
> And shook the mountain tops. The roots of Ide
> And all its fountain-gushing summits reel'd;
> Troy city and the navy of the Greeks
> Rock'd as in earthquake. Deep beneath the ground
> The Monarch of the dead in darkest hell
> Felt fear, and leap'd affrighted from his throne,
> And shriek'd aloud, lest he that shakes the shores
> Should cleave earth's vault asunder, and the scene
> Of those drear mansions glare upon the sight
> Of Gods and men: a dismal wilderness,
> Hoary with desolation, which the blest
>
> Behold,

Behold, and shuddering turn their eyes away.
Such clang arose while Gods encountering strove."
Vol. i. p. 35.

"They thus opposed
In dismal conflict 'gainst the Titans stood,
In all their sinewy hands wielding aloft
Precipitous rocks. On th' other side alert
The Titan phalanx closed; then hands of strength
Join'd prowess and show'd forth the works of war.
Th' immeasurable sea tremendous dash'd
With roaring, earth resounded, the broad Heaven
Groan'd shattering; huge Olympus reel'd throughout
Down to its rooted base beneath the rush
Of those immortals. The dark chasm of hell
Was shaken with the trembling, with the tramp
Of hollow footsteps and strong battle-strokes,
And measureless uproar of wild pursuit.
So they against each other through the air
Hurl'd intermix'd their weapons, scattering groans
Where'er they fell. The voice of armies rose
With rallying shout through the starr'd firmament,
And with a mighty war-cry both the hosts
Encountering closed." Vol. i. p. 77.

There is merit too in his description of that picturesque part of the Odyssey, the Grot of Calypso, but it is worth remarking, that the *compound* epithets of the Greeks cut a very bad figure in a modern language. They are often diluted in a periphrasis, and cramped in a literal translation. We have sometimes to coin new words, or take a wide circuit to express faithfully what the ancients uttered in a single adjective, comprehending a double or triple signification. Mr. E. has acquitted himself in this respect, as might have been expected, not without truth and judgment, but in a way which proves our assertion. Take, for instance, his Hymn to the Moon, from Onomacritus, in which the goddess queen is addressed with every complimentary epithet the wit of man can devise, both of the single and circuitous kind. This Hymn is not badly executed, but the Goddess might as well have been called "Selina" as "Selene," and we question whether any female, human or divine, would quite relish even the warranted appellation of "Bull-horned," from her priest or lover.

The parting of Hector and Andromache, is no very happy specimen of our author's transfusion of the Homeric pathos. It is minute and uninteresting, and proves, that Mr. Elton, who often excels where his author is least excellent, most lamentably fails where success is absolutely indispensable. This celebrated episode

episode abounds in so many instances of simple and pathetic tenderness, that we naturally require some infusion of Homer's spirit into the soul of his translator. Mr. E. forgets, that though the original may be Greek, the copy is English, and the Grecian mode of framing an English sentence can no more be tolerated in a translation, than a Grecism itself:—if it could, our language would be classical, rather than national, and lose its native beauty while it parted with its native idioms. Pope, whom Mr. E. accuses, in his preface, as a most outrageous deserter of his author's meaning, is at least an interesting and beautiful English translator, a character we cannot give to Mr. Elton. The Andromache of Pope resembles the rest of his Iliad, yet we would not apply the following quotation to *her* which is applicable generally to his entire work, "*Perfida, sed quamvis perfida, chara tamen.*" The Trojan princess of Pope is a domestic, but dignified matron; that of Mr. Elton, degenerates into the homely wife. The word Δαιμονιε, which twice occurs in this episode is by no means so redundant an epithet, as to be indiscriminately translated "*noblest*;" it should be always rendered according to the context, and carries with it something of a delicate reproach.

At the close of the celebrated Moonlight Scene, in the Eighth Iliad, we are favoured by Mr. Elton, with the versions of Cowper, and Pope as well as his own; a severe criticism is passed upon that of the latter. We will give them all three, submitting them to the judgment and taste of every description of readers.

"As when, around the clear, bright moon, the stars
Shine in full splendour, and the winds are hushed;
The groves, the mountain tops, the headland heights
Stand all apparent; not a vapour streaks
The boundless blue; but ether, open'd wide,
All glitters, and the shepherd's heart is cheer'd. COWPER.
Preface. Vol. I. p. xxi.

"As when the moon, refulgent lamp of night,
O'er heaven's clear azure spreads her sacred light:
When not a breath disturbs the deep serene,
And not a cloud o'ercasts the solemn scene;
Around her throne the vivid planets roll,
And stars unnumber'd gild the glowing pole:
O'er the dark trees a yellower verdure shed,
And tip with silver every mountain's head:
Then shine the vales: the rocks in prospect rise:
A flood of glory bursts from all the skies:
The conscious swains, rejoicing in the sight,
Eye the blue vault, and bless the useful light. POPE.
Preface. Vol. I. p. xxii.

"As

" As beautiful the stars shine out in heaven
Around the splendid moon, no breath of wind
Ruffling the blue calm ether; clear'd from mist
The beacon hill-tops, crags, and forest dells
Emerge in light; th' immeasurable sky
Breaks from above, and opens on the gaze;
The multitude of stars are seen at once
Full sparkling, and the shepherd looking up
Feels gladden'd at his heart." Vol. I. p. 28.

Let us now pass on to the Greek poets, of a later age. We have already hinted that, " Mr. E's. specimens are specimens of himself," and in proof of this, we cite the instances of Archilochus, Tyrtæus, and Mimnermus, who have just as little resemblance to each other, as might be expected from their philosophical, Martial, and elegiac styles of writing. And yet our author has united them all in one dull, uninteresting strain, peculiar to neither, but expressive only of his own unvaried and inflexible genius. With respect to Sappho, it is his opinion that she was by no means so coarse, and ordinary a gentlewoman as we are accustomed to consider her, he would give her the only endowment she denied to herself—beauty—and imputes to a natural species of coquetry the depreciation of her own charms. Who shall decide a point of so much importance? and yet if we may believe the Epistle to Phaon, Ovid will tell us, that she consoled herself for a want of the only qualification the youth perhaps valued, by a conscious appeal to her far spread poetical fame; and even urged the discordant loves of the winged and human race, as very good reasons why a fair-complexioned gentleman need not disdain the courtship of a low statured and swarthy damsel. Can we collect then from this evidence that she must at least have been a *brune piquante*? but there are many cases in these volumes of assertions without proof, a proof too which is absolutely requisite to refute the supposed errors we have imbibed from the many concurrent testimonies of antiquity. Sappho herself is rather too cold and lifeless in these pages, and yet one of her fragments, though somewhat italianized, is fanciful and pretty.

" Did Jove a queen of flowers decree,
The rose the queen of flowers should be,
Of flowers the eye; of plants the gem;
The meadows blush; earth's diadem:
Glory of colours on the gaze
Lightening in its beauty's blaze;
It breathes of Love: it blooms the guest
Of Venus' ever fragrant breast:

In

In gaudy pomp its petals spread:
Light foilage trembles round its head:
With vermeil blossoms fresh and fair
It laughs to the voluptuous air." P. 111. Vol. I.

Erinna's Ode to Rome has but half the spirit of the original. The attempt at the English Sapphic would succeed, but the Adonic verse is a most unhappy stumbling block. Anacreon, however, is replete with spirit, fancy, and taste; the trochaic measure is well preserved; and we cannot forbear inserting a part of that amorous poet's Ode to a Painter, which we think is unequalled by any passages of Addison or Moore.

" Best of Painters! now dispense
All thy tinted eloquence:
Master of the roseate art,
Paint the mistress of my heart.
Paint her, absent though she be,
Paint her, as described by me.
Paint her hair in tresses flowing:
Black as jet its ringlets flowing:
If the pallet soar so high,
Paint their humid fragrancy.
Let the colour smoothly show
The gentle prominence of brow;
Smooth as ivory let it shine,
Under locks of glossy twine.
Now her eye brows length'ning bend;
Neither sever them, nor blend:
Imperceptible the space
Of their meeting arches trace;
Be the picture like the maid;
Her dark eye-lids fringed with shade.
Now the real glance inspire;
Let it dart a liquid fire:
Let her eyes reflect the day,
Like Minerva's, hazel-gray,
Like those of Venus, swimming bright,
Brimful of moisture and of light." P. 150. Vol. I.

We cannot say so much for the Simonides and Pindar, " the lamentation of Danae," is but a tame offspring of that simple and pathetic parent; and admitting Pindar " to have been the bard who could rein his four fiery coursers with a bit of iron," we have here too much of their curb, and too little of their vehemence. We cannot afford space for any quotations from his odes; the Pythian is the best executed: and though we do not think that Mr. E. has altogether succeeded in it, yet there is a felicity of expression, and a sustained grandeur throughout,

that renders it by no means an unworthy though too quiet a specimen of the Theban muse.

The Ode of Callistratus "on Harmodius and Aristogeiton," is too stiff and cold for such an original, which is a spirited and patriotic effusion. It is difficult to give a correct idea of so natural and melodious a poet as Theocritus, as neither Pope, Philips, nor Gay have succeeded in their imitation of the ancient pastoral eclogues. Fidelity, however, is a principal feature in translation, fidelity is Mr. E's. best panegyric, but it is insufficient with regard to the poet of Syracuse. Where is the arch simplicity, the rapid yet gentle flow of these celebrated idylls? Is there any radical deficiency in the metre here adopted, or in the translator himself? The stanzaic measure might have been better adopted, we think to the Dorick dialect, than, the heroic metre; but we really mean nothing grating to the author's feelings, when we say that the pastoral customs of different ages, climates, and swains accord but ill with our English notions of rural life, and therefore interest us but little, unless we will positively read them in their original language. There are some beautiful love passages in the Goatherd which reflect great credit on Mr. Elton's taste and feeling, but there is a charm in this sweet and inimitable ditty, which though echoed by Virgil, and admired by every impassioned reader, will not be transplanted into, and cannot flourish in a foreign clime. We may say nearly as much for Bion and Moschus; these fanciful and enchanting poets, inspired with a creative imagination, which blended with their religion, and seemed to fill even inanimate as well as animate nature with their own infectious enthusiastic feeling, only make us regret in translation the loss of that appropriate pause, and that resumed flow of measure which falls on the ear with a sweet and melting cadence.

All that could have been done by Bion's most ardent admirer, has been done nevertheless by Mr. Elton in the Elegy on Adonis, which we have read with the greatest pleasure. Every turn of fancy, and every sentiment of the wildest tenderness, is happily preserved and beautifully expressed. We present the reader with the following specimens of the distress of Venus.

"Ah! Venus! ah! the Loves for thee bewail;
With that lost youth thy fading graces fail;
Her beauty bloom'd, while life was in his eyes;
Ah, woe! with him it bloom'd, with him it dies.
The oaks and mountains "ah! Adonis!" sigh;
The rivers moan to Venus' agony:
The mountain springs all trickle into tears:
The blush of grief on every flower appears:

And

And Venus o'er each solitary hill,
And through wide cities chaunts her dirges shrill." P. 360. Vol. III.

" Groaning she stretch'd her arms: and 'stay!' she said,
'Stay, poor Adonis!—lift thy languid head:
Ah! let me find thy last expiring breath,
Mix lips with lips, and suck thy soul in death.
Wake but a little, for a last, last kiss:
Be it the last, but warm with life, as this.
That through my lips I may thy spirit drain,
Suck thy sweet breath, drink love through every vein:
This kiss shall serve me ever in thy stead;
Since thou thyself, unhappy one! art fled." P. 361. Vol. III.

" Venus sinks lonely on a widow'd bed:
The Loves with listless feet my chamber tread
My cestus perish'd with thyself: ah why,
Fair as thou wert, the coverts venturous try,
And tempt the woodland monster's cruelty?
So Venus mourns: her loss the Loves deplore:
Woe, Venus, woe! Adonis is no more.
As many drops as from Adonis bled,
So many tears the sorrowing Venus shed:
For every drop on earth a flower there grows:
Anemones for tears; for blood the rose." P. 362. Vol. III.

His Moschus' Epitaph on Bion is equally feeling and tender, but all the effect which the mind can receive from the following couplets,

" But we, the great, the valiant, and the wise,
When once in death we close our pallid eyes:
In earth's dark caverns, senseless, slumber o'er
The long and endless sleep, the sleep that wakes no more."
P. 388. Vol. I.

gives but a faint idea of the pathos of these three lines of the original—

Ἄμμες δ' οἱ μεγάλοι, καὶ καρτεροι, ἢ σοφοὶ ἄνδρες
Ὁππότε τρᾶτα θανωμες, ἀνάκοοι ἐν χθονὶ κοίλᾳ
Εὕδομες εὖ μάλα μακρον, ἀτέρμονα, νήγρετον ὕπνον.

Little need be said of Callimachus, and Apollonius Rhodius, the superstitious hymns of the former, and the love-sick Medea of the latter are fervent and interesting, but the interest they excite, whether of themselves or in Mr. E's. hands, stops at a point very far inferior to the melodies of Homer and Euripides on nearly the same subjects. We cannot, further, follow our author through the succession of his Grecian bards, from Nicander who wrote in the second century preceding, down to

Tryphiodorus who composed his feeble imitations of Homer in the sixth century after the Christian era. It would be only travelling in a beaten track of subject matter, where not a single wild flower would spring up under our feet, and almost every rose is either withered or has been plucked before. There may be merit in such a poet as Nonnus, but there are so many noisy periods, flashy conceits, and numerous instances of an almost painful refinement of thought, unredeemed by any genuine trait of poetical feeling, that we will not pause to consider them.

Let us pass on to the Latin authors. In comparing the relative merits of the ancient Greek, and comparatively modern Roman writers, it must be evident how strikingly they differ from each other in the most material points. The wild simplicity, the national peculiarities, the prolix and redundant diction, and the rough marks of unfettered genius, which stamp the character of an eminent Greek poet, are invisible in a Roman writer. No abrupt carelessness, no vague however admirable instances of enthusiasm are to be found in him. Much of this is owing to the uniform stamp which poetry must naturally bear when confined to the same age and place. The songs of the Greeks were sung at a very early period of their national existence, by minstrels of the continent, the isles, and the opposite shores of Asia Minor: their theatrical compositions were a public concern: the odes and elegies of their favourites were rapturously repeated by almost every mouth. Lovers of music, and passionately fond of oratory, both of which are so nearly allied to poesy, they admired and fostered the art which was agreeable to their ardent imaginations.

Poetry in fact formed one component part of their national glory. It was not so with the Romans. Their civilization was gradual and late. An infant colony of barbarians who first struggled for existence, and afterwards extended their encroachments far and wide, and thought only of war. For many years it was their principal object to improve the art, endure the privations, and extend the ravages of a triumphant warfare. Peace was scarcely known to them, and the whole nation consisted of senators, warriors, and slaves.

At length the period arrived when from the refinement which they adopted from their conquered provinces, a race of thoughtful and ingenious poets brought Roman poetry to a pitch of perfection which it never afterwards attained. With less of the ardent spirit of the Greeks, it possesses more ingenuity, taste, and philosophical refinement. We could almost say that it has little in common with the Greeks except its mythology, and the the traditional story of its heroes. Its passion and pathos are peculiar to itself, equally natural, but far more delicate than the Greeks, equally touching, but far more elegant. The style is

more

more cautious and subdued, the imagery less bold but more pleasing, and its sublimity of a very different cast. There is not a *truly primitive* poet among the Romans. Lucretius one of their oldest and best did not take his subject from the scene around him, like the ancient bards, who naturally painted creation, men, and manners, as they found them, but explored the recesses of philosophy; and his whole poem with the exception of his sweet and beautifully relieving digressions, is filled with the chimeras of Epicurus and those of his own studious and disturbed imagination.

It has been a question whether the Greeks or Romans most excelled in the moral and pathetic delineations of the human heart. This question will ever remain an undecided matter of opinion. To us, however, the Romans, seem to excel their masters. Their exquisite taste, careful polish, and more striking examples, whether of a sportive or grave morality, added to the more tender and highly wrought workings of pity, love, and indignation, come nearer to her bosom.

The Iliad may be a superior epic poem to the Æneid, in the variety of its events, and the appropriate character of the heroes: but the night adventures of Ulysses and Diomed are less interesting than those of Nisus and Euryalus, and not even the natural affection of Thetis, or the appropriate lamentations of Hecuba, Helen, and Andromache, are not worth the exchange of two such eminent and effecting heroines as Dido and Camilla. The Greeks excelled in Tragedy and Elegy, and yet the amatory Elegies of Tibullus have more pathetic sweetness than any thing of the same kind even in their best Tragedians. In satire, we think the Romans beyond all competition superior, there is nothing in Aristophanes to be compared with the poignant invectives of Persius, or the stern severity of Juvenal, and Horace stands alone in the airy and familiar grace which marks this style of composition. Anacreon is admirable in his way, but not all the frenzied addresses to his mistress or his glass, please us half so much as the various excellence to be found in Horace's lighter odes. In odes of a more serious and sustained cast, we must indeed own the superiority of the Grecian muse. Both Greeks and Romans excelled in epigrammatic writing, but with this difference; simplicity, and a natural turn of thought are the beauties of the Greek anthology; but brilliancy, satirical point, and whim are the qualities of Martial, which are now generally recognized as indispensable characteristics of a modern epigram.

It is high time, however, to wave all further consideration of these topics, where opinion is only a matter of taste, where even "*Grammatici certant, et adhuc sub judice lis est.*"

Mr. Elton is as faithful to his Latin as to his Greek text, but as usual, there is the same want of variety both in himself, and the

the authors he translates. There is too great a similarity visible in his Lucretius, Virgil, and Statius, who have each beauties of a marked and different kind: nor is sufficient regard paid to the digressive episodes of these authors, which constitute almost as strong a distinction between one part of their poems and another, as between themselves and Mr. Elton. Particular attention should have been paid to this in Lucretius, whose style is very different, in proportion as he wanders more or less from the barren philosophy he inculcates, however, connected his treatise may be upon the whole.

The opening exordium ought upon this principle to have exhibited greater powers than Mr. Elton has chosen to call forth. Let the reader judge between Lucretius and him.

"Kind being! mother of the line of Troy!
Venus! of Gods and men voluptuous joy!
Who wide beneath the stars, that gliding trace
The zodiac circle, movest through teeming space,
O'er sail-skimm'd sea, and corn-exuberant earth;
All breathing species quicken into birth
By thy vivific power; by thee they raise
To the sun's orb their light awaken'd gaze;
Thee and thy coming, Goddess; whirlwinds fly,
The clouds of air disperse when thou art nigh;
The variegated earth with flowerets sweet
Springs into life, and blooms beneath thy feet;
Laugh the wide waves of Ocean in the sight,
And Heaven smooth glitters with expansive light." P. 9.
"Lucretius, Lib. II. v. i."

"'Tis sweet, when rising whirlwinds turbid sweep
O'er the great sea and heave its waters deep,
To stand upon a rock, and view from shore
Some other strive and buffet with the roar;
Not that another's sufferings yield delight,
But ills unfelt are pleasant to the sight.
'Tis sweet, remote from peril, to survey
The mighty battle roll its dense array
O'er the far plains; and sweet to climb on high
The pinnacles of calm Philosophy,
And thence look down on those who wander wide
Life's mazy road, and search on every side;
In rivalry the palm of genius claim;
Contend for honours of a nobler name;
Toil with the break of morn, at midnight's hour
Emerge to wealth, or grasp the reins of power." P. 14.
Vol. II.

Neither of these passages are without merit, but we miss the flowing sweetness necessary to the first; and the force of the last

last is considerably diminished, through inattention to the climax on which its chief beauty depends.

The Epithalamium of Catull[illegible]is a correct but lifeless sketch of the original; if ever there was need of the warmest and most glowing tints, it is in the picture of such a marriage as that of Julia and Manlius. The Acme and Septimus is better executed; the expressions of love are sweet and rapturous in spite of rather a halting metre; still it might be improved by a more frequent repetition of the two lovers names, and the

> " Amor *sinistram*, ut ante
> *Dextram* sternuit approbationem."

that favourable omen which augurs success to their loves, shews the radical difference that often exists between an ancient and modern language.

> " Love stood listening in delight,
> And sneezed his *auspice* on *the right*."

The meaning is unperceived by the translator; it is only by the delight of Cupid (unnecessarily *inserted* for that purpose) that we should know the auspice to be favourable.

Virgil whose epic talents are too acrimoniously undervalued, though his Georgics deserve all the encomiums bestowed by Mr. E. is lowered down to the standard of Apollonius and Lucan in the judgment of this gentleman. Undoubedly there is true poetry in both of them: but we do not insinuate any claim " to *unapproachable perfection*" in the Mantuan poet, when we maintain that his chasteness, elegance, and pathetic melancholy, added to his discriminating conceptions of the sublime and beautiful both in nature and art (qualities admitted and praised by Mr. E.) as far surpass any similar traits in Apollonius whom he is thought to have imitated, as the sustained and natural grandeur of the Æneid, excels the comparatively cold though masterly boldness of the Pharsalia.

We have but a faint echo of the pensive strains of the Tityrus and Melibeus; but the philosophical extract from the 2nd Georgic in praise of a country life is better done. The dying speech of Dido is the best of all.

> " ' Relics; while Fate and Heaven allow'd, to me
> Most sweet, most precious, let my spirit flee
> A welcome offering to your dear remains;
> Accept my soul, and ease me of my pains.
> My life is done: fulfill'd my destined end;
> A mighty ghost shall I the shades descend.
> The city rises, which my hands have laid;
> My lord avenged: my brother's hate repaid.

Happy,

Happy, too happy, if the Trojan band
Ne'er with their keels had touch'd upon my strand!'
Then, with her clinging lips she kiss'd the bed;
'And shall I die? and unrevenged? she said;
But let it be—to die is all I have;
Thus, thus, with joy I sink into my grave.
Oh! may that cruel Trojan, on his flight,
Start when he sees my pyre's ascending light;
From the far Ocean catch the glaring ray,
And bear this omen of my death away!'" P. 130. Vol. II.

The tender and melancholy Tibullus comes to us somewhat shorn of his inexpressible sweetness. Let those who have been accustomed to admire the natural softness of the following verses,

"*Quam juvat immites ventos audire cubantem,*" &c. &c.

say whether this stanza is equal to them.

"How sweet! to hear, without, the howling blast,
And strain a yielding mistress to my breast!
Or, when the gusty torrent's rush has past,
Sink, lull'd by beating rains, to shelter'd rest!" P. 149. Vol. II.

The Dream of Tibullus is one of Mr. E's best specimens, and we recommend it as a very beautiful and feeling production, and the least cramped by the irons of a too galling fidelity among the works before us.

The poetical character of Horace is truly described; his talent varies with the great variety of his odes, and never was a writer more endowed with acuteness of observation, easy raillery, and facility of expression. "His wit," says Mr. Elton, "appears rather forced;" there may be some instances of this assertion, but if wit can be fairly said to exist in the aptness of a simile, metaphor, or fable, or as Dr. Johnson would have it, "in a correct combination of images, and a pleasing resemblance between things essentially different from each other," then, most assuredly, the wit of Horace is not forced, and its quality is, in general, as correct as its quantity is abundant.

The Ode to Pyrrha is at once too solemn and too tame, while it is essentially correct. Mr. Elton has failed as Milton did before him, in applying a good metrical stanza to this ode. The anapests of the original do not square with the iambicks of the copy; it is as difficult to imitate the measure, as to borrow the elegance and grace, with which the poet lightly sketches the beauty and coquetry of this changeable damsel.

We have no room for quotations, but have only to remark with respect to the Satires, that the success which has attended their

their imitations in the hands of our most ingenious poets, seems to exclude the effect of any translation whatsoever. It may be that the satirist is most stubbornly untranslatable, or that his subject-matter, in very able hands, becomes a fruitful stock upon which modern wit and genius may be engrafted, rather than a tablet, the contents of which are just to be set down as described.

Propertius excels in his various love-songs to Cynthia; our English Propertius is not without much of the original spirit. We could have wished that Mr. Elton had given us a specimen of that beautiful and singular elegy, addressed by Cornelia to Paulus, soon after her sudden death.

Ovid appears to be no great favourite with our author, who considers him upon the whole, an affected and feeble poet:—and yet, admitting all his antitheses and puerile conceits, we can find no poet who more naturally paints the blandishments of love, or more justly exposes its delusions. His Epistles are stored with the most natural and winning effusions of female tenderness, but we must not look to his Metamorphoses for any strong marks of native genius, but only for the wild traits of an ardent though rather perverted fancy. As Mr. Elton did not probably perform this part of his task with much pleasure, we will forbear any further referencc to it.

Pass we on to Persius, a very different writer. This satirist is at once bitter, grave, and obscure. Mr. Elton does not admit the last epithet, but his readers will have no doubt of the matter. An excessive conciseness, however pregnant with important meaning, must be particularly obscure in poetry of whatever description, for we seek no doubtful enigmas in an art whose very essence consists in ease, perspicuity, and effect. "The reprehension of slothful habits," is more clear in Mr. Elton than in Persius, although deficient in some striking features peculiar to the latter.

Juvenal, who has much of the gravity, and more poetical sublimity than his predecessor, is known to be a greater favourite, and, perhaps, from the very want of that obscurity which characterizes Persius. How far Mr. Elton is qualified to equal or surpass the numerous translators of the satirist of Aquinum, it is difficult to say, but could that satirist arise from his grave, he would smile at the anxiety which impels so many competitors, to start up like hydras, for the purpose of reviving the contest, for outdoing himself. Mr. Elton has selected four or five remarkable portions, but with hardly enough of the majestic severity, and stern feelings of despondent rage, lashing that vicious era of the Roman empire. We will give one extract

tract from the thirteenth Satire, written with much force and energy.

"'Yes—these are they who, pale with terror, glare,
When thunder rolls, and lightnings blaze in air:
Who, when the first low-mutterings sounds have past,
In listening horror seem to breathe their last.
To them no chance of clouds—no rage of winds—
But angry vengance flashes on their minds:
Harmless the gleam whirls by; the skies are clear;
Still o'er them hangs the panic weight of fear:
Lest but deferr'd the tempest's brighten'd gloom,
And the next storm should sweep them to the tomb.
Then, if their side with shooting anguish ache,
And their strain'd eyes in restless fever wake,
They deem the sickness mission'd from on high,
And these the stones and arrows of the sky.
No bleating lamb they to the chapel vow,
Nor to the household Gods devote they now
A crested cock; for can the wicked pray
In hope?—are lambs not worthier life than they?" P. 139. Vol. II.

Lucan, whom our author so much admires, is translated with much care and spirit. There is every symptom of corresponding sensations. The calm sublimity of blank verse is well adapted to this poet. The moral conceptions, and the chastised but powerful eloquence of this last and truly Roman epic poem, are described with much effect. Were not our antipathy great to any translations whatsoever, we should say that Mr. Elton is the very person qualified to translate the whole of Lucan. He has imbibed the same spirit of philosophical and dignified argument, with a glow of description and indignant feeling which would carry him successfully to the end of his labours. Nor can we disguise our opinion of his talents; they have not the elasticity which can accommodate itself to a hundred specimens of as many different authors, but might be better concentrated in the unity of a single story, and the cultivation of one particular master. But we do not ask for Statius into the bargain: we sincerely hope that no new Amphion will raise another Thebes. We have had enough of the wars of that guilty city, enough in all conscience of its incestuous monarchs, unnatural brothers, and wandering sisters. The subject is always painful, though it has produced some of the finest ancient tragedies. But Statius is not a poet of correct taste, and his occasional beauties do not compensate for the overstrained and elaborate defects of his conceptions and style.

We

We shall notice but one more poet of a very different cast. The era of Domitian was so replete with selfish vices, and absurd incongruities, as naturally to excite a taste for epigrammatic wit:—a keen and terse malignity, with a pointed close at the end, are the usual characteristics of an epigram of Martial.

Here, as in satire, imitation is better than a translation. The jeu d'esprit of Prior, who borrowed little but the idea from Martial, will show the superiority which a native vein of humour, with an application to modern habits and notions, will always have over a literal copy. Perhaps Messrs Kett and Wewitzer, who have done so much for our gratification, the one with his garland, and the other with his syllabub of choice Bons Mots and well-mixed jests, will present us with some modern specimens from Martial. His delicate brush might not be a fit instrument for Mr. W., but Mr. K. would use it with a masterly hand. So good a retailer of jokes would surely excel in a well-aimed parody of an epigram. Woe to the man who should fall under his lash! Academical dignities, elucidated Prophecy, General Knowledge, such a heroine as Emily, and 886 Flowers of Wit, condensed into a single ball, would strike him dead!

We lay before our readers one of Mr. Elton's attempts, the best among the few he has given us.

"TO A BOASTING CHARACTER.

"Fine lectures Attalus rehearses;
Pleads finely; writes fine tales, and verses;
Fine epigrams, fine farces vie
With grammar and astrology:
He finely sings, and dances finely;
Plays tennis; fiddles most divinely;
All finely done, and nothing well;
Then, if a man the truth may tell,
This all-accomplis'd Punchinello
Is a most busy, idle fellow." P. 69. Vol. II.

A few more specimens are presented to us from the works of Silius Italicus, Ausonius, Claudian, &c. which we have no inclination to examine. The truth is, that from the days of Juvenal perhaps even to the present time, there is little comparatively to admire, and still less to love, in the Latin Classics. The fire of their genius became fainter and fainter, and poetry, the growth of no particular age or people, sunk together with the glory and virtue of the Roman empire. Who need trouble himself with Ausonius, when possessed of Virgil? To study, and translate a minor poet, is like building a Chalcedon with a Contantinople before one's eyes.

We

We wish to say a few words before we take our leave of Mr. Elton at the close of this article. He has already presented to the public a translation of Hesiod: and we have ventured a hint that he might be successfully employed in cloathing Lucan in an English dress. There is no want of poetical spirit in this gentleman, but his powers are not sufficient to throw that interest over his works which we cannot but expect, even in spite of any deficiency therein on the part of his models. Perhaps after all the road to modern fame is to be found in the paths of novelty, and not in the beaten track of another's glory. Creative talents, and original thoughts both in poetry and prose are worth all the fettered and restrained productions even of the strongest imagination which has no latitude beyond the will and pleasure of the writer it copies. Homer and Virgil, are either stripped of their own apparel, or clothed in an inconsistent costume, while the laborious and perhaps faithful translator is decked out with the plumes of a nobler bird, or basks in the rays of a superior and foreign sun.

Let Mr. E. then consider whether it may not be better to give up all idea of any future attempts of this kind. The press is open, and swarming with a thousand strange titles of works pretending to originality, and Mr. Elton is endowed with a genius and spirit of application far exceeding the wayward follies and abortive attempts of many a modern bard, and fugitive poetaster.

We cannot precisely mark out the line which he should adopt. To ensure success, he must fix upon some attractive title to his book; he must limit its size, and accommodate it to the reigning taste of the times. It must be some tale, oriental, feudal, or domestic. But no epic, no gods or goddesses, classical learning has had its day—he must try some more appropriate machinery. This is the way to be read, *at least* we think that he has as good a chance of being remembered and admired than many who have only had penetration sufficient to chuse the right path without the talents and perseverance requisite to carry them through their journey—

"Macte *novâ* virtute,—sic itur ad astra."

ART. IV. *The Velvet Cushion.* Cadell and Davies. 1814.

WHENEVER it has been the object of artful and designing men indirectly to attack an established system, or insidiously to propagate opinions of a peculiar tendency, a dialogue or dramatic

matic tale has generally been resorted to, as the readiest and aptest mode of accomplishing their end. In many cases, especially where religious sentiments are involved, the more open attacks either of argument or declamation defeat their own end. Against an avowed and open enemy the defenders of the fortress are ever upon their guard; argument may be answered, and invective retaliated, and upon whatever quarter the assault is made, a vigorous and effective defence may repulse the enemy with defeat and shame. Now under the form of a dialogue or a tale a much more dangerous attack may be made, without the dread of so unfortunate a result. The strongest objections may be thrown out casually, and in the form of a hint, and may be so weakly answered, or so insidiously withdrawn, as to leave them with their full effect on the mind of the unsuspecting reader. In the course also of a narrative, many circumstances, both with respect to character and incident, may be so artfully introduced, as to cast an oblique censure upon the cause itself, and render its professors the objects either of ridicule or disgust. Nay, even under the appearance of friendship and esteem, the treacherous advocate may, in the turns of a long and varied discussion, leave on the mind of the reader a more unfavourable impression than the bitterest enemy could ever hope to effect. To pass over the dialogues both of Plato and Cicero, in which the superstition of their country received a severer blow than it could have done from the most splendid declamations; let us descend to a period nearer our own times, to the days of Hume, Voltaire, and Rousseau. The most dangerous attack which the former ever made upon our faith, was in his artful and dispassionate dialogues upon natural religion, which have a far more powerful tendency to unsettle and unhinge the mind, than the more open assault even of the Essays themselves. The blasphemies of Voltaire came recommended under the lively narrative of *Candide*; and Rousseau himself, the most fatal, because the most insidious enemy of our holy faith, would have lost half their influence over the world, had they not been sheltered under the fascinating form of romance, and their malignant poison artfully interwoven with the interesting story of Emile, or the Nouvelle Heloise.

We shall not weary the patience of our readers by enumerating all the instances, political, moral, and religious, in which this covert attack has been resorted to with success, but we shall direct their notice to the volume before us, in which they will not fail with very little attention, to detect a design somewhat of a similar nature. The Velvet Cushion is published without the author's name, which we are not sorry for, as we are thereby enabled freely to canvass the tendency of its sentiments, and the intention of its writer, without the possibility of incurring the charge

charge of personality or private attack. We consider, therefore, the author only as one of a certain party, to the promotion of whose interests, and to the furtherance of whose views, this publication is ultimately designed. How far this supposition might be either strengthened or invalidated, by an acquaintance with the name of the writer, is very immaterial in the view which we propose to take of the question. If we can prove our point from the volume itself, no disavowal on his part can shake our conclusion; nor, if we fail in our endeavour, will the most suspicious name warrant our assertion.

Against the author then of this work, be he who he may, we prefer the accusation of insidiously sacrificing the general character of that church which he professes to defend, to the promotion of party interests, and the propagation of party views. Of the founders and of the leaders of this party within our walls it is not our present purpose to speak, it is sufficient that they exist, and that the whole nation acknowledge their existence. We shall not now enter into the question upon what grounds any set of churchmen can be justified in arrogating to themselves the character of peculiar sanctity, or the exclusive possession of the graces and consolations of the Gospel; nor shall now enquire by what right they have incorporated themselves under the exclusive name of *serious* and *religious* men; nor what degree of criminality is attached to those who in the days of danger and just alarm from without, shall create those schisms and divisions within, which sensibly threaten the whole fabric. We hear much, it is true, particularly in the volume before us, of their love for the establishment, and we shall be happy to allow all due credit to their assertion: but we must confess at the same time, that they have selected a very extraordinary mode of shewing their attachment to the church, by uniting themselves (under the specious name of *co-operation*) upon every public occasion with its most open and decided enemies. Having been led so far in our observations upon this growing object of alarm, we should be guilty ourselves of the same exclusionary notions, which we condemn in others, did we not readily allow that among the increasing numbers of this self-constituted band, are to be found many, very many, whose faith and practice would do honour to a better cause, and would be far more usefully employed than in furthering the temporal interest of a few designing hypocrites, or in fomenting the spiritual pride of a host of conceited fanatics.

It now remains for us to substantiate our charge against the author, which can be done only by a general reference to the volume itself. The book is the hands of the public, at large, who will determine how far we have succeeded in our proofs; and how far those detached passages which we shall bring forward

ward are in unison with the design of the whole. Since the work has been before us a second edition has been published, with many alterations in the most important parts: we shall present these also to our readers, to whom these amendments, we have no doubt, will yet more fully develope the secret of the original, and justify our views of its tendency.

The tale is sufficiently simple. The old vicar of a small parish in Westmoreland perceives one day that the size of his velvet cushion is considerably increased. To this piece of pulpit furniture he had been long attached, as it was supposed to be of considerable antiquity. He had often indeed felt desirous of seeing its history; his wishes are at length gratified, for upon ripping it open to discover the cause of its protuberance, he finds a manuscript entitled "My own History." This roll of paper, it is hinted, was secretly introduced within the velvet cushion by a retired author who lived in the next village. The manuscript is at length opened by the vicar, and read aloud to his wife. The narrative of the cushion with the observations of the old pair form the substance of the volume; nor is any other personage introduced except a friend who is termed "a cavalier," upon whose character we shall hereafter offer a few observations.

The velvet cushion represents itself as having been manufactured in the days of Queen Mary; this circumstance introduces a few very common-place observations on popery in general, which prove the author to have but a very superficial acquaintance either with the genius or with the history of that religion.

This part of the story offers much too favourable an opportunity to be passed over in silence for the introduction of the author's opinions upon the old theme of catholic emancipation, which under all the circumstances of the present day, do credit neither to his principles nor to his discernment.

"'Would you, then,' she asked, 'have voted for Catholic emancipation?'

"'The country,' he answered, 'has nothing either to hope or fear from my vote. And in this instance, as in all others, I rejoice that she has wiser counsellors. But this I will say to you,' and smiling, as if at an old friend, 'to my cushion here, who has listened to all my poor sayings, with extraordinary patience, for above half a century,—that, whilst I like the concessions, I tremble at the ground on which the Catholics ask them. They claim them as a right; and I could grant them only as a favour. Admit them to be a right, and the Catholics have the same right to ask for a Popish King and Church. Consider them as a favour, and then we may stop at the point of danger. And sure I am, my love, I should not be so anxious to discover that point as to be likely to stop

stop too soon. Governments may easily be too sharp-sighted in discovering the limits at which toleration should cease. This error I would anxiously avoid. I desire to see the edifice of our constitution last as long as the rocks by which we are surrounded; and, for this purpose, I would inscribe on its walls the sacred name of that 'Charity' which '*never faileth.*'

" 'But, my dear, do you not think the character of Popery improved?'

" 'Not so much as I had hoped. There is, however, one circumstance which promises a great improvement in our own country—I mean the universal diffusion of the Bible. It is like the rising of the sun on the polar regions. Popery has, perhaps, too much affinity with the corruption of our nature to die a natural death, but, I begin to hope, it may be suffocated by the Bible.'" P. 25.

Here the author, in the true style of British Forum, or Bible Society declamation, completely slams the questions, how far the Test and Corporation Acts are the bulwarks of our constitution, and what are the dangers to be apprehended from their repeal. If they are realiy the barriers of our security, it matters little whether they are borne down by the torrent from without, or removed by the designing treachery or suicidal infatuation of those from within. If we, upon the high grounds of public principle, resist the claims of the catholics to power and pre-eminence, with what pretensions to common sense shall we surrender the constitution into their hands *as a favour?* The catholics themselves must laugh at the very idea. We are not dealing with children, nor are we ourselves degraded yet to our second infancy. Our author strongly reminds us of Jack's Advisers* in the Tale of a Tub, who was prevailed upon by their advice to hang himself as a last resource to retrieve his desperate fortunes. MARTIN, we trust, is not yet fallen so low as to need the counsels of such kind and conciliatory friends, and if he was, he has too much good sense to follow them. There is something revolting to the understanding in the fatuity of a *felo de se.* How far the catholics will accept of any concession, except the most unlimited surrender of all that as protestants and churchmen we hold dear, their repeated declamations within this last two years have shewn beyond the power of contradiction. Even though Lord Castlereagh was to force concessions down their throat, they profess to regard them not as favours, but as insults. To the childish and absurd idea of bowing away our principles, the catholics themselves have now fortunately put an end. The wooden horse, if we remember right, was admitted *by favour* within the walls of Troy.

* Vide Swift's sequel to a Tale of a Tub.

But

But the dangers which might have been apprehended from Catholic Emancipation are to be remedied by the Bible Society; for it does not require any great powers of discrimination in the reader to discover that such is the meaning of the last paragraph: we have heard this opinion broached more than once by the higher and more artful declaimers at the meetings of the latter. Our opinions on the nature and tendency of this Society are so well known, that we cannot be supposed to acquiesce in such a remedy, or to admit that one species of disorganization shall counteract the effects of another. Whether papists or puritans be enclosed within the wooden horse, its admission threatens equal danger to our constitution both in church and state. So far from any opposition between these two apparently adverse parties, we have every day still stronger reasons for apprehending a confederacy among their leaders and an alliance of mutual interest. Whether our author is a candidate for the office of Sinon, we cannot say; the part will probably be given to an abler hand, but we must give him the credit of having studied the character with some success.

In the course of the author's observations upon the divines and the doctrines of the Reformation, we find the following passage:

" 'The divines of those days,' continued the manuscript, 'differed considerably from some good men now. And, if you will not think me tedious, I will state the nature of *this difference*. Your ancestors, then, Sir, dwelt more on those important doctrines in which all agreed, and less on those minuter points on which some of them differed. They preached less controversially and more practically. Those Homilies, Sir, of which I have heard you read some to your flock, are an excellent sample of the divinity of the day of their birth. When I hear them, I almost fancy some of my first friends risen from their graves again. There may be less head in them than in the more systematic divinity of your day; but there is more heart, more of the careless beauty of Scripture, more of 'the brave neglect,' which characterises the noble enthusiasm of Saints and Martyrs.'" P. 34.

We can hardly believe that the author can be so ignorant of the commonest histories of the Reformation, as to assert that the divines of those days preached "less controversially and more practically," and to prove his assertion by the style of the Homilies. The history of the Reformation is a history of controversy: in every sermon that was preached, the doctrines of popery were combated with the sharpest weapons of controversial theology. But perhaps our author means that, although the reformers combated the errors of popery, they did not dwell upon those minuter points upon which some of them differed.

Will not the names of Calvin and Melancthon suggest some few ideas of discussions not of the most gentle nature? Has the author never heard of the protracted disputes at Cambridge, between Baro, the Margaret Professor, and Chaderton, on the doctrine of Universal Redemption? Is he so little versed in the writings and history of his favourite Hooker, as never to have heard the name of Travers? If our memory deceive us not, the subject upon which they opposed each other, in the Temple pulpit, were, what our author is pleased to term, "the minuter points of doctrine." Even as early as 1558, so violent were the pulpit controversies between the Evangelics (for so were called the Puritans even of those days) and the Papalins, that a proclamation was issued, prohibiting all preaching*, except by special license: and, in the seventh year of Elizabeth, a decree was issued by the bishops, and confirmed by her majesty's authority, ordering, that if erroneous doctrine was taught publicly, it should not be publicly refuted, but that it should be represented privately to the ordinary or to the bishop: so little practical, and so notoriously controversial was the preaching of those days. And so far from the Homilies being a "sample of the divinity of the day of their birth,' that they were framed to supersede this controversial preaching on the one hand, and to supply a total deficiency on the other. The scarcity of preachers at that time, particularly in the country, was almost inconceivable; inasmuch that the clergy of the day were termed by the puritanical party "Dumb dogs;" and it was to assist the thousands who were wholly unable to preach for themselves, that these Homilies were sent forth. On the "brave neglect" and careless beauty of Scripture, which our author represents as existing in these Homilies, we might be tempted to say something; but that the latter expression is wholly unintelligible, and the former is much more applicable to the author of the Velvet Cushion, than the framers of our ancient Homilies.

As the narrative proceeds, we find the following assertion. "James scarcely hated popery—and Charles the First perhaps preferred it."—This insinuation we consider as a libel upon the memory of that unfortunate monarch; for although the author has apparently qualified it by a canting pretence of pity for his misfortunes, and respect for his memory in the part of the Vicar, the assertion, as will be seen, is left in full force.

"At this sentence our venerable divine sighed, and, for a moment, felt displeased with his velvet memorialist. If he had a prejudice in the world it was in favour of the first Charles. It arose

* Strype's Annals, I. 41.

partly

partly from his love of royalty, partly from his father having, though he had carefully shut up the rest of Hume, given him, when a boy, those few exquisite pages to read, in which he records the death of the King, partly from a slight infusion of Scotch blood in his veins, partly from the virtues of the life of Charles, and the terrors of his death, which have invested him with a species of martyrdom in the eyes of Englishmen. I have sometimes suspected also that an exquisite portrait of Charles, by Vandyke, which had descended in the old gentleman's family, and always hung in his study, had a little to do with this feeling. So ample a forehead, so meek a smile, so pensive an eye, could not surely belong to a bad man. But, whatever might be the source of his prejudice, certain it is, that he felt it. When, therefore, he came to this sentence, he stopped, shut the manuscript, took a few turns in the room, looked at his picture, and, at length, gravely said, 'I do not like to serve our kings like those of Egypt, and bring them to judgment after their death. That poor Scotch minister had a kinder heart, who, though he loathed Queen Mary living, said, when his brethren, after her death, were emptying the vials of their hatred upon her, 'Nay, bury her, for she is a king's daughter.' The temptations of kings excuse many of their faults in my eyes.'

"'You and I, my love,' said his wife, 'have often thanked God that our temptations were so few. But had Charles any great faults?'

"'One of the greatest,' he replied, 'was, perhaps, that of so surrounding his person with dissolute men, that, in the hour of his calamity, few good ones dared to trust him. But his misfortunes, I think, were greater than his faults. I am surprised men are not disposed more to pity and love, than to condemn him.'

"'*You*, my dear,' she said, 'love every body.'

"'Seventy years acquaintance with myself,' he answered, 'has taught me that it becomes us not anxiously to search out each others nakedness, but rather to approach the faults of others backwards, and throw the mantle over them.'

"'I think, my dear,' she said, 'the picture seems to cast an eye of reproach upon that page of the manuscript.'

"'I think it does,' he answered, 'and, so perhaps, we had better turn to another.'" P. 37.

Here is another instance of our author's "brave neglect" of all historical truth, and ready acquiescence in puritanical slander. Such an assertion can in these days need no refutation; however various may be the opinions of men respecting the grounds and tendency of the political conduct of Charles, his religious principles have long since been purified from the aspersions of open virulence, or the insinuations of low and malignant hypocrisy. That good, but most unfortunate monarch, lived and died in the faith and in the communion of our English Church; his greatest crime was an abhorrence of that fanatical spirit, which, with the

Bible in one hand and the sword in the other, overwhelmed every institution, human and divine, within this unhappy land. It is really somewhat facetious in an advocate for Catholic Emancipation accusing Charles the First of popery. We should hope, for the credit of our author, that he, no more than his vicar, had ever travelled beyond the few pages of Hume, which record the death of the king. Hume, an infidel as he was, dared not violate the sacred fortress of historical truth; he has left that task to the puritans and their admirers: and, in justice to his memory, it ought to be said, that throughout his minute detail of the varied transactions of that long and tumultuous reign, he has never in one instance confounded the doctrines of true Christianity with the follies and excesses of puritanism; he has drawn the line of demarkation between them with an accuracy and a fidelity which it would well become those, who claim a higher portion of sanctity, to respect and to imitate.

When our author speaks of the dissolute men who surrounded the person of Charles, we are really at a loss to conceive to whom he alludes, except it be Land, Strafford, Montrose, or Ormond; but by the "good men who in the hour of his calamity dare not trust him," it is clear that he must designate the honour of the Vanes, the fidelity of the Scotch Covenanters, the loyalty and meekness of Ireton and Cromwell. To give him, however, his due, he reconciles all the strange contradictions, and sums up all varied features, in the character of the latter, under the emphatic and *discriminating* terms of "a bold, bad man."

We shall now accompany our ecclesiastical historian to the times of the Restoration, the divinity of which period is thus described.

"'Henceforward, Sir, we heard little more of Christ, and faith, and conversion; for which words were substituted Socrates, reason, and moderation; as if sound doctrines were not the best security for good sense and sobriety. Such, however, was for a time the neglect of the fundamental principles of religion, that, I am persuaded a good heathen, coming to church, might, except indeed on the festivals, have often concluded himself in his own temple. True doctrine was out of fashion with the nation, and good morals unpalatable to the King.'" P. 58.

This assertion is rather too plain to be misunderstood; to give it, however, its full force, we shall compare it with a passage which occurs in a subsequent part of the work.

"Socinianism or Arianism now it is to be feared, fills some of the pulpits once occupied by the Howes, Owens, or Baxters of better days. Could these holy men, and others of their company, return to earth, they would find their lamps burning, not always around

around those shrines where their hands had suspended them, but in the despised and deserted aisles of the establishment. The fastidious and innovating spirit of some of their followers soon spent itself. The fire burnt out, and often left behind it nothing but the ashes of infidelity. And the want of a fixed creed and articles renders any recovery of their original zeal and principles very difficult. Rarely do we hear of their dead in faith walking again. In our Church, on the contrary, and, in great part, by the influence of her formularies, the dead do walk. At the present moment, religion has, as it were, sprung up from the grave in which she was well nigh entombed at the Restoration, and walks abroad in many of the churches and colleges of the land." P. 82.

From the latter sentence of this extract, compared with what we have cited before, it will appear that our author means to assert, that from the times of the Restoration to the present day, the truths of Christianity have been entombed in our Church, and that the dogmas of heathenish philosophy have reigned in their place. In the first edition the passage stood as follows:—

"Socinianism, or Arianism, now fills the pulpits once occupied by Howe, Owen, or Baxter. Could they return to earth, they would find their lamps burning, not in the once cherished meeting, but in the despised and deserted aisles of the Establishment. The over-anxious zeal of their followers soon spent itself; the volcano burnt out, and too often left behind it nothing but the ashes of infidelity. Who ever heard of a dissenting Society recovering itself,—of their dead in faith walking again? But in our Church the dead do walk. At the present moment a flame of religion has sprung up from the grave, in which she was entombed at the Restoration, and walks abroad in many of the Churches and the Colleges of the land."

We shall not suppose that our author can intend to shelter himself under the paltry mental reservation of the qualifying "well nigh" of his second edition. His meaning is too clear to be misunderstood, and his expressions, in this instance, too unguarded to be explained away.

Does the author really imagine, that the memory of his readers is so deplorably fatuous, or that their intellect is so wretchedly contracted, as to acquiesce without opposition, or even examination, in so gross and so premeditated a calumny? We cannot conceive our author destitute of the commonest information, upon a subject so closely united with the avowed purpose and subject of his work? Would he have us suppose that he has never consulted an ecclesiastical historian, or entered a theological library? Should he there enquire who were those holy Fathers of our Church, to whom, since the Restoration, was

was entrusted the sacred charge of propagating the doctrines, administering the consolations, and defending the evidences of our faith; should he there demand the monuments of their labour, the testimonies of their zeal, and the criterions of their doctrine and belief, we could only exclaim,

"*Monumenta si quæris circumspice.*"

If ever there was a man at the thunder of whose eloquence the *Capreæ* of the court trembled to its very foundation, it was South. With a sarcastic wit, at which even Rochester himself would stand abashed, he drove infidelity from its last resource of low buffoonery, and by the strength of his reasoning, he placed the high and holy doctrines of our Christian Church upon a rock, against which the waves of heresy may foam and beat in vain. Would the Christian see the consolations of the Gospel beaming in all their unsullied lustre, and breathing all their native sweetness, let his days and nights be given to that great master of affection and pathos, Jer. Taylor. What doctrine is there which our Redeemer preached, in which Tillotson and Barrow, those giants in theology, have not followed at an humble distance the footsteps of their heavenly Master. To whom should we refer the student for a masterly elucidation and a scriptural exposition of every article, which as Christians we believe; but to Pearson, Bull, and to Waterland? If doubt or hesitation should arise in the mind of the scholar or the philosopher, to what should we refer him for full satisfaction upon all the grand and leading doctrines of the Gospel, but to the masculine understanding, and to the argumentative eloquence of Sherlock? Was not Clarke, that divine, whose discourses Johnson upon his death bed requested his friend to read; because, as he expressed it, he was fullest upon the propitiatory sacrifice? would we convert the disciple even of Hume himself to the knowledge of the Lord, to what work could we better trust, under the blessing of the Almighty, for such a reformation, than to the Analogy of Butler. If Atterbury and Secker, if Ogden and Horne, if Warburton and Balguy, if Jones and Skelton, preached not Christ, whom did they preach? If from ecclesiastics we turn our eyes to the laymen who since the Restoration have stood forward as the pillars of Christianity in these dominions, who, let us enquire, more distinctly drew the line and marked out the boundaries between reason and faith, than that master of the human mind Locke? The powerful understanding of Johnson, and the stupendous learning of Bryant were never employed by these great professors with more holy joy, than in the service of their Redeemer. The works of Nelson still remain a monument of strong and judicious piety;

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nor is the devotional fire of that holy anchorite W. Law, yet extinguished in oblivion. These are but a few among the leaders of that sacred band, who were the witnesses of the Gospel truths, and dedicated their eloquence, their learning, and their lives to their heavenly Master: these were they, who in their generation were the burning and the shining lights of our Apostolic Church, and are now departed to the resting place of the just. It refreshes us to talk of these great and holy men—and it is with difficulty, indeed, that we can recall our minds from such high contemplations, to any thing so low as concerns either ourselves or the author of the Velvet Cushion.

If then religion was "entombed at the restoration," these were the conductors of the funeral rites, these and thousands of their fellows reared the mausoleum in which she lay entranced. "Brave" indeed is "the neglect" of that man, who professing himself a son of the Church, which glories in these her brightest ornaments, shall pass over their names in silence and oblivion? What can be "the filial reverence," as our author terms it, of that man for a Church, in which for a century and a half, religion has laid entombed? if the charge be just there must be something materially wrong, or fatally deficient in her construction. But the charge, as common sense must shew, is utterly devoid of foundation. What then shall be thought of the sincerity of that man's professions, who in the face of all these great witnesses, shall prefer such a charge against our Church, and at the same time declare "his filial reverence" towards it. If the charge be true, the Church of England deserves his attachment no more than the Church of Rome, if it be false, what can we think of his principle or of his design?—Is he imposed upon by his own ignorance, or is it the ignorance of his indiscriminating admirers upon which he would impose?

The written sermons of this century and a half have often been before us, but we have not been enabled to discover any peculiar appropriation of the terms "Socrates, reason, and moderation," we do not remember where the morality of the philosopher * is opposed to the propitiation of the Saviour, where reason is preferred to faith, or moderation to the humility of Christian zeal. When the author will have the goodness to give quotations or references, instead of making assertions; some of his readers will be better pleased. By the way, when he shall please to give us a few examples of his "Socrates, reason,

* We are bound in justice to say that we have seen the writings of Socrates, quoted both by Pearson and Bull, which, may perhaps in the eyes of *many of his learned friends*, justify the author's assertion.

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and moderation" among the Divines of the English Church, he may also point out a few passages among our reformers, Hooker for instance, where the doctrine of "CONVERSION" is insisted upon. This conversion is a favourite doctrine with the fanatical party of the present day; a conversion not from heathenism to Christianity, not from a life of actual sin to a life of righteousness; but from sober religion to the feelings of party enthusiasm. A specimen of which the author has given us in the personage, whom he terms a Cavalier.

" 'Upon the whole,' said the Vicar, 'I seem, as I said, to see Popery enter whenever the door is not barred by the treble bolt of a humble, practical, devout spirit.

" 'I can sometimes see it, as it were, lurking the broad-brimmed hat of a Quaker, in the smooth silk hat of a Methodist, in the cant language of some other sectaries; and, finally, I see it sometimes where I would least of all wish to see it, at the font and the altar of our own truly spiritual Church.'

" 'In what cases?' asked the Visitor.

" 'When,' replied the old gentleman, 'the priests or the people imagine that the mere rite supersedes real vital religion in the heart of the worshipper.'

" 'I fear,' said the Visitor, 'I have something of Popery running in my own veins.'

" 'That very fear,' said the Vicar, 'will, by the divine blessing, carry off the disease.' And then he caught him tenderly by the hand. 'Do not think,' said he, 'that I led intentionally the conversation to this issue; but, as Providence has conducted us to this point, let us make the best use of your circumstances. I do think, you have named your chief fault. The correctness of your life, your zeal for the Church, your integrity, your benevolence, have long made me love you, and feel ashamed of myself; and I have often said, but 'one thing lackest thou yet.' Seek, dear Sir, to add the spirit to the form of religion, bring fire to your altar, put the soul into the act, and then, I shall be as inferior to you in devotion, as I have long been in every thing else. I am your shepherd, Sir, but the sheep often knows his way to the best pastures better than his shepherd. Happy, most happy shall I be, to tread in your steps.'

" There was something in this honest, simple, pastoral address of the good Vicar, that sunk to the very heart of his visitor. He lifted his handkerchief to his face as if to weep; but, as the old lady at almost the same moment observed, how much these wood fires affect the eyes; and he and the Vicar assented to it: this might possibly be the cause. A few moments afterwards, however, when they were gone out of the room, with eyes full of tears, he exclaimed, 'I have drawn nigh to thee with my lips, but my heart was far from thee.'" P. 67.

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After remarking that in the second edition the "sometimes," and "as it were" are added as palliatives to the general censure, for fear of "giving pain to worthy individuals;" we shall say a word or two upon this subject of conversion. This according to the doctrine of the party, takes place at a certain time, at half past six, for instance, in the afternoon of Friday, or eleven at night of Thursday, the day universally appropriated by them to lecturing the *esoteric*. The process is this; in the hour of depression either from real or imaginary misfortunes, the unhappy sufferer is attacked by one or more of them; instead of the consolations of the Gospel, its threatenings are denounced, armed with a terror to which at such a time, and in such a case, the Gospel is a stranger. The more pure, the more charitable, the more religious (in the true sense of the word) their victim has been, the more cause is held out for alarm. At a certain stage of the agitation into which he is thus most mercilessly plunged (for these fanatical distillers can coolly calculate the point of torture at which the fermentation is to be stopped) it is hinted that within the circle of a *chosen* few salvation is yet secure, the high doctrines of Christianity are then held forth tainted by the corruption of enthusiasm and conceit; the offer is embraced as the last resource of an agonized and broken spirit, and the unhappy victim is led to the altar, dressed out in all the trappings of the party. This then is the moment of his conversion; this is "bringing fire to the altar." We are aware that in the present instance, the various stages, for the sake of brevity, and for many more important reasons, are omitted. But this is the process; and if any of our readers should doubt it we shall refer them to the "Dairyman's Daughter," and hundreds of other publications for the truth of our assertions; and what is of most importance, we refer them to the testimony of their own senses; and to the number of those unhappy wretches, who now lie bereft of reason, the miserable victims of fanatical cruelty and delusion. How many intellects like shattered and stranded wrecks are cast upon the shores of darkness, is to them a matter of trifling concern; it is sufficient for their purpose that the major part "pursue the triumph, and partake the gale." Now under a variety of modifications, and graduations in the thermometer of enthusiasm from the shrieking and jumping of REVIVALISM, to the sober sighs of of more accomplished fanaticism, this is the process of the operation, this is conversion; and such conversion, we boldly assert, was not the doctrine of the Fathers of our English Church. In the works of Hooker the term is scarcely to be found, the idea of such a conversion, as the author has instanced in his Cavalier, appears never to have entered his mind.

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As Hooker, however, appears to be a favourite with our author, we shall present both himself and our readers with an extract from the preface to his Ecclesiastical Polity, where he speaks of the German Anabaptists, and shall leave them to draw their own comparisons.

"The means by which they both allured and retained so great multitudes, were most effectual; first a wonderful show of zeal towards God wherewith they seemed to be even wrapped in every thing they spoke; secondly an hatred of sin, and a singular love of integrity, which men did think to be much more than ordinary in them, by reason of the custom which they had to fill the ears of the people with invectives against their authorised guides, as well spiritual as civil: thirdly, the bountiful relief, wherewith they eased the broken estate of such needy creatures, as were in that respect the more apt to be drawn away; fourthly, a tender compassion which they thought to take upon the miseries of the common sort, over whose heads their manner was even to pour down showers of tears in complaining, that no respect was had unto them; that their goods were devoured by wicked cormorants; their persons had in contempt, all liberty both spiritual and temporal taken from them, that it was high time for God to hear their groans, and to send them deliverance. Lastly, a cunning slight which they had to stroke and smooth up the minds of their followers, as well by appropriating to them all the favourable titles, the good words, and gracious promises in Scripture; as also by casting the contrary always on the heads of such as were severed from that retinue. Whereupon the peoples common acclamation unto such deceivers was, 'These are verily the men of God, these are his true and sincere prophets.'"

Upon the subject of Calvinism, our author speaks with much tenderness. He professes himself (in the person of his Vicar) scarcely to hold a point in which Calvin differed from Arminius. In one part however he makes the following assertion:—

"Indeed, he thought the Bible itself not quite so decided about Calvinism and Arminianism, as many of the readers of the Bible would pretend, and used to say, 'I think half the Bible would have suited Calvin or Arminius much better than the whole.' A great text with him was, 'Secret things belong unto the Lord our God, but the things that are revealed belong to us and to our children, that we may do them.' And a favourite question to himself, when any difficulty were beginning to perplex him, was, 'What is that to thee, follow thou me.' In obedience to which, his custom was, when any one started a controverted topic which he had no hopes of settling, to jump up, as well as he could at seventy-five, and to 'follow' his Master in some work of love or usefulness." P. 47.

Now putting the jumping out of the question, does he mean

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to assert that neither or both of these schemes are founded in Scripture truth? If neither, we should be happy to see a system which has truth for its foundation; if both, we must with our author's "bravery of neglect," resign the use of our reasoning powers. In another place, however, he has spoken with more sense upon the subject.

"As to Scripture, however, it should be remembered, that, if some single passages seem to favour that system, the general spirit of the Bible appears to favour a less exclusive and partial creed. The delineations of God as an *universal Father*, the universal promises, invitations, exhortations to *all*, to awake, to arise, to turn, to pray, seem to me to belong to a more comprehensive scheme. It is not easy to believe, that the gracious God of the Scriptures meant all this for only a small portion of his creatures." P. 118.

With these latter sentences we can with pleasure coincide, and although decidedly hostile to the Calvinistic interpretation of the Scriptures, we can pay every mark of due respect to those very few great men of our Church, who were doctrinal Calvinists. But even allowing that Usher may be included in the number, (a question which might admit of a doubt,) we never can consent to see the name of Hooker attached to opinions which he never held. That great and good man held in common with the Reformers of old, and with every good churchman of the present day, the doctrine of justification by faith alone, in opposition to the works of the Romish Church, but to the great and peculiar doctrines of Calvin, he appears, in most points, to stand in direct opposition. To those who may feel any inclination to be satisfied upon this point, we most earnestly recommend the study of the whole sermon upon justification; and we have no doubt but that from an attentive survey of that most admirable discourse, they will rise impressed with the opinion, that Hooker was no Calvinist, even of those days. Much less is it to be endured, that his great name is to be held forth as a tower of defence to all the extravagancies of modern Calvinism, while to the tendency of its doctrine and to the practice of its professors, his writings stand in the most formidable opposition.

Connected with this is a subject of a most serious and solemn nature, upon which our author enlarges with much animation, and, as for his own sake we hope, with pure and disinterested piety, upon that name, "at which every knee shall bow." Whatever precept is not urged in that sacred name, whatever duty is not enforced upon the motives of Christian faith, is urged and enforced in vain. Unadorned by the name of Christ, all eloquence is but empty declamation; unaided by his grace, morality is but an idle word and a delusive shadow. But however

fatal

fatal the neglect of such an instrument, not less injurious is the prostitution of its holy influence to the lowest of all earthly purposes, to the furtherance of the power and the interest of a party. To foment the spirit of contention, or to create divisions in the Christian Church by the name of its heavenly author and founder is, in our mind, little short of blasphemy. We have a proportionate dislike to its uncalled for application upon all trivial occasions, or its familiar use even in the more solemn exercise of prayer. Upon these principles therefore, we hardly know how to approve of the following paragraph.

" The old lady, though she widely differed from the Vicar as to his notion of his own voice and manner, quite sympathized with him in all his enthusiasm upon the glorious theme on which he had now entered. A humbler spirit scarcely ever breathed. This humility had carried her to the foot of the cross of Christ, and she seemed to stand there like one of the women who had followed him to his crucifixion. I have seen her hang upon her husband's lips, when he dwelt upon this topic, as if she was listening to the song of the angels, ' to you is born this day a Saviour, which is Christ the Lord.' In Church, it was their darling theme; at home, their continual feast. The sacred name of a Saviour never failed to quell a rising difference, to bind up a wound, to dry up a tear, to shed a sort of sunshine over all their prospects. I shall never forget the emphasis with which she replied to his last sentence, ' Yes, my dear, *they* feel, and *I* feel, and if we did not all feel, the stones themselves would cry out. If my feelings ever languish, I call to mind our poor Catholic, who, as you well remember, when her priest had prescribed some penance for her sins, after hearing you, burst into the vestry, crying, ' *that* is the Saviour I want.' We all want him, and God be praised, we may all possess him.' The old man's heart burned within him as she talked, and he now felt, what indeed he had felt a thousand times, *why* he loved his wife." P. 80.

This anecdote, which we strongly suspect to have been interpolated from the journal of a missionary in the East, is intended, we suppose, as a specimen of this sudden conversion. Now even allowing the truth of the original, (for we know that veracity is not an essential quality either in character or the journal of such sort of missionaries,) it appears but very ill adapted to the character of the Catholic, and to be still worse applied as a test of the revival of a Christian spirit. We should have thought that a better criterion of such a conversion might have been found, than the bursting open of a vestry door.

Subjoined to the history are a number of characters, which we are not sufficiently initiated into the free-masonry of the party, or into the private acquaintance of the author, thoroughly to

to understand. We really should not suspect him of satirising his friends, but there is a man to whom the following character seems in many parts exclusively applicable.

" ' *Munster*, for so I will call him, was a spoiled child. He lost his father early; and his mother, captivated by the strength of his attachment, which naturally centered all in her, requited it by anticipating all his whims, and indulging all his caprice and ill temper. In consequence, he became peevish, headstrong, and passionate. Now and then, indeed, some better qualities seemed, as it were, to flash in his character. But the gleam was only for a moment, and seemed to leave a deeper gloom behind. His feelings were quick, his spirits variable. He loved and hated, worked and idled, laughed and cried, all in a moment, and always in excess.

" ' When sent to school, he was chiefly distinguished by quarrelling with the larger half of his school-fellows, and forming the rest into a party against them, of which his vehemence rather than his talents or industry, made him the leader. And, the habits of school, he carried to college, where he was chiefly known as a person whom no one liked, and whom every one feared. These numerous defects were, however, brightened by one more promising quality. He had acquired, under the eye of his mother, who, though a weak, was really a pious woman, a certain awe of gross sin. The effect of this, however, was, not to correct his life, but to reduce it to a sort of alternation of sin and sorrows. Such a life could make no man happy; and, especially one who had few friends to cheer him, little real taste for dissipation, and that kind of bilious habit, which is apt to divide the life of its victim between anger and melancholy. In such a state, therefore, he was not likely to remain long. And, accordingly, on a sudden, he proclaimed himself a converted character. He forsook at once, not only his vices, but his college occupations; not only his profligate, but his moral companions. His acquaintance looked on with astonishment. The good trembled when they saw such hands laid on the ark of God. The bad scoffed to find religion with such a champion. But Munster went on his way, heedless both of the one, and of the other. He soon entered the Church, and became the curate of this very parish. And here, I shall endeavour to describe him, first, as a minister; and next, as the father of a family.

" ' His doctrines were, in the main, those of the Scriptures, and of the Reformers. But then he held and taught them *less practically* than either. His grand maxim, for instance, was, ' preach of faith, and works will follow:' whereas, the Bible and the Church evidently deem the same attention due to both, concluding, that a man is just as likely to act as to think wrong.'

" ' The hands of my watch,' said the Vicar, ' are quite as incorrect as the wheels. But let us read on.'

" ' Neither did the spirit of *moderation* in these high authorities satisfy

satisfy him. Sometimes, he so magnified a truth, as to strain it to the dimensions of error. Sometimes he seemed to reduce the whole of religion to a single doctrine. In short, as some men possess the art of giving error the air of truth, so he gave truth the complexion and the character of error. Few men had a better creed; and few put a worse interpretation to it.'

" ' But, however defective his opinions might be, his life was far worse. Although ardent in the pulpit, and in the discharge of most other *public* duties, his zeal did not extend to the more retired duties of his office. He rarely, for instance, sought out in the remote corners of his parish those sheep of his flock, who either had not yet found the heavenly pastures, or had, unhappily, wandered from them. Those quiet labours, which no eye sees, and no voice applauds but that of God, had no charms for him. To be heard, to be felt, to be admired, in the great congregation, was all he loved. Many are the wounded spirits which he never attempted to heal. Many the broken hearts which he never stopped to bind up. They cried for help, indeed, but their Levite passed by on the other side. When he should have been aiding them, he was gone to act the Apostle, or to head the Crusade, in some public enterprise, to which, not God, but his vanity had called him. Many are those of his parish whose faces he will first recognize at the bar of God, sheep which he should have carried in his bosom, children to whom he should have been as a father. Into the secular business of his parish he entered with great eagerness; and, unfortunately for his general influence as a minister, carried into it as worldly a spirit as any of his people—thus proving that the Apostle in the pulpit was a mere man in the ordinary concerns of life; and that, like bad pictures, it was to distance rather than to colouring, his character owed even the little effect it had. His charities were extensive and shewy. Rather, indeed, than curtail them, he had much narrowed the education of an only son, designed for the ministry; and even delayed his payments to some by no means affluent tradesmen. And the money, thus doubtfully secured, was, in many instances, ill bestowed. His gifts were often either partial or ostentatious. They were inscribed, for instance, on the walls of the popular chapel; but rarely on the heart of the afflicted and unobtrusive poor. But, Sir, you will be glad, I think, to hear something of the effect of his ministry on his congregation.

" ' The importance then of the doctrines on which he dwelt, the vigour of his manner, and a good deal of natural eloquence, insured him a large and an attentive audience. And, such is the value of truth, even when debased by a mixture of error, that, in many instances, the happiest results flowed from his exertions. Many, through the mercy of God, received the wheat, and rejected the chaff; which, with a too nearly approaching liberality, he had scattered around him. They learned from him, for example, to love their Saviour, and that absorbed many baser emotions. They learned

learned also to read the Scriptures; and there found the antidote even for their preacher's errors. To some of his hearers, however, his ministry was far from beneficial. Some timid minds were driven to despair; some bolder spirits urged to presumption. And, in general, his most ardent converts were, by no means, the most complete Christians. Their tempers especially, betrayed some defect in their religious system; and shewed that a millennium which should arise from the complete diffusion of his principles, would not be of that kind in which the 'lion should lie down with the kid.'" P. 140.

Were we to interpret what is meant by "heading the Crusade," we should apply the terms to that clergyman, who abandoning the sacred charge of his parish, of his family, and of those committed to his care, to fate and chance, in defiance of the injunctions of that ecclesiastical governor whom he has sworn to obey, shall traverse the kingdom in every direction, intruding upon the province of the diocesan clergy, opposing himself to every species of church discipline, and accompanied by dissenters and schismatics, shall preach up in every corner of the land, the interests of that society, the leading feature in whose constitution appears to be its hostility to the Church establishment. Should any of our readers esteem our character of the methodistical preaching to be too severe, and that our charge of its driving to distraction many of its hearers, is unfounded in fact, let our statement be confirmed by the author himself in his character of Munster. This gentleman appears rather too much of a rhodomontader to promote, in any very wide degree, the success of the party; such intemperance might shock the uninitiated, he cannot therefore be held forth as a decoy to the wavering and unsettled; let the reader, however, observe, that it is the man, and the manner, and not so much the tendency of his doctrine which is the object of censure.

Our readers will have formed by this time some judgment upon the nature and tendency of this publication. We should have held its unknown author in much higher estimation, had he boldly declared his design, and had he not, under the mask of affection and love, aimed a blow at that very Church which he professes to reverence. To recommend the principles, and to propagate the interests of his party, without the mention of those names which might place the reader on his guard, is the great end of the volume. To represent their doctrines as the doctrines of the Reformers, and to impress upon the reader, that, from the restoration until the present day, those doctrines have been abandoned by our Church, are the principal means of accomplishing this end. How far he has succeeded in these two objects, we leave our readers to determine. Let the author boldly declare in what

what Churches and in what Colleges of the land this spirit is revived; were we as fond of perverting Scripture, with a sort of ludicrous familiarity, as himself, we might suggest to him that "*Kings* may be its nursing fathers, and *Queens* its nursing mothers."

In the second edition many remarks, which might give umbrage to the dissenters, are either softened down, or wholly omitted; and, in their stead, we are told how "greatly are both the spirit and the taste of the dissenters improved in our days," and of "a hearty desire to co-operate with them for every good end;" but at what Auxiliary Bible Society these alterations were suggested, he has omitted to inform us. In the first edition, he went so far as to declare, that, at the Restoration, the Church was infected by the profligacy of the Court; but this observation has been since omitted.

We have delivered our opinion boldly upon this publication, because we know its tendency, and, by the blessing of God (for we too are *serious* men), our readers shall know it also. For those who, in their religious principles, differ from ourselves, we encourage every mild and charitable feeling; we can hear their opinions with patience, and canvass them with temper. But for those who, under the mask of friendship and affection, would insinuate the grossest calumnies, and, under the specious garb of candid discussion, would violate the sanctity of historic truth, we can feel no real respect. The author has prefixed to the volume rather a pompous dedication of his work, "upon the altar" of the Church of England. Now, even supposing its tendency to be of the most affectionate nature, it savours surely of presumption and conceit to offer so light and so insignificant an offering upon such an altar. It is with much diffidence that we should present, in this manner, the labours of our best years, and consecrate them with the formality of such a dedication; but the ceremonious enrolment of a light tale or a flippant novel, among the archives of our Church, is a sufficient proof that the author entertains a very mistaken view either of the dignity of the altar, or of the value of the sacrifice.

It is with great reluctance that upon any occasion, and particularly upon the discussion of religious subjects, that we adopt the language of acrimony or censure. We would not willingly fasten with malignant anxiety upon the errors and the indiscretion of any author, and pass over his beauties and excellencies in silence and oblivion. We are bound, therefore, to declare, that there are many points in this litt e volume, in which we entirely coincide, and some beautiful passages which we would willingly extract, were not the book so generally in the hands of our readers. But it is not because we cordially assent to many of the

the doctrines which it contains, that we can approve of the design with which they are introduced, or of the end which they are proposed to promote. There are few, very few points of faith, upon which we might differ with the author; but we protest against their application to party purposes and against the exclusive right which that party claim to the doctrines of the Reformation, to the name of the Gospel, and to the consolations of Christ.

Of the style and language of this little volume we should say nothing, had not the author by his dedication given a consequence which it little deserved. It contains some tolerable strokes of humour, and some few instances of pathos. But the light parts are generally far too flippant, and the graver sentiments much too florid. But our most serious objection lies against the unnatural amalgamation of the most sacred passages in Scripture with paltry conceits, and attempts at witticism. However these may be occasionally introduced as reliefs to the graver parts, yet it consists neither with the principles of taste, nor with the reverence due to so sacred a subject, to mix up the solemn and the ludicrous in one undigested mass. The humour of our author is clearly a second-hand imitation of the letters of Peter Plimley; and his graver portions, a dilatation of a Bible Society harangue. Our readers may readily conceive the anomalous style and character which such a mixture must produce. We do not deny our author his due credit for the plausible manner and the specious language under which he has concealed a deeper and more designing purpose. We have performed our duty in developing its nature and extent, and in exposing it to the public view; and we shall not have lost our labour, if any of our readers shall, upon their second perusal of this volume, discover a snake amidst the flowers, which, upon a more cursory view, had escaped their observation.

ART. V. *Letters of Lord Nelson to Lady Hamilton, &c.* 2 vols. 8vo. 1l. 1s. Lovewell and Co. 1814.

WE took up these volumes some months ago with the intention of informing our readers of the nature of their contents, when more important matter pressing upon us, we were induced to postpone their consideration. During this interval, Lady Hamilton, to whom the world had given the credit of the publication, has put forth, in most of the daily Papers, a Letter, in which she thus formally denies any knowledge of the transaction:

"I hereby declare that they (the letters) have been published entirely unknown to me; never having in any way, by word or

deed, authorised, sanctioned, or advised their publication. The letters in question were given by me for the express purpose of making selections from them towards the illustration of the life of Lord Nelson, which I intended at that period to have published myself. These letters were fraudulently withheld, and undue advantages taken of the existing circumstances, which latter deprived me of the only means to regain them. Added to this, it has been most cruelly reported that I have reaped some pecuniary advantages from the sale of this publication. In answer to this, I protest most solemnly that I never have received, directly or indirectly, in any way whatsoever, the smallest pecuniary advantage or emolument therefrom.

" Mr. Editor,

" *Temple Place, Blackfriars Road, June 5,* 1814." " Your humble servant, " EMMA HAMILTON."

Now, how shall we, consistently with politeness, venture to inform her Ladyship, that we are by no means satisfied with this declaration? A grievous offence has been committed against public decorum, and an unmerited injury inflicted upon an high national character; we cannot, therefore, upon her simple asseveration, pronounce a sentence of acquittal. Appearances are strongly against her. At the time of the publication, Lady H. was within the rules of a prison for debt; and, therefore, we conclude, in some necessity. She was at well known enmity with the representatives of the Nelson family; and, therefore, not altogether, perhaps, without feelings of revenge. Now these Letters were admirably adapted at once to gratify her pique and relieve her poverty; for they are plentifully interspersed with galling reflections and awkward disclosures, which could not fail to give individuals pain; while the celebrated name attached to them would ensure an extensive sale and general publicity. And against these strong probabilities, we have an unsupported assertion, couched in studied ambiguity of phrase, that these Letters were fraudulently withheld and published without her Ladyship's consent, or her participating in the profit, by a person of whose name "existing circumstances" forbid the disclosure.

But on the supposition that her story is correct, and her indignation undissembled, we cannot but consider it unfortunate, that in her late *transactions* with the Gentlemen of the Law, no one of them should out of compassion to her Ladyship's feelings, have hinted the simple fact; that an affidavit made and proved at a trifling expence before the Lord High Chancellor, would not only have recalled the whole impression, but have been the means of inflicting severe penalties on the head of the delinquent.

Upon the whole, we do not think that the public will be ready to acquit Lady H. of the charge of having mediately or immediately edited these volumes; unless she can substantiate her negative

tive by some proofs; certainly by nothing less than the name of the offender. And even if it should be proved that the book has been given surreptitiously to the world, she can by no means stand excused of a gross breach of confidence, fidelity, and decorum, in having ever suffered such letters to pass from her own possession.

The two volumes thus given to the public consist of sixty private letters, addressed by the late Lord Nelson to Lady Hamilton at different intervals, between the years 1798 and 1805; or, to speak with reference to the great epochas of his active life, between the victories of Nile and Trafalgar. They have been pretty equally divided, and occupy only the first half of each volume. The rest of the publication is made up of a supplement, containing letters from the Father of Lord Nelson, the present Earl, his brother, Lord St. Vincent, Sir. A. Ball, the Earl of Bristol (Bishop of Derry), Hon. Charles Greville, Alexander Davison, Esq. and Sir. W. Hamilton, all addressed to her Ladyship. These latter are termed, interesting letters, elucidatory of Lord Nelson's correspondence with Lady Hamilton; but as far as our judgment carries us, they elucidate nothing, and interest no one. To the whole is prefixed, in all due form, a kind of prefatory dedication or dedicatory preface, setting forth, that the object of the publication is to give our great admiral's "private sentiments of men and measures, countries and their rulers." Now from what we have already said, our readers will conclude that we are not inclined to think very favourably of their contents. In good truth, we are at a loss how to find words wherewith to express our indignation. For surely since the time of its invention, nothing so gross, so offensive, and at the same time so utterly nugatory, ever disgraced the art of printing. The book stands *nullâ virtute redemptus* It contains nothing that ought to have met the public eye, every thing that should have been concealed from it. So far from giving us any fresh insight into the character of our great admiral, or furnishing us with his "private sentiments of men and measures," there is no one particle of political information, no single narrative of any interest, no one anecdote, either public or private, to relieve its stupidity or apologise for its indecencies.

The Letters are principally addressed to Lady H. while resident at Merton, in what capacity we will not take upon us to decide: and are in general of that careless scribbling sort, which a man, who is absent from his family for half a year, would write home to his wife twice a week: and are just as interesting and amusing—windows are to be stopped up, door-ways enlarged, and foot-paths turned. Tradesmen will cheat if not watched, bills come high, and cash is scarce.

"I have often written to Davison to pay for all the improvements at Merton. The new building the chamber over the dining-room you must consider. The stair window we settled was not to be stopped up. The underground passage will I hope be made." Vol. II. p. 61.

"I am not surprized that we should both think the same about the kitchen, and if I can afford it I should like it to be done, but by the fatal example of poor Mr. Hamilton, and many others, we mut not get into debt." Vol. II. p. 93.

What in the name of a critic's patience has this to do with the public, or how does it tend to elucidate the character of Lord Nelson? And yet with such like absurd, bald, disjointed stuff, are two legitimate octavos filled from beginning to end.—Letter xxv. is a mere envelope, and is made to occupy a page.

"The two letters would have been overweight so I send you the letter I have answered. It is a curiosity: pray take care of it. Ever your faithful.

"NELSON AND BRONTE."

Our sentimental readers, who love to see greatness in retirement, cannot but be gratified with a sight of the triumphant master of the Mediterranean planning a duck pond.

"I beg, as my dear Horatia is to be at Merton, that a strong netting about three feet high may be placed round *the Nile*, that the little thing may not tumble in: and then you may have ducks in it again." Vol. II. p. 14.

"I wish I could be with you at Merton making alterations; I think I should have persuaded you to have kept the pike, and put all the carp, who muddy the water, into the pond. Only take care that my darling does not fall in and get drowned." Vol. II. p. 44.

"I shall admire, you may rely, the pig-stye, ducks, fowls, &c. for every thing you do I look upon as perfect."

In making selections for the information of our political friends we have met with some difficulty. For the opinions on "men and measures" are not always couched in such language as we should wish to appear on the decorous page of our Review. At length, however, we have selected two unexceptionable specimens: with the justice of the first some gentlemen on the naval half-pay list may, we think, be inclined to coincide. The feelings that dictated the latter may not be altogether unintelligible to the senatorial admirers of the fascinating Mrs. Clarke.

"The Admiralty will not give me leave till the 22d. *what a set of beasts!*

"I dine with Billy Pit to day. I assure you, my dear friend, that I had

I had rather read and hear all your little story of a white hen getting into a tree, an anecdote of Fatima, or hear you call "*cupidy, cupidy*," than any speech I hear in Parliament. Because I know altho' you can adapt your language and manners to a child, yet that you can thunder forth such a torrent of eloquence, that corruption and infamy would sink before your voice in however exalted a situation it might be placed." Boo. Vol. I. P. 93.

But in all this there is no violent harm. It merely furnishes us with an eminent example of a well known proverb, that no man can be always a hero; and that when the great descend to the affairs of common life, they must trifle and be absurd with the rest of their fellow mortals. And for the publication of a few nonsensical Letters, under the pressure of hunger or the clamours of a landlord for the arrears of a month's lodging, a needy woman might have been forgiven. But graver offences remain behind. These volumes tend much to depreciate the great character which they concern. They are thickly sown with the most violent abuse, conveyed in such coarse, obscene, and offensive language, as is only heard on the point at Portsmouth or the neighbourhood of the theatres. Language such as we thought shame would have withheld any woman, who had any modesty yet remaining, from owning to have been addressed to her. Over the nature of the connexion, moreover, between his Lordship and Lady Hamilton, there hung a veil of doubt that was favourable to the cause of morality. Part of the world had been led to believe, that his attachment was the gratitude of a generous man to a female for supplying the means of a great victory gained to his country and himself: the good hoped it to have been so; the wise and well intentioned kept their suspicions secret. But its criminal nature now stands open and confessed. These Letters are replete with declarations of love; contain formal promises of marriage, (a double obstacle removed;) and express anxious hopes of future issue, interlarded with expressions of mawkish endearment at once ridiculous, indelicate, and disgusting.

And thus to relieve the temporary distress of an undeserving woman, or to gratify her pique against a few insignificant individuals, are the follies and imperfections of a great national character laid open to the view of a curious and scrutinizing world, at a time when the lustre of his great actions had somewhat cooled on our memory, and the splendour of his victories had been displaced from our recollection by the fresher images of military glory. The brightness of his great name now stands eclipsed by confessed adultery, a crime forgiven in this country neither to the most exalted station, nor to the most meritorious services. Our lively neighbours, quickly susceptible of the ridi-

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culous, have now an opportunity of revenging their disgraces, by laughing at the weaknesses of a man whose name they have trembled to hear; while Englishmen are left to lament

> " A triple pillar of the world, transformed
> Into a strumpet's fool."

In this matter, however, Lady Hamilton is only secondarily guilty. The public themselves are the first offenders. These Letters would never have seen the light, had they not been published under the sanction of a scandalous and degrading custom. Such, in the present age, is the pruriency of curiosity, such the unnatural appetite for the tittle tattle of private history, that no sooner is the breath out of the body of a man of the slightest note, than some officious friend, rushes into his study, seizes his port-folio, empties its contents on a bookseller's counter, and before the will of the deceased is read, or his corpse well underground, publishes two ponderous quarto's of " familiar correspondence of a late literary character." *Dicenda, tacenda,* every thing is produced. Is there a violent pamphlet which the author's better judgment had kept back: a private anecdote his good nature had suppressed: a copy of verses too dull or too indecent for the public eye? the zeal of his biographer gives it notoriety. Private opinions, secret motives, his conversation with his Maker, are all disclosed. And thus stripped naked to the very soul, his defects and deformities exposed to the scrutiny of the vulgar, the man who alive, lived for fame, is left to the peacemeal anatomy of public discussion.

We do think that we are not exceeding the limits of our judicial capacity, when we pronounce in this our court of literature that the posthumous publication of a confidential letter, which the author did not intend, or would not have wished to appear before the public, is nothing less than a *moral breach of trust:* and for a third person to publish a letter not addressed to himself, is guilty of the like offence, knowing the same to have been confidential.

Nor is it any palliation to say, that by such means history is supplied with her materials. It is not the principal object of legitimate history to perpetuate the vices, but for the purpose of example, to preserve the memory of those great actions and eminent virtues by which the illustrious few have raised themselves above the level of their fellow mortals: nor can the dwelling on their failings answer any other purpose than that of gratifying the malicious envy of the illiberal, or of quenching the emulation of posterity. We see enough of the weak part of humanity within our own breasts: it is the office of history, to take us out of ourselves,

ourselves, and to lead us on to something great and noble; to shew us not what we are but what we may be.

On this account we would esteem great characters as national property, as standards by which the moral worth of a country should be measured, as examples by which the youth of a country should direct their conduct: and on the spoiler, who should dare to filch from their sacred persons a single moral excellence; or mildew with slander the magnificent trappings with which they have concealed and decorated the defects of their nature, we would, as we now do, call down the wrath and indignation of an injured public.

ART. VI. *Instructions for conducting a School, through the Agency of the Scholars themselves. By the Rev. Andrew Bell, D. D. &c. &c. Fourth Edition.* Murray, Albemarle Street.

The Duty of conforming to the Church of England. In Question and Answer. For the Use of Schools. Jacob, Winchester.

THOUGH we have hitherto abstained from offering any remarks on the subject of the National Society for the Education of the Poor, we trust that it will be imputed to any motives rather than those of indifference, or wilful neglect on so important a topic. On the contrary, we have watched its progress with considerable anxiety, and have observed with peculiar satisfaction the success which has attended its zealous endeavours in the support of our Ecclesiastical Establishment, so far beyond what in these days of liberality, falsely so called, was expected even from its warmest advocates. To those indeed who consider things with a candid and unprejudiced judgment, it must be obvious that every effort has been tried to render our schools, in the strictest sense, *national* schools; for, while on the one hand, no sacrifice has been made inconsistent with the original purpose, for which the National Society was formed, yet, on the other, an extension of their general principles has been admitted, and an *unlimited* conformity with their regulations not indispensably required, where, from particular local circumstances, or on thoroughly conscientious grounds, a deviation could be permitted without prejudice to the fundamental rules of the Society. The exercise of this discretion was wisely left in the hands of the different committees, or superintendants of the schools in union with the National Society. It is not our present purpose to enlarge on the measures which have been adopted by the General Committee.

Committee. Our object in the above remark is to rescue them from any charge of intolerance or bigotry, because they have manfully and actively stood forward in defence of that Church, which they are under the most sacred obligations to support. Our business rather is to consider the National Society in its present flourishing state, and to offer a few observations, which may perhaps be of service in its future progress.

It was well observed by the Archbishop of Canterbury at the last Annual Meeting of the National Society, that the Central School in Baldwin's Gardens was *approaching* to a state of perfection. The advocates of the New System, in whose foremost ranks stands its benevolent inventor (Dr. Bell), have been most ready to acknowledge, that its mechanism is even yet deficient, and that a long and intimate acquaintance with schools conducted on this plan, will bring with it those improvements which experience and personal attendance can alone supply. It is from the scholars themselves that our own information is obtained; and the judicious alterations which have been made in the subsidiary practices of the System, as well as the source from whence they are derived, must be obvious to every one, who has been in the habit of frequenting the Madras Schools.

The fourth edition of Dr. Bell's Instructions for conducting a School through the Agency of the Scholars themselves, is a sufficient proof of the justice of this remark, in which, compared with the former editions, we observe many important and useful additions; and we believe that, since the period of its publication, other mechanical improvements have been adopted at the Central School. Tuition by the scholars themselves, must ever remain the leading principle, the peculiar characteristic of the System; and on entering a school so conducted, it is impossible not to be struck with the order and regularity, as well as ease and simplicity, with which the whole machine is thus managed. The two general laws, which Dr. Bell points out, are, 1st, That *every scholar* is allowed, by a fair and constant competition with his fellows, to find his level; and, 2dly, That the instruction of the school is carried on by short, easy, frequent, perfect, and appropriate lessons, as well by a division of the children into classes according to their progress; and by degradation and promotion, as well as constant employment, an effectual bar is put to that waste of time, and those habits of inattention, so apparent as well as objectionable in schools conducted on the old plan. And here we are led to contrast the simple machinery of a school on Dr. Bell's plan, with the idle mummery of a Lancastrian school, which, together with the baubles of a toy-shop, combines all the ingenuity of punishment and of torture employed in a slave-ship. On the contrary, in our National Schools, under

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the direction of an intelligent and energetic master, we see an animation and activity, which render the scene at once amusing and instructive. We see regularity and method in the whole management, and every moment of time profitably employed, without the intervention of those inseparable companions of every village tyrant, a rod and a cane, indiscriminately and injudiciously applied.

In tracing the first instruction of a scholar, we observe him employed in forming the alphabet on sand, perhaps the stops, figures, numerals, and monosyllables, from whence he is removed into the lowest class. Here he is taught to read by previous spelling, and afterwards, word by word, a series of monosyllables, from the easiest to the most difficult in our language. Yet he feels no irksomeness in the employment; his lessons are proportioned to his capacity: they are short and easy, and his attention is kept up by his being called on by the teacher to proceed even in the middle of the word, and when his regular turn may be apparently at a distance.

Having been perfectly instructed in the elementary cards, the National School-book, No. 2, is placed in his hands, and a distinct and proper pronunciation is obtained in reading the amusing stories of which it is composed, by teaching the voice to pause and rest, where the sense permits, besides at the regular stops. By hurrying on through a whole sentence, the meaning of it is often totally disregarded; whereas, by proper rests, or short pauses of the voice, the art of good reading is rendered easier, and still the sense of the passage is consulted.

We now follow our young scholar to the National School-book, No. 3, which, in the words of Dr. Bell, (see Instructions, p. 31,)

"Is constructed on the same principle with the common spelling-book, but in a small compass, adapted to the perfect instruction of the new school, which renders long examples and long books unnecessary. In the syllabic lessons, the words are read, in the first instance, syllable by syllable; after which the scholar is prepared to combine the syllables of which a word is composed, and to pronounce them together, and so to read the same lessons word by word. When he can read distinctly and accurately a table of syllabic lessons word by word, he proceeds to the annexed reading lessons, which these progressive practices enable him to read with precision. The rule now is, to read *slowly*, audibly, and *distinctly*, pronouncing aloud the *last* syllable of every word, and the *last* word of every sentence."

These simple elementary books comprehend the whole groundwork on which instruction is founded; and in proceeding to the higher classes, we now find the effect of that regular and perfect teaching

teaching, which has been the lot of every scholar. No sooner are the Sermon on the Mount, the Parables, Miracles, and Discourses of our Saviour, Ostervald's Abridgment of the Bible, and the Chief Truths of the Christian Religion, placed in his hands in regular succession, than we observe a correct and steady pronunciation in every thing he either reads or repeats by heart. We hear the Catechism, the Graces before and after Meat, the Morning and Evening Collects, Prayers on entering and leaving Church, repeated with attention to the meaning of the words, and with a correctness which cannot be exceeded. We perceive that the understanding is opened by the questions which are asked out of every book he reads; and we discover, in the anxiety of each, to keep pace with his school-fellows in religious knowledge, and in their eagerness to be instructed, an ample proof of that strong hold which the New System takes on their minds and dispositions. It is, however, not only the mechanism of the plan, beautiful as it is, which we are led to admire. We cannot be insensible to the habits of order and subordination which the children imbibe, or to their devout manner of offering up their prayers, and singing the praises of their great Creator. These were points, vitally important as they are in whatever bears the name of a Christian education, which had been too much neglected, if not totally forgotten; but if we mistake not, the gayest and the most thoughtless have received in visiting our National Schools, many and useful lessons, which will not be easily effaced, and which they never would have been taught in the scenes of splendour and of fashion, with which their station in life familiarizes them.

It must be obvious that Dr. Bell's instructions should be placed in the hands of every master, as well as visitor, superintending a school on this admirable system. The observations contained in this little work, are derived from a course of attentive observation, and long experience, and it would be idle to attempt a refutation where their utility has been so satisfactorily, and so uniformly proved by abundant practice. There is one chapter, indeed, to which we are anxious to call particular attention, where the mistakes commonly made in schools, are accurately enumerated. Amongst others we find, "imperfect instruction, not apportioning the length of the lesson to the capacity and proficiency of the scholars; not enforcing the due number of lessons; the waste of time by the scholars when they should be learning their lessons; beginning the lesson always with the head boy of the class, and each scholar reading a single lesson or verse, so that he can calculate what will fall to his share, and is learning that when he should be attending to the reading of his cass-fellows; quick, indistinct, and low reading, or neglecting the due marking of the teacher's books." It is for

want of proper attention to these and other *minute* parts of the system, that many schools are not yet brought to the perfection of which they are capable. The smaller wheels must be kept in complete order if we would exhibit the whole machine in its entire beauty. With the object of correcting these mistakes, of making known those alterations which are continually occurring in the national school, and of giving life and energy to the whole, we are anxious that a *general visitor* should be appointed to examine periodically the central, and perhaps other large schools, where it is of importance, that the greatest accuracy should be observed. Whenever such a plan has been adopted by the Diocesan and District Societies, considerable advantage has been derived from it. It quickens the zeal of the local committees; stimulates the master; and, by empowering the general visitor to distribute a few reward books at each school he inspects, it creates an anxiety, and an eagerness in the children to excel. Whatever rouses public attention to the subject; whatever proves to the parent the interest taken in the education and conduct of their children; whatever periodically animates exertion, must be of service to the general cause.

It is a lamentable necessity arising partly from accidental causes, and partly from the exigencies of the times, which obliges many parents to remove their children from our schools at a very early age. No sooner do we begin to make good impressions, no sooner are the effects of our instruction visible, than they are removed from our friendly care, and exposed to a very different scene. Whenever, therefore, the funds will admit of a sufficient encouragement being given to some of the monitors to remain in the school, we are persuaded that, not only great immediate advantage will be felt, but the best, and perhaps the only means will thus be taken for perpetuating and perfecting the work that is so well begun. It can only be by training up masters expressly for the purpose, that we can hope to eradicate the blunders and errors of the old system. In order also to watch the effects of our early instruction, we think that an annual enquiry into their characters after they have quitted school, as far as may be practicable, and a proportionate encouragement to those who are known to be regular in their attendance on public worship, and of whose general conduct their masters and parents can speak favourably, would be an excellent means of bringing to maturity the seed thus early sown. On these and many other points connected with the objects of the National Society, we have observed several useful remarks in a publication entitled 'Suggestions to the Promoters of Dr. Bell's System of Instruction," by the Rev. F. Iremonger; a work which is characterized by Dr. Bell as abounding with useful and solid

information, collected from much study and experience, and repeated visits to schools in different parts of the kingdom.

With regard to females in particular, it becomes necessary that they should not be entirely dismissed from our care as soon as they quit our schools, from whence they are too often immediately sent to places in every respect dangerous to their morals, and before they are of sufficient years to withstand evil counsellors: and we heartily wish success to a plan which is in progress for establishing an Asylum at Winchester for female children, after they leave the Central School, and before they are of a proper age to go into service.

We know that a similar plan has been adopted at Liverpool with the greatest success, in a female school of industry, and the applications for servants from thence are increasing every year.

In concluding our remarks on this important subject, we would suggest, with due deference whether the religious instruction conveyed in our national schools, might not be carried to a greater extent than it is at present; and whether it would not be desirable, under the direction of the School Committee, to prepare one book, in question and answer, which might be a guide to the teachers in the elementary books now used; and might, (perhaps, by an abridgment of Mrs. Trimmer's Teacher's Assistant, and Crossman's Introduction to the Knowledge of the Christian Religion) contain much sound instruction on religion in general, on the Catechism, and on the Liturgy of our excellent Church. We are willing also to incur the charge of bigotry, and of unduly biassing the minds of children, when we say that the scriptural grounds on which, conformity to the Church of England is required, should be inculcated, and we are not acquainted with any short and concise statement, better adapted to such a purpose than that mentioned at the head of this article, "The duty of conforming to the Church of England, in question and answer." We should be rejoiced to see this little work placed on the list of the Society for Promoting Christian Knowledge, that the means might be afforded of using it in our national schools, wherever a disposition so to do may exist. We subjoin the following extract, which will afford a fair specimen of the whole:—

"Q. Did St. Paul set Timothy and Titus over particular Churches?

"A. Yes; He appointed Timothy to the Church of Ephesus, and Titus to the Church in Crete.

"Q. Had Timothy and Titus a power given them to ordain other Ministers?

"A. Yes: St. Paul commands Timothy 'to commit the things

which he had heard to faithful men, that they might teach others also;' 2 Tim. ii. 2. And he commands Titus 'to ordain Elders in every city;' Tit. i. 5.

"Q. What form was used in ordaining Ministers?

"A. The Bishops and Presbyters laid their hands on the heads of the persons who were to be ordained; Acts vi. 6. 1 Tim. iv. 14. —v. 22.—2 Tim. i. 6.

"Q. Was any person suffered to enter into the Ministry without being duly ordained?

"A. No: 'No man taketh this honour unto himself, but he that is called of God, as was Aaron;' Heb. v. 4.

"Q. Is an inward call to the Ministry sufficient without an outward ordination?

"A. No: Aaron, was called by God, but he was ordained by Moses; Lev. viii. 5. 12.

"Q. May not persons think themselves called by God, when they are not so called?

"A. Yes: St. John says, 'Beloved, believe not every spirit, but try the spirits, whether they be of God, because many false prophets (that is false teachers) are gone out into the world;' John iv. 1.

"Q. Did God punish any persons in former times for taking upon themselves the Priest's office, without authority?

"A. Yes: Korah, Dathan, and Abiram were punished with sudden death; Num. xvi. and the King Uzziah was smitten with leprosy; 2 Chron. xxvi. 18."

At present the explanation of the books the children read, and of the nature of their religion must be left in the hands of those who superintend them; and we earnestly hope that they will zealously proceed in the work and labour of love, which they have undertaken.

Thus much at least of certain and substantial good has been produced by the formation of the National Society, that it has called forth the personal and active exertions of so many benevolent persons of all ages and stations, and even though no further benefit had arisen from it, there would be, in this alone, abundant cause of satisfaction.

BRITISH CATALOGUE.

DIVINITY.

ART. 7. *A Sermon preached at the Primary Visitation of the Bishop of London. By the Rev. W. Parker, A.M. Rector of St. Ethelburga.* Rivingtons. 1814.

At no time was the distinction of the ministerial office so much confounded, nor its sacred functions so much degraded,

as in the present day, when every presumptuous fanatic becomes a teacher of the word, and his pretensions are sanctioned by the law of the land. To separate themselves from this unholy band, not in outward appearance only, but in word and in deed, is the duty, no less than the interest, of the ordained and apostolical ministry of the Church. But in proportion to the eminence on which they at present stand, will be the calumny and censure to which they will be on every side exposed. Happy for them will this trial be, if it should call forth that fervid piety, that learned labour, that zeal in instruction, and that sanctity in life, which will be found the proudest ornament, distinction, and defence of the Clergy of the Established Church. Every excitement from without, every exhortation from within, is called for to further this holy purpose. Mr. Parker has therefore well chosen the character of the Christian priesthood, as the subject of a sermon preached upon so important an occasion. His discourse is conspicuous for piety and good sense. There is nothing turgid nor high-flown in his exhortations; but all is clear, practical, and judicious. We could wish that the admirable advice contained in the following paragraph, could be impressed upon the mind of every young clergyman throughout the kingdom.

"The abstaining from things directly immoral will not, however, satisfy the just expectations of the people. They naturally look for that CONSISTENCY OF CHARACTER, in their pastors, which it should at all times be our most anxious endeavour to preserve. It is of the greatest importance for us, if we would discharge our duty with effect, to command the veneration, esteem, and love of the people committed to our care; but these points, so essential to the success of our ministerial labours, can never be secured, if our actions do not, in all respects, correspond with the pure and holy Doctrines delivered by us, from the pulpit. Levity in manners, and conversation; an attachment to the fashionable pleasures and amusements of the age; or an overweaning regard to worldly concerns, will not fail to alienate from us the affections of religiously inclined persons, and to expose us to the contempt and ridicule of the vicious and profane. Nay, many things, not unlawful in their own nature, are inexpedient in us; and we should deem no action of small account, by which we may forfeit the veneration due to our sacred office. "The appearance of evil," therefore, as well as the reality of it, ought studiously to be avoided." P. 17.

ART. 8. *The exclusive Profession of the Pure Word; a Sermon preached at the Visitation of the Bishop of Salisbury, by*

by Josiah Thomas, A.M. Senior Minister of Christ Church, Bath. 4to. 2s. Robinson. 1814.

In this discourse, Mr. Thomas considers the real meaning of the *pure word of God*, and justly estimates the pretensions of those who claim it as their own exclusive profession and privilege. We admire the frankness with which the author declares his opinions, and the zeal with which he maintains them. Nor are these the only points in which he deserves commendation; his views are clear and just, his language is energetic and strong. We are much pleased with his powerful condemnation in the following sentence of that raving and rhodomontade, which too often, in the present day, disgraces and degrades the character of a Minister of the Gospel.

"So long as profit and popularity can be acquired by the display of that multiplication of words, which is now called eloquence, and that wild volubility of utterance so commonly dignified, in some places, with the attributes of talent and ability; while in others, it is blasphemously assumed and proclaimed, as a proof of Divine inspiration." P. 19.

The great feature of the present times, is a general desire of lowering the doctrines of religion to the standard of individual caprice and private fancy: and the *liberality* of the day will allow differences of opinion upon the great points of our faith, no higher a place in our consideration or regard than the diversities of taste on the subjects of poetry, music, or painting. Upon this subject Mr. Thomas speaks in terms of just reprobation.

"The most awful truths, the most sacred institutions of the religion of the Son of God, were never, before our days, publicly proclaimed, and publicly avowed, to be matters of mere private opinion: never before our days was it publicly allowed, in both theory and practice, that *every man has a right* to adopt or to reject, as much, or as little, of Christianity, as may suit his own fancy. Never before our days, at least since the throne and the altar were subverted by fanatical turbulence, never were insanity and blasphemy separate, and united suffered to rave at large, without observance, under the pretext of *modes of divine worship*. To complete the triumphs of the liberal spirit of the times, if a regular Minister of the Established Church presume to question the right, on which these proceedings are grounded, he shall be sure to hear of how little value is the opinion, or the protestation, of an illiberal and persecuting priest."

The spirit both of a Churchman and of a Christian is predominant throughout the whole of this Sermon, and we are persuaded that its effect upon the assemblage of clergy, before whom it

it was delivered, must have been considerable. We are happy that it has been committed to the press.

ART. 9. *A few plain Thoughts on the Liturgy of the Church of England. By the Rev. C. Daubeny, LL.B. Archdeacon of Sarum.* 8vo. 40 pp. 9d. Robinson. 1814.

Of the many publications which exist, commendatory of our inestimable Liturgy, we know of none more calculated to produce a beneficial effect upon the mind of every class of readers, than the one now before us. It speaks to the understanding and to the heart, in that simple, but energetic language, which the highest cannot read without feeling its force, nor the lowest without comprehending its meaning. It is both spiritual and practical. We earnestly recommend it to the notice of every Clergyman, to whom is entrusted the care of a populous parish, particularly if the majority of his flock consist of what is termed the "better sort of people." Every portion of the Church service is explained in its proper order, and the most useful directions are afforded for their application to the soul of the hearer, that while he draws nigh with his lips, his heart also may approach the Lord. To give our readers some idea of the plan which the Archdeacon has adopted, we shall extract his directions for hearing and receiving the Absolution.

"The ABSOLUTION which succeeds to the Confession is to be pronounced by the Priest *alone* standing. And he pronounces it in that attitude, because he *then* speaks with authority; standing before the people as the Ambassador for Christ to his Church; pronouncing in his name pardon and remission of sins to the weary and heavy laden, on the conditions of the Gospel Covenant; namely, repentance from dead works, faith in a crucified Saviour, together with a sincere endeavour, by divine assistance, "that his life hereafter may be pure and holy, so that at last he may come to God's eternal joy." And this pardon the penitent and believing Christian receives *on his knees*, in humble acknowledgment of the free grace of God towards him in Christ, and of his own utter unworthiness. In consequence of this Absolution pronounced in God's name by his appointed Minister, the humble and sincere penitent may consider himself as restored to that state of grace and acceptance into which he was admitted by the Sacrament of Baptism; and that he still continues to be what he was *then* made, the adopted Child of God through Jesus Christ. In this renewed character he proceeds with confidence to address himself to God as his loving Father, in that excellent prayer which Christ himself dictated to his Disciples. This prayer, commonly called *the Lord's Prayer*, belonging equally to Minister and people, is consequently to be pronounced audibly by both. And that this prayer, by the frequent

frequent repetition of it, may not be degraded into a lifeless form; it is necessary that you enter into the full meaning of the several petitions contained in it; in which case you will repeat it with reverence, and not fail to derive from it that spiritual consolation, which through grace it was intended to convey." P. 14.

For this, as for every other labour of its pious, manly, and judicious author, every member of our Church is under the greatest obligation.

POETRY.

ART. 10. *Individuality; or the Causes of Reciprocal Misapprehension. In six Books. Illustrated with Notes. By Martha Ann Sellon.* 8vo. pp. 438. Baldwin.

There are, we believe, many persons who look with an envious eye on the prerogatives of Reviewers. To those persons, the privilege of using the regal WE, and of sitting in judgment, appears to be a privilege of high consideration and value. But they little know that Reviewers, like many other folks in elevated and envied stations, too often find that their office does not, by its supposed dignity, sufficiently compensate for the numerous troubles and annoyances to which it inevitably exposes them. To say nothing of the disagreeableness of passing a severe sentence upon an offender, dull, but, perhaps, otherwise estimable; few can conceive the sad misgivings and fears which, at least twelve times in the year, we are doomed to experience. How often, on opening the monthly parcel, does a shudder creep over us, at the bare idea of the heavy drafts on our patience which are likely to be made by the volumes before us. This shudder is particularly prompted by the sight of verse; which, if bad, and the chances are ten to one that it will be so, is infinitely less supportable than the most wretched prose. But, when the task of reading comes! "Aye! there's the rub!"

That task we have just performed, and are scarcely recovered from it. One of greater difficulty and oppressiveness we never encountered. We have waded through a volume of between four and five hundred pages, containing, we suppose, more than eight thousand lines; all of which lines are destitute of melody, poetical imagery, and frequently, indeed, even of an obvious meaning. "A mighty maze, and quite without a plan." The opening lines of Mrs. Sellon's composition, though they did not give any favourable omen with respect to her poetry, led us to believe that we should undoubtedly have the consolation of being able to understand her; that she would make up to us in sense, what she was deficient in sound. The delusion, however,

did not last beyond the perusal of the passage which gave rise to it. Thus sings Mrs. Sellon in her exordium—

> "Of blessings deemed superlative, refined,
> Peculiarly adapted to the mind,
> Behold how prominent the welcome good
> Of being accurately understood!"

After this promising beginning, she proceeds to be as confused, obscure, unconnected, and incomprehensible, as possible. In the fourth and fifth pages she informs us, in some of her smoothest lines, that

> "To be throughout a subject understood
> Requires an equally attempered mood;
> That atmospheric thing, which, not at hand,
> E'en willing suavity can ne'er command.
> It is not its volition, wisdom, worth,
> To call the stubborn tuneful urchin forth.
> Sometimes it floats upon the wintry blast
> Wild as the element on which 'tis cast;
> Sometimes in vapours thick it sits and lowers
> Till it relapses with descending showers.
> Now morbid hovers in November's gloom
> (Of Autumn's lovely glowing tints the tomb;)
> Now fleecy wraps o'er ills rheumatic flings,
> And moans with evils, noxious east wind brings.
> Nor can soft vernal freshness give it peace;
> Nor Summer suns subdue its cold caprice;
> Dependent on external things it moves
> As element, or circumstance approves;
> Yet equally attempered it must be,
> To yield recipiency effective, free."

Our readers are far wiser than we are, if they can fully comprehend the nature of this stubborn, tuneful, wild, coldly-capricious urchin, which is an atmospheric thing, that floats upon the blasts, lowers upon vapours, hovers in the gloom of November, provides fleecy hosiery for rheumatic pains, and moans over the blights and other delectable attendants of the easterly winds. We recommend the description of this odd being, as an enigma to be solved by the merry circles round the Christmas fires. A guess we ourselves have made; but, it is so very long since any of us had any thing to do with riddles, that our guess is probably an erroneous one, and we shall not disclose it, lest our juniors should laugh at us for the slowness of our comprehension. Every page affords a similar puzzle.

For excursiveness, nothing ever equalled Mrs. Sellon. Considering the word "individuality" as a sort of universal passport, she

she wanders, "a chartered libertine," in every direction. From Monks, Nuns, melancholy madness, and Physicians, she jumps to Lord Wellington and Cowper; thence to the Inquisition and an Auto de Fé, and next, not quite so unnaturally, to the regions of eternal torment, where she expatiates for a considerable time. Escaped from those gloomy realms, she visits the Mahometans and Jews; then, flying to Hindostan, descants largely on Brahmins, Jaggernaut, and Hindoo sacrifices; takes wing to England, and alights in the midst of the Bible and Prayer Book Societies, each of which she justly eulogizes, and, finally, rests with the Millennium. All these subjects, and many more, far from being closely linked in artful union, are strung together, with as little connexion as there is in the packthread full of eggs, which some unlucky boy has purloined from the nests of half a dozen different species of birds. There is just as little order, or, more correctly speaking, as much disorder, in her couplets; the major part of which may be inverted without any injury to the sense. In short, the whole is nothing less than "confusion worse confounded;" an interminable, barren waste of verse, undecked by even a single poetical flower, unillumined by the ray of even a single poetical glow-worm.

All this may seem exceedingly severe. In stating it, however, we have performed a duty; certainly an unpleasant one. Mrs. Sellon we believe to be a thoroughly pious and benevolent woman; and we should have been happy could we honestly have praised her book. But her very piety furnishes a reason for our speaking plainly, with respect to her poem. She must know, or she ought to know, that to write on religion in an awkward and ludicrous manner, is to degrade it in the eyes of many; and thus to afford scoffers an opportunity, of which they will not fail to profit. Words have but too much influence on things; and, therefore, a religious writer ought to take especial care that his language, instead of being mean and ridiculous, should have an elevation and dignity, proportioned, in some degree at least, to the solemnity and the momentous importance of religion itself.

ART. 11. *Terrors of Imagination, and other Poems. By John William Smith.* pp. 143. Small 8vo. Cradock and Joy.

The writers of verse are become as numerous as "leaves that strew the brooks in Vallombrosa," and the works of nineteen twentieths of these writers sink to the ground, and are forgotten, almost as speedily as the withered foliage of autumn. We cannot enough wonder at the boldness with which, in defiance of the scourges wielded by the critics, and the still more formidable bills of stationers and printers, rhymer after rhymer hurries forward,

ward, to present his compositions to the public, and to oblivion. Like Dogberry, they find in their hearts, too, to bestow *all* their tediousness upon us; and every corner of their desks is cleared out, that not a precious morsel may be lost. Few indeed have the forbearance of Mr. Smith, who, in the volume before us, has given only the first book of his Terrors of Imagination; keeping back the other three, "that he might not tire the patience of his reader, nor subject the reviewer to the trouble of perusing four books of a poem, when even one might be unworthy of notice." For this forbearance we thank him; and will requite his kindness by a word or two of good advice. In the first place, we advise him not to publish the remainder of his Terrors. He is not a poet: he is merely a versifier, sometimes bearable, but never more than bearable. Should he, however, as is most probable, not think fit to take our advice, we recommend, as worthy of introduction into one of his three books, the terror which critics feel at the prospect of being compelled to read more compositions from a writer, of whose incapacity they have already had lamentable proof. Our second word of advice is of a more serious kind than our first. We advise him not to disgrace himself by trifling, to say no worse, with morality and religion. It is not seemly for a man to declare, that love is of more utility than religion; nor do we think that much credit will be gained by such language as the following, which, though not otherwise guiltless, is certainly guiltless of any poetical spirit.

"Then, CYTHEREA, let me be
Thro' life devoted unto thee;
And while thy joys possessing,
Enraptur'd with celestial bliss,
Tell thee in many a balmy kiss,
How I enjoy the blessing!
And when I die, oh let my soul be set
In the sweet paradise of Mahomet!"

ART. 12. *Canting: a Poem, interspersed with Tales: and additional Scraps.* Crown 8vo. pp. 193. Whittingham and Arliss.

Canting is such a prolific subject, that the circumstance of the present author having written only a middling sized volume on it, may almost be considered as a proof, that he has left much unsaid. His fault, however, if it be a fault, is such as can easily be forgiven by reviewers—men who, more than any other, feel all the truth of the adage, that "a great book is a great evil." The author of "Canting," evidently possesses a respectable portion of wit and talent. He too often falls into the slip-shod style; but, on the whole, his poem may be read with pleasure.

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His chief strength obviously lies in the gay and ludicrous styles, and to those, therefore, we advise him to confine himself. Some of his Scraps, as he calls them, which consist of epigrams and burlesque pieces, are pointed and laughable. We will give two specimens: the point of the first is merely a pun; but the pun is not a bad one.

"EPIGRAM.

"At tea with some ladies, a Newmarket 'Squire
Rose to hand round the toast, which long stood at the fire—
The touch burnt his fingers—he stamped and he swore,
And quitting his hold, dropt the whole on the floor!
The ladies all laughed—but, young Turf cried, elate,
Well—the HEAT I have gained, tho' it seems lost the PLATE."

"REVENGE, OR PATHERLY KINDNESS.

"A vixen wife, who felt the horsewhip s smart,
Ran to her father—begged he'd take her part.
'What was your fault?' said he, 'come, state the case.'
'I threw some coffee in my husband's face,
For which he beat me!'—'Beat you! did he! 'S'life!
He beat *my daughter!* Zounds! I'll beat *his wife!*
If, for such faults, he gives my dear *child* pain,
Come but *his wife*—I'll flog her home again!'"

NOVEL.

ART. 13. *Alicia de Lacy; an historical Romance. By the Author of "The Loyalists," &c.* 4 vols. 12mo. pp. 1380. Longman.

To begin to censure, before we have read further than the first page of a work, may, perhaps, be considered as manifesting a spirit of cavil and severity, by which, we flatter ourselves, we are not inspired. Yet, whatever may be said of it, we must begin in that manner; and plainly declare that, as soon as we looked at Mrs. West's title page, we found a cause for being displeased. Her work is denominated "an historical romance," and to that species of romance we have insuperable objections. Our dislike does not originate in caprice, but in principle. We consider the words "historical" and "romance" as at hostility with each other, and utterly irreconcileable. Indeed, we know not how they can well be looked on in any other light, except by those who are of Sir Robert Walpole's opinion, that history itself is a tissue of falshoods. From that opinion, however, we differ; and, therefore, must enter our protest against blending and confounding together historical truth and romantic fiction, each of which ought to be rigidly restrained within its own peculiar province. When they are mingled, it is almost impossible

for

for any one, except the careless skimmers over of romances, to prevent the fictitious from, in some measure, involuntarily identifying itself in their memory with the real one, and thus forming a confused and unfaithful picture.

Nor do we consider the choice of historical personages as at all advantageous to an author, whether considered with regard to himself, or to his readers. Such a choice necessarily operates as a heavy clog upon the fancy. In the fear of too far violating probability or recorded facts, it compels him to reject much which might excite a very powerful interest. On the reader it produces still more unfavourable effects. If he have not a previous knowledge of the personages, he proceeds with doubt and hesitation, anxious to refer to the originals, that he may learn how far their portraits resemble them: if he be already master of their history, the matter is still worse; he knows the catastrophe, and thus loses the delight of expecting and imagining it, and he is every moment shocked by some deviation from authentic documents, or some reasoning, which clashes with his own preconceived notions, as to motives and actions. In neither case can he surrender up his mind to that illusion, which, momentary though it be, must be submitted to, before any romantic story can be really attractive. The perusal of Alicia de Lacy has afforded us a fresh proof of the correctness of our reasoning. As soon as we knew the name of the hero, our anxiety with respect to his fate was at an end. We knew that, whatever he might suffer, and whatever he might dare, his doom was irrevocably fixed.

In her preface, Mrs. West, as might be expected, maintains a diametrically opposite doctrine to our own. But we must be allowed to say, that the ground which she has taken is quite untenable. At the same time, seemingly conscious of the impropriety of mixing with truth, she has added to her work a chapter, for the purpose of minutely pointing out her wanderings from history. This disenchanting chapter, into which probably not one reader in a hundred will ever look, is an awkward contrivance. It reminds us too strongly of the wise precautions of Bottom, in the Midsummer Night's Dream. "If you think I come hither as a lion, it were pity of my life: No, I am no such thing; I am a man as other men are; and there, indeed, let him name his name; and tell them plainly, he is Snug the joiner."

Among other disagreeable changes, the heroine is at one stroke converted from a virtuous, though not strong-minded, character, to one of the most despicable of human beings. With respect to the eighth earl of Warren and Surrey, who acts a conspicuous part, we are informed that there is "no pretence for implicating him in the murder committed by the seventh

and

and the reader must consider this as an adventitious exaggeration of an odious character which the author found convenient." Now, however odious may be the character of the eighth earl of Surrey, we have more than doubts as to the propriety of gratuitously attributing to him the crimes of his predecessors. This is neither poetical justice, nor any other kind of justice with which we are acquainted.

Two more objections we must make. The first objection is, to Mrs. West's introduction of extracts from Rapin; the second is, to her putting into the mouth of one of her heroes, language which every Englishman knows to have been used by a hero of later date. The words of the sublime signal given by Lord Nelson, previous to the battle of Trafalgar, are, with scarcely any variation, made a portion of a speech delivered by the Earl of Lancaster. There is something abhorrent to our feelings in Mrs. West's, thus appropriating the last spirit stirring exhortation of the glorious Nelson.

The principal characters are the Earl of Lancaster, and Alicia de Lacy, the heroine. The former is depicted as

"Blessed with great personal talents and accomplishments; educated at the university of Padua in all liberal learning; solemn, yet prepossessing; a warrior and a patriot; dignified and courteous, rather than gay and gallant in his behaviour to ladies; in fine, a man on whom England turned a longing eye; and, glancing from him to their present sovereign, wished that it could be proved, that 'some night-tripping fairy had exchanged the children as they lay.'"

Added to this, his figure was noble, his countenance expressive, and his air supereminently graceful.

Alicia is drawn with a skilful hand. Entirely devoted to an only son, her superstitious mother, we are told,

"Left her daughter to accompany her father in his field sports, or to waste her leisure in the dangerous society of mercenary, low-minded dependants, listening to their designing flattery, or studying those false allurements by which capricious beauty tries to improve the masterly work of nature, though the bounteous goddess, alike intelligent and revengeful, always contrives that the fantastic grace, thus surreptitiously introduced, shall obscure or destroy some portion of native loveliness. The beauty of Alicia de Lacy was of that description, which, whenever it appears, commands admiration. It was also accompanied by those intuitive graces which render a fine form irresistible, and every accomplishment the age afforded was her own. Native genius supplied the want of study, to which, in truth, her volatile genius would not have easily submitted; nor were the inherent qualities of her understanding and heart inferior to the choice workmanship of the

the external casket; and had the same pains been taken to cultivate and improve, as were unfortunately employed to corrode and canker them, by vanity, caprice, and self-love; a poet would almost have been justified in rating her value at the price of 'a world made up of one entire and perfect chrysolite.' Still she continued lovely; bewitchingly, though fantastically gay; the happy child of prosperous fortune; the darling of her doating father, who lavishly indulged all her desires; the theme of every travelling minstrel, and the amoret of every son of chivalry whom the Earl of Lincoln entertained in his castles."

These characters are kept up to the last with unabated spirit. Alicia, in particular, is excellently supported. Her foibles, the sad consequences resulting from them; the gradual strengthening of her mind; her invincible constancy; her patience, and her fortitude, under the most trying difficulties and afflictions, are all admirably touched. Nor are the secondary characters less skillfully managed. Each character is marked by distinguishing features, and is consistently sustained. The story is well constructed, and the incidents, which are numerous, are within the bounds of probability, and produce their natural effects on the actors concerned in them. They are not brought in merely to fill a page, but to contribute to the winding up of the plot. That the morality is uniformly pure we need not say. On that head, the name of the writer is a sufficient security. The language, with a few exceptions, is correct and elegant; subject only to the drawback which we mentioned, in the commencement of our criticism: we think that the present work cannot fail to add to that justly acquired reputation which its estimable author already possesses.

MISCELLANIES.

ART. 14. *Proverbs, chiefly taken from the Adagia of Erasmus; and further illustrated by corresponding Examples from the Spanish, Italian, French, and English Languages. By R. Bland, M.D. F.S.A.* 2 Vols. 12mo. 10s. 6d. Egerton. 1814.

To follow the footsteps of so great and learned a man as Erasmus, must ever be a work of interest and of improvement. The Adagia of Erasmus have long been celebrated as a storehouse of wit, and repository of ancient learning. We are therefore happy to find that it forms the basis of such a publication as the present. The book with which Dr. Bland has presented us, is not merely a century or a cluster of proverbs, strung together by a literary Sancho, but it contains a moral amplification of each proverbial expression, illustrated occasionally by an amusing anecdote, or parallel

parallel saying, in modern languages. The expressions themselves are given in Latin, and as the author professes, appear to be chiefly taken from Erasmus. For a work of this kind, Dr. Bland appears to have many qualifications. He appears to be well versed in the stores of Spanish and Italian proverbs, and to be well read in that part of English literature, from which his subject might derive illustration and interest. The following extract may serve as a specimen of the style of the work,

" *Nec Obolum habet, unde Restim emat.*

" He has not a penny left to buy an halter. He has no property 'ne in pelle quidem,' not even in his skin. 'Ne obolus quidem relictus est,' he has totally dissipated and wasted his property, not a morsel, or the smallest particle of it remains. 'He is as poor as a church mouse.'

" 'Beg,' Gratiano says to Shylock, 'that thou mayest have leave to hang thyself;

'And yet, thy wealth being forfeit to the state,
Thou hast not left the value of a cord;
Therefore thou must be hanged at the state's charge.'

'No le alcaça la sal al agua,' 'he is so poor,' the Spaniards say, 'that he hath not salt enough to season his water.' Xenophon, in his dialogues, makes one of the interlocutors say, 'he had not so much land as would furnish dust for the body of a wrestler.'"

" *De Lanâ caprinâ.*

" Disputing about what is of no value, about goat's wool, which can be turned to no profit, and half the disputes in the world are of as little importance; at the least, the subjects of them are rarely of half the value of the trouble and expense incurred in the contest. Of the same kind are, 'De fumo disceptare, vel 'de asini umbrâ.' Plutarch tells a ludicrous story, as giving origin to the latter adage, Demosthenes observing, that the judges before whom he was pleading, paid no attention to what he was saying, but were discoursing on matters that had no relation to the subject before them, said to them, 'If you will lend your attention a little, I have now a story to relate that will amuse you.' Finding they were turned to him, he said, 'A certain young man hired an ass, to carry provisions to a neighbouring town, but the day proving to be very hot, and there being no place on the road affording shelter, he stopped the ass, and sat himself down on one side of him, so as to be shaded by the ass from the sun. On this, the driver insisted on his getting up, alleging that he had hired the ass to carry his load, not to afford him a shade. The man, on the other hand, contended, that having hired the ass for the journey, he had a right to use him as a screen from the sun, as well as to carry his goods; besides, he added, the goods on the back of the ass, which were his, afforded more than half the shade; and so a long dispute ensued, which came at length to blows.' Demosthenes, perceiving the judges were now fully intent on listening

ening to his story, suddenly broke off, and descending from the rostrum, proceeded to walk out of the court. The judges calling to him to finish his story, 'I perceive you are ready enough,' he said, 'to listen to a ridiculous story about the shadow of an ass, but when I was pleading the cause of a man, accused of a crime affecting his life, you had not leisure to pay it the necessary attention, to enable you to be masters of the subject on which you were to decide.' A story in many respects similar to this, is related of Dr. Elmar, who was Bishop of London in the time of Queen Elizabeth. In the course of a sermon he was preaching in his parish church, before he had attained to the dignity of a bishopric, finding his auditory careless and inattentive, he read, with great solemnity, a passage from a Hebrew book he happened to have with him. This drawing the attention of the congregation, he reproved them for their inconsistency in listening to him when reading a language they did not understand, and neglecting or refusing to hear him, when explaining to them in their own language, doctrines, which they were materially interested to know and understand." P. 70.

We must confess that we have some objections to the execution of the work. In the first place, there appears to be no sort of arrangement or plan from beginning to end. We are aware that proverbs are necessarily an unconnected and independent creation of the human wit. Yet we have seen more volatile and capricious creatures than these reduced into some sort of order, if it be only the artificial one of alphabetical arrangement. We are also of opinion that Dr. Bland does not always stick close to his subject, but introduces parallelisms and illustrations, which are very little to the purpose; as in the following instance, where the old fable of the fox and the lion is as little connected with "'flamma fumo est proxima," as with "fucum facere," or any thing else.

"*Flamma Fumo est proxima.*

"If there were no fire, there could be no smoke. 'Common fame is seldom to blame.' All that we have heard may not be true, but so much could not have been said, if there were no foundation. We should avoid the first approach to vice, or danger; though small at first, it may increase to an alarming magnitude. The smoke may soon be succeeded by flame. He who would keep his morals untainted, must not associate familiarly with the debauched and wicked.

'Vice is a monster of such frightful mien,
As to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first admire, next pity, then embrace.'

The fox, when he first saw a lion, ran from him in great terror, but meeting one a second, and then a third time, he had courage enough to approach, and salute him. The Spaniards and the French

French use the proverb somewhat differently. 'Cérca le anda el humo, tras la llama,' and 'Il n'y a point de feu sans fumée,' where there is fire, there will be some smoke; that is, where any foul action has been committed, it will by some outlet or other escape, and become known, 'Murder will out,' we say."

Another indispensable requisite to publish a perfect edition of proverbs, is an accurate knowledge of the Greek language. We expected to have seen the various proverbs traced to their remotest origin, we hoped to have found the Scholia upon Aristophanes sifted for information, and all the treasures of Greek antiquity expanded to our view. This department of the work is very meagrely supplied, nor is there any thing to be found which can either interest or inform the scholar. We heartily wish that Dr. Bland had given us only what Erasmus had collected. If he were unwilling to pollute his text with the Greek character, he might have thrown all the citations and the learning into the notes. We much wonder that the editor has not made more use of the proverbs of the Arabians, as that nation is as much distinguished for aphorisms and dark sayings, as the Spaniard in more modern times. We must also express our regret, that in the preface, Dr. Bland has given us no historical account of the use of proverbs, nor of the antiquity of their origin; had he only given us a translation of the preface of Erasmus, we should have been contented. He appears to have made very little use of the publications which preceded his own, in which he would have found much learning and information ready to his hands. We particularly allude to Joseph Scaliger's "Two Centuries of Arabian Proverbs," and the Florilegium Ethico Politicum of that admirable scholar and antiquarian, James Gruter. Should this publication pass through another edition, we hope to see these defects supplied. We cannot therefore consider this as by any means a perfect work, although to many of our readers it may be a source of some amusement and information.

Art. 15. *The Art of preserving the Sight. By an experienced Oculist.* 12mo. pp. 234. 4s. 6d. Colburn. 1813.

This is a treatise, from which many very useful hints may be derived upon a subject, which must always be interesting to the scholar and the man of business, the management of his eyes. He will find nothing deep or scientific, but a few plain and practical rules which cannot fail in most cases of attaining their object. Many of them may appear at first childish and minute, but we believe that there is no organ of the body, upon which small and trivial circumstances have so strong an effect, as upon the eye. The constant repetition gives an importance even to

the most trifling habits. The following is a specimen of the style and manner of this little volume, in which the author lays down the method in which the eyes ought to be treated in case of unforeseen accidents, which are not of such immediate import as to require any professional operation.

"It often happens that a sudden gust of wind shall drive extraneous matter into the eye; and many artisans have their eyes attacked by small sparks of iron, pewter, silver, or gold, which is too often attended with very improper treatment.

"The first thing done is, generally, to rub the eye-lids with the hand, a thing which seldom takes place without unpleasant consequences, never failing to bring on a degree of inflammation, and sometimes even causing the loss of an eye; since, by this inconsiderate rubbing, the person risks the forcing of the substance, with its angular points, into the body of the eye, and which it is thus impossible for an operator to extract without considerable injury.

"As soon, then, as any extraneous substance, of whatever nature it may be, has got under the eye-lids, and that it painfully affects the eye, either by its inherent qualities, or by the sharpness of its form, whether quick-lime, dust, insects, or pieces of metal, it may be generally expelled merely by raising the upper eye-lid, and leaning the head forward. If possible, it is best for the sufferer to do this himself, as his own sensations will prevent him from doing it too forcibly. In keeping thus the eye-lid elevated, and the eye quiescent for a few moments, one feels a flow of tears starting from the organ, which does not fail to bring along with it the cause of the pain, whatever it may be, or at least to carry it towards the corner of the eye next to the nose, from whence it may be removed by a small piece of linen folded to a point, or even by the corner of a handkerchief.

"If this operation is not sufficient, then a finger ought to be passed frequently, yet gently, over the eye-lid, from the exterior corner of the eye towards the great canthus, or interior corner, by which means the substance is made to descend towards the lachrymal glands, from whence it may be drawn by a very fine hair pencil.

"But if this latter resource should fail, then the upper eye-lid must be taken as before, and kept elevated as much as possible, and the eye being then turned towards the nose, a small hair pencil dipped in cream must be introduced between the eye-lid and the body of the eye, beginning at the little canthus, or exterior corner, and ending at the interior corner; in doing which the extraneous matter cannot fail to be extracted.

"This latter operation is, indeed, best performed by another person, as he can more readily discover the place into which the substance has retired. For this effect the patient ought to be placed in a chair near the light, his head resting backwards, and he himself holding the eye-lid in a state of elevation, in such a manner that the

the person operating shall only have to pass the pencil lightly over the place where the substance lies, and which he may thus instantly extract. By this method the patient will suffer less than if he attempts to perform the whole himself, and any person can perform the additional part, which requires but little understanding." P. 200.

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An Essay on the Signs of Conversion and Unconversion in Ministers of the Church, to which the Society for Promoting Christian Knowledge and Church Union in the Diocese of St. David's, adjudged their Premium for the Year 1811. By Samuel Charles Wilks, of St. Edmund Hall, Oxford.

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Poems, including *Lyrical Ballads*, and *Miscellaneous Pieces*, with additions, by *William Wordsworth*, in two volumes octavo.

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A Translation of the *Archduke Charles of Austria's Memoir of the Campaign of* 1796.

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Practical Hints to Young Wives, Mothers and Mistresses of Families, by Mrs. *Taylor*, of *Ongar*, author of *Maternal Solicitude*.

A Visit to Paris, in 1814, by Mr. *John Scott*, editor of the *Champion*; in one octavo volume.

The second volume of the *Travels of Professor Lichstentein* in *Southern Africa*.

Shakspeare's Himself again; or the Language of the Poet asserted, being an examination of the reading and interpretations of the later editors, by *Andrew Becket*, esq. in two octavo volumes.

A Grammar of the Arabic Language, accompanied by a praxis of the first three chapters of *Genesis*, by Mr. *Usko*, Rector of *Orsett*, Essex.

THE

BRITISH CRITIC,

FOR DECEMBER, 1814.

ART. I. *The Works of Gray, with Memoirs of his Life and Writings by W. Mason; to which are subjoined Extracts Philological, Poetical, and Critical, from the Author's original MSS. selected and arranged by Thomas James Mathias.* 2 Vols. 4to. 7l. 7s. Porter. 1814.

OUR labours for the year would have been closed in a manner neither honourable to ourselves nor satisfactory to the public, had we omitted to give an account of the most splendid production, which has issued from the British press in the course of the last twelvemonth. Splendid indeed are the volumes with which Mr. Mathias has presented the literary world, whether we consider the beauty and magnificence of their typography, or the rich stores of profound and varied wisdom which they unfold.

It is with a surprize bordering upon indignation that we have heard this publication censured in a very high assembly with the contemptuous terms of severity and reproach. The needless magnificence of the volumes, and the inutility of the new matter which they were represented to contain, formed, if we remember right, the prominent objects of attack. That they are adorned with a brilliancy which does credit to the art of printing we readily allow; but that the splendour in which they are clothed is unworthy of them, or that the expensive form in which they now appear, is either useless or extravagant, we resolutely deny. That brilliant specimens of the typography reflect honour upon the age and country in which they are produced, no one, we trust, will be inclined to dispute; the question then will arise, upon what literary work should they be expended, and whose labours should they illustrate and adorn. Our answer would be, those works doubtless, which the common consent of mankind has pronounced worthy of such a monument; those works, which by their dignity and value add solidity to splendour, and reflect back the lustre which they thus receive. The most

magnificent editions of Shakspeare and Milton have been given to the public, nor have they been thought unworthy of the admiration of the learned, or of the patronage of the great. And surely among those mighty masters of the song, whose labours have passed the ordeal of posthumous criticism, and are now consecrated to immortality, is to be numbered even in the foremost rank the name of GRAY. There are few poets to be found in any language, who, like himself, could temper the fire of genius with the most commanding discrimination, and could submit the brilliancy of imagination to the severest laws of critical accuracy, without weakening its vigour or impairing its lustre. There is a simplicity both in his pathos and in his sublimity, which even in our earliest years finds its way to the heart; and there is a classical elegance and a subdued majesty of diction which in our maturer age confirms our admiration and satisfies our judgment. Such is the power of perfection which predominates in all his works, that nothing can be added without incumbrance, nothing detracted without loss, and little altered without evident injury. Between himself and the other great poets of our country, we shall not attempt to institute a comparison, because neither in the direction of their genius nor in the objects of their exertions, is any strong resemblance to be traced. While the genius, whether of Shakspeare, of Milton, of Dryden, or of Pope, delighted to expand itself in almost infinite space, that of Gray appeared to collect and concentrate its powers; till they formed one gem "richer than all its tribe," and consecrated by the increasing admiration of every succeeding age. To encourage and to possess a splendid edition of the works of this immortal bard, is below neither the discrimination nor the dignity of those who would have themselves thought the friends of scholarship, and the patrons of literature. The promotion of such honours to the memory of the brightest ornaments of our British poesy, is an object far more worthy of the attention of scholars and of men, than the trifling and childish pursuit of useless curiosities, or black lettered bargains. Deep indeed must the mind of that man be sunk in the darkness and the dust of bibliomaniac impotence, and closed must be the avenue of his heart to all the legitimate charms of poetry and to every feeling of national pride, who shall deny to Gray the splendour in which he now stands invested.

Let it not however be supposed that we shall advocate the cause of every *blazing* edition of a favourite poet, which the caprice of an editor, or the speculation of a bookseller may be pleased to usher into the world. The splendour which we would require or recommend, must be both legitimate and necessary. The collected works of Gray have never yet been published

lished in that magnificent form, which as objects of national veneration they deserve; so far therefore the present work may be defended upon the ground of necessity; while the labour and the judgment of so eminent a scholar as the present editor is acknowledged to be, together with the rich store of new matter which he has selected and arranged, will, in the opinion of every man of literary eminence, fully justify and legitimatize the splendour in which it is produced.

The nation however has been told, that all this new matter is but the refuse of the common place book of Gray, which Mason thought unworthy to meet the public eye. We very much doubt whether any one who could venture so hardy and so sweeping an assertion, had ever read the volume in question; and we doubt still more, if he had read it, whether he had learning enough to understand, or soul to relish these treasures of sound and varied information. It is however by no means clear that they were rejected by Mason, nor have we any evidence to suppose that he considered them as unfit for publication. To him they were solemnly and deliberately bequeathed by Gray "to preserve or to destroy at his own discretion,"—they were preserved,—and were again as deliberately bequeathed to Mr. Stonehewer, who left them to the Master and Fellows of Pembroke Hall in Cambridge. The letters of Gray with some lighter compositions, were presented to the world by Mason some few years after Gray's decease; but if a reason is required, why he did not proceed to a farther publication of the MSS. of his friend; let a view of the present volume return the answer, by shewing how accurate must be the judgment, and how indefatigable the labour of that man, who would undertake so extended a work. That Mason thought them worthy of preservation at least, is clear from his deliberate bequest of them to one who could well appreciate their value, and to whom might descend the trust reposed in him by his friend. But even if an opinion as to their value and importance had existed between Mason and Mathias, we must confess that, notwithstanding our veneration for the name and genius of the former, we should repose a larger portion of confidence in the deep erudition and the commanding judgement of the latter. But they are now before the world, who will pass its final sentence upon their merits, and will determine whether their detention or their publication would have been most injurious to the cause of learning, and degrading to the memory and to the name of their immortal author.

The second volume, which is dedicated entirely to the new matter, is divided into four sections, to each of which is prefixed an introduction by the editor. The first is entitled METRUM, and contains the observations of Gray upon English

metre, the Pseudo-Rhythmus and the use of Rhyme: to which are subjoined some very curious and interesting remarks upon the poems of Lydgate. These will be read with the greater avidity, by those who may remember that Gray in his life-time announced to the public, that he had once thoughts, in concert with his friend Mason, of giving the "History of English Poetry." In these observations is shewn a deep and accurate acquaintance with all our earlier poets, their rythm and their measures are discussed at considerable length, and their cæsuras calculated with a precision, which Porson himself would have approved and admired. The curious and difficult subject of rhyme is treated with much learning, and we know of no account from which the reader will derive so much information. It does not appear to have been used by the Anglo-Saxons till towards the time of the Norman conquest; as before that period a sort alliteration or the introduction of similar consonants in the beginning of three or more words in the same distich, appears to have supplied its place.

"Yet though this kind of versification (Rhyme) prevailed by degrees, and grew into general use, it is certain that we retained even so late as Edward the 3d's reign, and above a hundred years after our old Saxon or Danish verse without rhyme; for the virsion of Pierce Plowman, a severe satire upon the times, written by Robert Langland in 1350, is wholly in such measure, as, for instance,

"I *l*oked on my *l*eft halfe,
As the *l*ady me taught,
And was *w*are of a *w*oman
*W*orthlyith clothed.
*P*urfiled * with *p*elure †
The finest upon erthe,
*C*rowned with a *c*rowne
The king hath no better;
*F*etislick ‡ her *f*ingers
Were *f*retted with gold wiers,
And thereon *r*ed *r*ubies
As *r*ed as any glede ||
And *d*iamonds of *d*earest price
And *d*ouble maner saphirs, &c."

Passus 2dus in princip:

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* *Pourfile*. Fr. bordered.
‡ *Fetislich*, handsomely.
† *Pelure*, furrs, from pellis Lat.
|| *Gleil*, Sax. a burning coal.

and

and thus through the whole poem, which is a long one, with very few exceptions the triple consonance is observed in every distich.

"Robert Crowley, who printed the first edition of Peirce Plowman's vision in 1350 (dated by mistake 1505) says, that Robert Langland the author of it "wrote altogether in meter, but not after the manner of our rimers that write now-a-days, for his verses end not alike, for the nature of his meter is to have at least thre wordes in every verse, which begin with some one, and the same, letter. The author was a Shropshireman born in Cleybirie, about eight miles from the Malverne-hills: his work was written between 1350 and 1409.

"In the same measure is the poem called 'Death and Life in two fitts' and another named *Scottish Field*, which describes the action at Flodden in Henry the 8th's time, who was present at the action, and dwelt at Bagily. (I read them in a MSS. collection belonging to the Rev. Mr. Thomas Piercy in 1761.)

"It cannot be supposed possible to fix exactly the time when rhyme was first introduced and practised in a country; but if we trace it back to the remotest monuments of the kind now extant, we shall find the æras nearly as follows:

	Anno Xti.
At Rome, before the introduction of Christianity . . .	137
In the Latin Church	420
In use among the Welch	590
Among the Arabs earlier than	622
Among the Franks, in the old German tongue	873
In Provence, in the dialect of the country	1100
In Italy, in the Latin tongue, after the coming of the Normans	1032
In England in our own tongue, before the year	1154
In France, in the French tongue	1155
In Sicily, and in the rest of Italy, in the Italian tongue, before	1187

From this specimen, and from the remainder of the section we may judge how valuable a history of English poetry might have been produced from such stores of laborious and accurate research; for it is to be remembered that these investigations were made long antecedent to the publications either of Percy, Warton, or Tyrwhitt.

The remarks which are subjoined upon the poems of Lydgate, are peculiarly worthy of the reader's study and attention. This ancient poet was born in Suffolk, about the year 1370, and appears to have excelled in pathos and poetical expression. Our readers, upon the perusal of the three following stanzas of this ancient worthy, will agree with Gray, that "he had touched the very heart-strings of compassion with so masterly a hand as to merit a place among the greatest poets." They will also be reminded of that most exquisite fragment of Simonides, Ὅτε λάρναξι ἐν δαιδαλέαις, &c. which it is improbable, almost indeed

deed impossible, that Lydgate could ever have seen. The words are from the mouth of Canace, the daughter of Æolus, who, when condemned to death by her father, sends to her guilty brother, Macareus, her child, the last testimony of her unhappy passion.

" I hold him streitly twene my armès twein,
Thou and natùre laidè on me this charge;
He guiltlesse, mustè with me suffer paine:
And sith thou art at freedom and at large
Let kindness our love not so discharge,
But have a minde, wherever that thou be
Once on a day upon my child and me.
" On thee and me dependeth the trespàce,
Touching our guilt, and our great offence,
But, wel away! most ángelik of face
Our childè, young in his pùre innocence,
Shall agayn right suffer death's violence,
Tender of limbes, God wot, full guiltèless
The goodly faire, that lieth here speechless.
" A mouth he has, but wordes hath he none;
Cannot complaine, alas! for none outràge,
Nor grutcheth not, but lies here all alone
Still as a lambe, most meke of his visàge.
What heart of stele could do to him damage,
Or suffer him to die, beholding the manere
And looke benigne of his tweine ayen clere?"

This exquisite passage suffers but little from the uncouth form of ancient phraseology, but let the imagination once separate it from the garb of antiquity, or rather let the ear be accustomed to the versification and language, and we do not think that a finer specimen of genuine pathos can be found in any poet either ancient or modern. If such be the beauties of Lydgate, the reader will own himself under the greatest obligation to him who shall rescue them from the dust of black lettered oblivion, and recommend them by the charms of his criticism to general notice. Perhaps there is no part of the volume which will so generally command the attention of the reader, as this review of the poems of Lydgate; for his addition to the research and judgment displayed throughout the whole of the critique, the style seems to have been more laboured, and polished with greater care. It has upon the whole, more than any other part in the volume, the appearance of a modern review, but it is executed in a manner which sets us all at defiance. This may prove an additional recommendation in the eye of those who have little taste for any other information but that which is thus dished up, in monthly or quarterly messes, *secundum*

secundum artem. There are some valuable remarks of Gray upon a passage in Lydgate, in which he advocates the *long processes,* and circumstantial style of ancient narration, which we shall present to our readers.

"These '*long processes*' indeed suited wonderfully with the attention and simple curiosity of the age in which Lydgate lived. Many *a stroke* have he and the best of his contemporaries spent upon a *sturdy old story,* till they had blunted their own edge and that of their readers; at least, a modern reader will find it so: but it is a folly to judge of the understanding and of the patience of those times by our own. They loved, I will not say tediousness, but length and a train of circumstances in a narration. The vulgar do so still: it gives an air of reality to facts, it fixes the attention, raises and keeps in suspense their expectation, and supplies the defects of their little and lifeless imagination; and it keeps pace with the slow motion of their own thoughts. Tell them a story, as you would tell it to a man of wit, it will appear to them as an object seen in the night by a flash of lightning; but, when you have placed it in various lights and in various positions, they will come at last to see and feel it as well as others. But we need not confine ourselves to the vulgar, and to understandings beneath our own. *Circumstance* ever was, and ever will be, the life and the essence both of oratory and of poetry. It has in some sort the same effect upon every mind, that it has upon that of the populace; and I fear the quickness and delicate impatience of these polished times, in which we live, are but the forerunners of the decline of all those beautiful arts which depend upon the imagination.

"Whether these apprehensions are well or ill-grounded, it is sufficient for me, that Homer, the father of *circumstance,* has occasion for the same apology which I am making for Lydgate and for his predecessors. Not that I pretend to make any more comparison between his beauties than theirs, than I do between the different languages in which they wrote. Ours was indeed barbarous enough at that time, the orthography unsettled, the syntax very deficient and confused, the metre and the number of syllables left to the ear alone; and yet, with all its rudeness, our tongue had then acquired an energy and a plenty by the adoption of a variety of words borrowed from the French, the Provençal, and the Italian, about the middle of the fourteenth century, which at this day our best writers seem to miss and to regret; for many of them have gradually dropped into disuse, and are now only to be found in the remotest counties of England.

"Another thing, which perhaps contributed in a degree to the making our ancient poets so voluminous, was the great facility of rhyming, which is now grown so difficult; words of two or three syllables, being then newly taken from foreign languages, did still retain their original accent, and that accent (as they were mostly derived

derived from the French) fell, according to the genius of that tongue, upon the last syllable; which, if it had still continued among us, had been a great advantage to our poetry. Among the Scotch this still continues in many words; for they say, envȳ, practīse, pensīve, positīve, &c.; but we, in process of time, have accustomed ourselves to throw back all our accents upon the antepenultima, in words of three or more syllables, and of our dissyllables comparatively but a few are left, as despāir, disdāin, repēnt, pretēnd, &c. where the stress is not laid on the penultima. By this mean, we are almost reduced to find our rhymes among the monosyllables, in which our tongue too much abounds, a defect which will for ever hinder it from adapting itself well to musick, and must be consequently no small impediment to the sweetness and harmony of versification. I have now before me Pope's ethick epistles, the first folio edition, which I open at random, and find in two opposite pages (beginning with

" 'Who but must laugh, the master when he sees,' &c.

in the Epistle on Taste to Lord Burlington) in the compass of forty lines only seven words at the end of a verse, which are not monosyllables: there is indeed one, which is properly a dissyllable, *hēavēn*, but cruel constraint has obliged our poets to make it but one syllable (as indeed it is in common pronunciation), otherwise it would not have been any single rhyme at all. Thus our too numerous monosyllables are increased, and consonants crowded together till they can hardly be pronounced at all; a misfortune which has already happened to the second person singular perfect in most of our verbs, such as, thou stood'st, gav'st, hurt'st, laugh'dst, uprear'dst, built'st, &c. which can scarcely be borne in prose. Now as to trissyllables, as their accent is very rarely on the last, they cannot properly be any rhymes at all: yet nevertheless I highly commend those, who have judiciously and sparingly introduced them, as such. DRYDEN, *in whose admirable ear the musick of our old versification still sounded*, has frequently done it in his Tales, and elsewhere. Pope does it now and then, but seems to avoid it as licentious. If any future Englishman can attain that height of glory, to which *these two poets* have risen, let him be less scrupulous, upon reflecting, that to poetry languages owe their first formation, elegance, and purity; that our own, which was naturally rough and barren, borrowed from thence its copiousness and its ornaments; and that the authority of such a poet may perhaps redress many of the abuses which time and ill custom have introduced, the poverty of rhyme, the crowd of monosyllables, the collision of harsh consonants, and the want of picturesque expression, which, I will be bold to say, our language labours under *now* more than it did a hundred years ago." Vol. II. p. 60.

Under the second section are arranged those extracts which are termed poetical, miscellaneous, and classical. We had not formed

formed any very sanguine expectations of seeing any original compositions, as we were assured that no such remains could have escaped the penetrating and poetical eye of Mason. We find, however, three translations; two from Propertius, and one from Tasso, written at the early age of 22 and 26. The two first breathe in every line the spirit and the sweetness of the original, and the latter, from the 14th canto of the Gerus. Lib. is a happy example of rich poetical expression. The few concluding lines we shall extract, as we think them worthy of a place even among the choicest productions of his later years. The reader will of course compare the ideas here so beautifully expanded, and so happily expressed, both with the original and with the lines descriptive of the habitation of Cyrene in the last Georgic.

"Scarce had he said, before the warrior's eyes
When mountain-high the waves disparted rise;
The flood on either side its billows rears,
And in the midst a spacious arch appears.
Their hands he seiz'd, and down the steep he led
Beneath the obedient river's inmost bed;
The watery glimmerings of a fainter day
Discover'd half, and half conceal'd their way;
As when athwart the dusky wood by night
The uncertain crescent gleams a sickly light.
Through subterraneous passages they went
Earth's inmost cells, and caves of deep descent,
Of many a flood they view'd the secret source,
The birth of rivers rising to their course;
Whate'er with copious train its channel fills,
Floats into lakes, and bubbles into rills;
The Po was there to see, Danubius' bed,
Euphrates fount, and Nile's mysterious head.
Further they pass, where ripening minerals flow,
And embryon metals undigested glow,
Sulphureous veins, and living silver shine,
Which soon the parent sun's warm powers refine;
In one rich mass unite the precious store,
The parts combine, and harden into ore:
Here gems break through the night with glittering beam,
And paint the margin of the costly stream,
All stones of lustre shoot their vivid ray,
And mix attemper'd in a various day.
Here the soft emerald smiles of verdant hue,
And rubies flame with sapphire's heavenly blue,
The diamond there attracts the wondering sight,
Proud of its thousand dies, and luxury of light."

It

It is to be here remembered, that although the outline of this exquisite strain is borrowed from Tasso, yet the harmony of the numbers, the brilliancy of the language, and the fire of the poetry, are all the honours of Gray. It is unaccountable how it could have escaped the notice of Mason; for our own part, we are satisfied, as it has been discovered and brought to light by Mathias.

The next in order are a few translations from the Anthologia Græca, in Latin verse; of this collection Gray was peculiarly fond, and he has left an interleaved edition of it, enriched with copious notes, and illustrated by parallel passages from various authors, and even with some conjectural emendations upon the text. There is not a greater desideratum in the *readable* and elegant department of Greek literature, than an accurate and an expurgate edition of the Anthology. With such materials as the notes and remarks of Mr. Gray, it would be well worthy the labour and the taste of some finished scholar to present to the world a popular edition of these gems of Greek literature. The admirable translations of Mr. Bland have in some measure introduced the originals into partial notice, and we should think it a happy event in the annals of scholarship, could the most beautiful among them be more generally read and understood. The following couplet is in a spirit superior even to its original:—

"*In Bacchæ furentis statuam.* Ex Anth. H. Steph. p. 296.
Credite, non viva est Mænas, non spirat imago;
Artificis rabiem miscuit ære manus."

We shall also present the reader with a translation of a fragment of Plato, from p. 332 of the same edition of the Anthology, which breathes an airiness and an elegance exclusively Etonian.

"Itur in Idalios tractus, felicia regna,
Fundit ubi densam myrtea sylva comam.
Intus amor teneram visus spirare quietem,
Dum roseo roseos imprimit ore toros.
Sublimem procul a ramis pendere pharetram,
Et de languidulâ spicula lapsa manu,
Vidimus, et risu molli diducta labella
Murmure quæ assiduo pervolitabat * apes."

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* We should have preferred the reading of *apis*, which appears to have been the form in the very few instances where the nominative singular is used, as Tibull. II. 1. 40.

Rure levis verno flores *apis* ingerit alveo.

The

The remaining imitations of the Anthology are given in the same elegance and spirit, and we only lament that their number is so few. The next articles in this section are upon the subject of cathedral architecture, and the GOTHI, which though they display a certain knowledge of the subject, and increase our admiration of the varied knowledge which Gray possessed, have little else worthy our notice. These are succeeded by some curious remarks upon the HISTRIONES and SALTATIONES of the ancients, and may be considered as a sort of running comment upon the dialogue of Lucian upon the latter subject. After a few annotations from his common-place book upon various classical subjects, we are presented with some notes upon the comedies of Aristophanes. With these we must confess that we were much delighted, and we are persuaded that to any one who is about to make Aristophanes his study they will prove highly valuable, as they will explain many a difficulty, and illustrate many an obscurity, which might otherwise have drawn upon him for no small expenditure of time and attention. We are aware that to many they will appear mere "scraps, without reference, and without distinctness." To account for this diversity of opinion, we must consider that there are two sorts of persons to whom criticisms upon the style and the matter of an author are addressed; to one class who are desirous of making the author himself their study; and to another who have no intention, perhaps no power, of reading a single word of him beyond the critique upon his writings. To the former, much curious and solid information may be derived, at a very cheap rate, from these disjointed scraps; to the latter, we fear that very little pleasure or profit will arise; for these gentlemen require, according to the modern fashion, a well digested *precis* of the materials, accompanied with some picquante observations upon the style and tendency of the work, which may be appropriated with ease, and quoted in large companies, after a proper interval, *quasi de proprio*, with considerable effect—so that they shall be enabled to appear thoroughly acquainted with the matter and the language of the author, without having read one word of him beyond the said critique. Upon such gentlemen, we must own that all the learning displayed by Gray in these disjointed notes will be entirely thrown away, as they have unfortunately a reference to the author himself, and most cruelly and injudiciously presuppose the volume open before the reader. To make up, however, for this disappointment, the argument of the Aves is detailed at considerable length, with such peculiar vivacity, and so happy an arrangement, that even the ladies themselves, and men who in their intellects resemble them, may understand without the pains

of

of learning, and discuss, without the fear of detection, the humourous plot, and the poignant satire of the original.

" THE PLAN OF THE AVES.

" Euelpides and Pisthetærus, two ancient Athenians, thoroughly weary of the folly, injustice, and litigious temper of their countrymen, determine to leave Attica for good and all; and having heard much of the fame of Epops, king of the birds, who was once a man under the name of Tereus, and had married an Athenian lady, they pack up a few necessary utensils, and set out for the court of that prince under the conduct of a jay and a raven, birds of great distinction in augury, without whose direction the Greeks never undertook any thing of consequence. Their errand is to enquire of the birds, who are the greatest travellers of any nation, where they may meet with a quiet easy settlement, far from all prosecutions, law-suits, and sycophant informers, to pass the remainder of their lives in peace and liberty.

" Act 1. Sc. 1.

" The scene is a wild unfrequented country, which terminates in mountains: there the old men are seen, accompanied by two slaves who carry their little baggage, fatigued and fretting at the carelessness of their guides, who, though they cost them a matter of a groat in the market, are good for nothing but to bite them by the fingers, and lead them out of the way. They travel on however, till they come to the foot of the rocks, which stop up their passage, and put them to their wit's end. Here the raven croaks, and the jay chatters, and looks up into the air, as much as to say, that this is the place: upon which they knock with a stone, and with their heels, (as though it were against a door,) against the side of the mountain.

" Act 1. Scene 2.

" Trochilus, a bird that waits upon Epops, appears above; he is frighted at the sight of two men, and they are much more so at the length of his beak and the fierceness of his aspect. He takes them for fowlers; and they insist upon it, that they are not men, but birds. In their confusion, their guides, whom they held in a string, escape and fly away. Epops, during this, within is asleep, after having dined upon a dish of beetles and berries: their noise wakens him, and he comes out of the grove.

" Scene 3.

" At the strangeness of his figure they are divided between fear and laughing. They tell him their errand, and he gives them the choice of several cities fit for their purpose, one particularly on the coast of the Red Sea, all which they refuse for many comical reasons. He tells them the happiness of living among the birds; they

they are much pleased with the liberty and simplicity of it; and Pisthetærus, a shrewd old fellow, proposes a scheme to improve it, and make them a far more powerful and considerable nation.

"Scene 4.

"Epops is struck with the project, and calls up his consort, the nightingale, to summon all his people together with her voice. They sing a fine ode; the birds come flying down, at first one by one, and perch here and there about the scene; and at last the chorus in a whole body, come hopping, and fluttering, and twittering in." Vol. II. p. 152.

After some quarrelling, Epops proposes that they shall unite and build a city in the air between earth and heaven, so as equally to command both gods and men. The former will thus be prevented from visiting their Semeles and Alcmænas below, and the latter will not be able to enjoy the benefit of the seasons, without permission of the winged inhabitants of this new city. This plan is finally agreed upon, and the old men are made free of the new city, and are each presented with a pair of wings. The subsequent events are described with so grave and so subdued an originality, and afford the reader so spirited and so just an idea of the Aristophanic wit, that we cannot but extract them for his amusement.

"Act 2. Scene 1.

"The old men now become birds, and magnificently fledged, after laughing a while at the new and awkward figure they make, consult about the name which they shall give to their rising city, and fix upon that of Nephelococcygia; and while one goes to superintend the workmen, the other prepares to sacrifice for the prosperity of the city, which is growing apace.

"Scene 2.

"They begin a solemn prayer to all the birds of Olympus, putting the swan in the place of Apollo, the cock in that of Mars, and the ostrich in that of the great mother Cybele, &c.

"Scene 3.

"A miserable poet, having already heard of the new settlement, comes with some lyrick poetry which he has composed on this great occasion. Pisthetærus knows his errand from his looks, and makes them give him an old coat; but not contented with that, he begs to have the waistcoat to it, in the elevated style of Pindar; they comply, and get rid of him.

"Scene 4.

"The sacrifice is again interrupted by a begging prophet, who brings a cargo of oracles, partly relating to the prosperity of the

city of Nephelococcygia, and partly to a new pair of shoes, of which he is in extreme want. Pisthetærus loses patience, and calls him and his religious trumpery off the stage.

" Scene 5.

" Meto, the famous geometrician, comes next and offers a plan, which he has drawn, for the new buildings, with much importance and impertinence: he meets with as bad a reception as the prophet.

" Act 2. Scene 6 and 7.

" An ambassador, or licensed spy from Athens, arrives, and a legislator with a body of new laws. They are used with abundance of indignity, and go off threatening every body with a prosecution. The sacred rites being so often interrupted, they are forced to remove their altar, and finish them behind the scenes. The chorus rejoice in their own increasing power; and (as about the time of the Dionysia it was usual to make proclamation against the enemies of the republick) they set a price upon the head of a famous poulterer, who has exercised infinite cruelties upon their friends and brethren: then they turn themselves to the judges and spectators, and promise, if this drama obtain the victory, how propitious they will be to them." Vol. II. p. 155.

The third section is entitled *Geographical*, and contains various disquisitions upon eastern geography, and particularly upon that part of Asia which comprehends India and Persia. We have been told by Mason, that Gray had an intention, in earlier life, of publishing Strabo. Mr. Mathias is of opinion that it is not discoverable from these papers that he ever had any such intention, as the matter there collected was much too various and extended to be applicable to Strabo alone. We do consider, indeed, that this treatise of Gray, comprising more than an hundred pages, is a monument of his depth in research, accuracy in investigation, and copiousness of illustration. When it is remembered, that at the time Gray drew up this masterly memoir, the labours of Rennell and Vincent had not illumined the dark horizon of Asiatic geography, our astonishment increases. Were this treatise presented to us without title or name, we should have supposed it the work of one who had dedicated his whole life to this peculiar department of literature. It is a mass of accurate and well digested information, and we earnestly recommend it to the notice of every finished scholar, and to the study of every rising candidate for literary honours. He will there be enabled to gain, in a short compass, and in one perfect view, that knowledge of eastern geography which, without such a resource, might cost him months, and even years to attain.

But the greatest treasure still remains behind; we mean the critical analysis and annotations upon almost all the great works of

of Plato. The same characters which distinguish the notes upon Aristophanes, the same masterly hand, and the same powerful mind, predominate also in these. There is little here that will attract the wanderings of impotent curiosity, or minister to the satisfaction of superficial enquiry. The vigorous precision which marks the analysis, and the varied discussion and information which enrich the notes, can be understood and enjoyed by those alone who have followed the Hierophant into the abyss of the Platonic mysteries. To those only, who have already enlarged and strengthened their moral frame by a calm, dignified, and expanded view of the sublimities of Greek philosophy, or to those who, in the ardour of a vigorous and aspiring mind, are prepared to enter upon these grand but neglected fields for contemplation; to such only are addressed the labours and researches of Gray. The analyses of unknown dialogues, the exposition of unread arguments, the illustration of passages which have never been heard of, and the solution of difficulties which have never been known, can afford to the cursory and casual reader neither entertainment nor interest. To the esoteric their manly and simple style will speak in a higher tone than the voice of brilliant declamation; to the philosopher they will be inestimable, to the student invaluable. And happy shall we be if the appearance of such a guide shall lead the rising scholars of the nation to these high and commanding studies. But whatever be our feelings may be, they cannot be more fully expressed than in the sublime and animated language of Mr. Mathias, in his introduction to this portion of the work; we trust that it may have all that weight which its native power, and the name of so great and so experienced a scholar, should command, upon every studious and aspiring mind.

"Plato has certainly ever been, and ever will be, the favourite philosopher of great orators and of great poets. He was himself familiar with the father of all poetry. The language of Plato, his spirit, his animated reasoning, his copiousness, his invention, the rhythm and the cadence of his prose, the hallowed dignity and the amplitude of his conceptions, and that splendour of imagination with which he illuminated every object of science, and threw into the gloom of futurity the rays of hope and the expectations of a better life, have always endeared and recommended him to the good and to the wise of every age and of every nation. From the legitimate study of his works, from that liberal delight which they afford, and from the expanded views which they present, surely it cannot be apprehended that any reader should be 'spoiled through philosophy and vain deceit.' Far otherwise: the mind, when rightly instituted, may hence be taught and led to reverence and to feel, with a grateful and a deep humility, the necessity and the blessings of

of THAT REVELATION, in which TRUTH, without any mixture of errour, can alone be found, and in which 'are hidden all the treasures of wisdom and of knowledge.'

"EDITOR." Vol. II. p. 296.

We join with the editor in regretting that the last five books of the "Laws" were not completed; and we heartily wish the deficiency of Gray had been supplied by the powerful pen of Mr. Mathias.

Subjoined to these various departments of the work, which we have already enumerated, is an appendix, containing extracts from a *Systema Naturæ*, in which the arrangement of Linnæus appears to have been accurately preserved, but cloathed in Latinity, equally terse and strong, but far more classical and elegant. From these few specimens, we could much wish to have seen the entire work, which is a monument no less of the industry, than of the taste and the Latinity of their author, and is another proof of the unbounded extent of his knowledge in every department of science. The volume from which these were taken was a Linnæus, interleaved, and enriched not only with these new descriptions, but with various annotations and illustrations by their learned author. We shall extract two of these specimens for the amusement of our readers, whose attention we would particularly direct to the character of the fox, in which he clothes the most scientific accuracy in an energy and vigour of language which Tacitus himself would not have been ashamed to have owned.

"In Africa occidentali frequens, sed minor; in orientali, Asiâ meridionale, insulisque Indicis maximus. Naturâ gregarius; nec ferox, nisi lacessitus. Annos vivit circiter 200. Secreti in sylvis coeunt, fæminâ (ut credibile est) supinâ: vulva in medis fere abdomine sita est; post 2 annos pullum unicum parit. Captivi non generant. Colore variat cinereo, nigricante, vel rufo, vel (quod rarum est) albescente. Pondus 4000lb. facile portat, animal generosum, superbum, sagacissimum, gratum, fidele. Elephas optimus (in Indiâ) pretio sæpe £1500 monetæ Anglicæ venditur. Oryzæ 100lb. cum saccharo nigro et pipere quotidie comedit. Vinum amat, spiritusque ardentes. Herbas, folia, floresque odoratos accuratè seligit, insecta decutit. Aquam pulveremque super corpus suum spargit, munditiæ studiosus. Optime natat proboscide erectâ ——

"Vulpes.

"Mures etiam, reptilia, insecta, pisces, fructus, (præsertim uvas) erinaceos apum favos, ova avium, &c. devorat. Hyeme coit, Aprili mense 3 ad 6 catulos parit, qui ferè biennes generant. Annos circiter 14 vivit: Hyeme varias edit voces, ululat, latrat, ejulat more pavonis; æstate tacet. Captus acriter mordet, animosè pugnat, moriturus

motiturus silet. Merulæ, picæ, glandariæ, avicilæ, speculantur; strepitu denunciant; ut noctuam, persequuntur. Cum eme familiari non procreat: Catenâ vinctus gallinas illæsas juxta se sinit: nunquam perfectè mansuescit, tandem libertatis desiderio contabescit ——."

If any one should be inclined to object to the "spiritus ardentes," to which the elephant is described as being so attached, and urge the impropriety of using *spiritus* in our sense of "distilled spirits," we could only ask, what better word could have been found to express a species of liquid, of which, in the Augustan age, they were wholly ignorant? Mr. Gray had his choice whether he would create a new word, or use an old one, *parcè detortum*, in a new sense; his taste is, in our opinion, unimpeachable in choosing the latter. But if any one, allowing the "spiritus," should quarrel with the "ardentes," and construe it "spirits in a blaze," we should venture to enquire how he would understand the following passage from Horace:—

——"quis puer ocyus
Restinguet *ardentis* Falerni
Pocula prætereunte lymphâ,"

We do not remember that the Romans were fond either of burnt brandy, or of burnt Falernian. The same expression may be found also in Juvenal:—

"Tunc illa time, cum pocula sumes
Gemmata, et lato Setinum *ardebit* in auro."

There would certainly have been more reasons for alarm than Juvenal probably meant to describe, had the Setinum been in a blaze. More instances, if our memory would serve us, would be found to justify the use of "ardens" in the sense of "ardent," as applied to distilled spirits.

Even from this very meagre and contracted account which we have been enabled to present to our readers, of the new material contained in the second volume, they will in some measure be enabled to determine, firstly, how far the character of Gray has been "amplified and adorned" by these extracts, and secondly, what advantage may arise to the scholar or the student from this publication.

The name and the memory of Gray have long been held in veneration, as one of the brightest ornaments of English literature. But though his letters have proved him to have been a man of an elegant mind, and high classical attainments, yet it is to his poetry alone that he owes his literary immortality. He now appears, for the first time, to the world in the character of a brilliant, profound, and accurate scholar, of a master in the

"What Mr. Gray sought, and what he learned, from the higher philosophers of Greece and of Rome was, to contemplate and to feel practically, within himself, what in their language they termed *the ethick harmonies**; and he was thence led to perceive and to acknowledge that adorable symmetry which is found in all the relations, and the proportions, and the aptitudes of created things in the expanded system of the universe, displayed by Plato and by Cicero with such magick of imagery, such magnificence of diction, and with such sublimity of conception. He traced the ideas on which these philosophers raised their imaginary republicks in all the solemn plausibilities of civilized society: he sought not only delight, but instruction, from their works; and he often wondered that so many, even among the learned, would turn aside, either with an affected disdain or with an idle neglect, from these original fountains of genius and of science. He bowed before the author of all order, the governour of the world, *who never left* HIMSELF *without witness*; and he saw that all the foundations of legitimate human polity were rooted and grounded in the will of the all-wise Creator. He saw accurately how far philosophy could be perfected as to its effect on human affairs, and where it was deficient: and he found that the greatest statesmen and the greatest theologians, in the best ages, began and conducted their studies under these guides, who imparted sobriety to their thoughts and stamped discretion upon their actions. Such statesmen and such theologians, with minds so highly cultivated, knew how to distinguish between philosophy and *inspired* theology, and they felt all the superiority and the authoritative pre-eminence of the latter: yet, when Socrates, and Plato, and Cicero, and Antoninus, and the philosophers who sate in fellowship with them, were the theme, such minds would join in the sublime judgment which was once given of them, by an eloquent Divine, in words of power and of an indelible impression: "*They* were full of GOD: all their wisdom and deep contemplations tended only to deliver men from the vanity of the world and from the slavery of bodily passions, that they might act as spirits which came forth from God, and were soon to return unto HIM." In such a judgment and in thoughts like these, it may be presumed, that Mr. Gray joined and acquiesced; and with them the subject may be best concluded, and dismissed with dignity.

"Nearly one hundred years have now passed, since the birth † of Gray. As a poet and as an author, may we not consider him as holding a distinguished station among the legitimate ancients? So various and extensive was his command in every region of literature, and the application of his knowledge so just and accurate; so solid and unerring was his judgment; so rapid, yet so regulated,

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* "Ηθικαι ἁρμονίαι."

† "He was born on the 16th of December, 1716."

was

was the torrent of his imagination; so versatile was every faculty within him, whether to science, to poetry, to painting, or to musick; and so richly and so regally was he endowed with every liberal and kindred art and accomplishment, that a scholar, when he reflects, can scarcely refrain from exclaiming with the philosophick bard,

" Ηνι ΔΕΜΑΣ ΒΑΣΙΛΕΙΟΝ, ει φ τοδε παντα κυκλειται*!

" We may, however, for a moment, standing on the vantage ground and with views unbroken, contemplate what is *the power* of a mind, like Gray's, and what is *the place* which it claims and takes by sovereignty of nature. *Such a mind* respects the important distinctions of rank, of wealth, and of fortune; it understands their use, their necessity, and their specifick dignities, and it neither despises nor disdains them; but calmly, and without a murmur, *leaves* them all to the world and to its votaries." Vol. II. p. 625.

We admire and approve of the inimitable splendour of typography in which this work is presented to the world. But we approve of it only conditionally, inasmuch as we are of opinion that it is the bounden duty of Mr. Mathias to publish, with all possible expedition, as reasonable and as plain an edition, of the second volume at least, as is consistent with the common respect due to the name of Gray. We would have the volume in the hands of every student, which at present is impossible; we would have it circulated far and wide, and not imprisoned in the glass case of a well garnished study. We are not without the hope, that its general diffusion may give a new turn to the studies of young men, and that it may not be without its effect upon the general system of classical education; which, from the eminence and acuteness of our verbal critics, is far, very far too much directed to words, not things; and to those authors which furnish an ample store of the one, with but a meagre supply of the other. We exhort, therefore, the editor to give us, with all due speed, a common and a cheap edition of this valuable work.

We cannot conclude this article without recording our opinion, how deeply the literary world ought to feel themselves obliged to the labour and the judgment of the learned editor, who has brought to light those monuments of industry and learning, whichevery scholar, whose mind is cast in a kindred mould

* " One of the Orphick verses preserved by Proclus in his Commentary on the Timæus of Plato, L. 2. p. 95. edit. Basil. 1534."

with that of Gray, will venerate and enjoy; and from which a spark may be drawn which will kindle in the soul of every aspiring student the ardour of honest emulation. We shall ever consider it as a fortunate and an honourable event in the annals of literature, that the name and the character of Gray should descend to posterity adorned and amplified by the animated exertions and the affectionate zeal of so great a poet and scholar as Mr. Mathias.

ART. II. *Pindari Carmina juxta Exemplar Heynianum. Quibus accesserunt Notæ Heynianæ; Paraphrasis Benedictina; et Lexicon Pindaricum, ex integro Dammii opere Etymologico excerptum, et justâ serie dispositum.—Digessit et edidit Henricus Huntingford, LL.B. Collegii B. Mariæ Winton prope Winton Socius.*—Excudit B. Watts. Sumtibus T. Cadell et W. Davies. Londini. MDCCCXIV.

THIS comprehensive volume contains whatever may be necessary for enabling young men in the higher classes of schools, and students not yet graduated in the Universities, to acquire such knowledge of Pindar, as will be deemed competent for their respective ages, by judicious Masters and candid examiners. The several particulars, which the title-page enumerates, are completely given. The reader will accordingly find, in this work, all the Odes of Pindar, as edited by Heyne, and that learned Professor's Notes; the Paraphrase constructed by Benedict; and so much of Damm's Lexicon, as explains and illustrates the Odes of Pindar.

The superior merits of Heyne's Text are universally acknowledged, and therefore need not additional praise. The degree of estimation, in which Benedict's Paraphrase was before holden, Heyne sanctioned, when, in speaking of Benedict and his Πινδάρου περίοδος, the Professor observed,

"Habebat Vir Doctissimus, quæ verè de se prædicare poterat: nam in interpretandis sententiis præclara ejus est opera, partim versione recognitâ et Paraphrasi Latinâ primùm additâ."

Heyne Præf. Pind. p. 48. Ed. 1798.

That the elucidations of Pindar should in Damm's Lexicon have been separate from those of Homer, was Heyne's own wish, expressed in this passage:

"Sunt fortè alia, quæ dum hæc scribebamus, memoriæ non succurrebant: ut Dammii Lexicon Homerico-Pindaricum. Berol. 1765.

1765. opus Herculei laboris; in quo Utinam Pindarica seorsùm ab Homericis vulgâsset." Præf. p. 50.

The distinct view of Pindaric illustration, which the Professor thought desirable, is now set before us, by the labour, accuracy, and judgment of Mr. H. Huntingford.

The perseverance of Damm must have been unwearied. For in his Postscript, after having described the method which he had pursued in the collocation of sheets and transcribing words, he adds, "Hic labor mihi nocte dieque continuatus, Octo penè annos, inter alios labores, absumsit." He was of opinion, that all the words of the Greek language, exuberant though it be, were evidently deducible from somewhat fewer than two hundred roots. He conceived a Lexicon Universal should be so composed, as that the derivatives should ultimately refer to primitives not exceeding two hundred. In pursuance of his own idea, he drew up, as a basis for such a Lexicon, his Homerico-Pindaric. The classification of derivatives under primitives, which is there adopted, may perhaps be just in the abstract and in theory: but it certainly is not calculated for producing two advantages, which readers who need lexicographal information, with reason think very considerable, viz. prompt convenience in shewing the word which they would see explained, and saving of time. The paucity of roots superinduces the necessity of advancing through numerous metaphorical transitions, the line of which is indeed easily traced by the erudition of deeply instructed maturity, but is not obvious to the less extensive learning of adolescent proficiency, even where able Masters have done their duty, by obliging their scholars to state the roots or themes of the most striking words in every lesson. A plan, proceeding on such paucity, must presuppose attainment of Greek learning, which in young men, through want of experience, cannot exist. When the Greek student looks into the Thesaurus of Stephens, or its Abridgment, by Scapula, he finds placed at the head of sections, as primitives, and consequently as the sources from which all in the same section gradually flow, the words following:—

Ἀεθλὸς—Βάσανος—Γῆρας—Δίνδρον
Ἔθνος—Ἥρως—Θάλασσα—Θάνατος
Ἵππος—Κεραυνὸς—Λαβρὸς—Μάρτυς
Νεὸς—Ξένος—Ὁδὸς—Πόλεμος
Ῥόδον—Σοφὸς—Ταῦρος—Ὕπνος
Φθόνος—Χαλκὸς—Ὕψος—Ὠμός.

In the Homerico-Pindaric Lexicon, the same words are, by indagation, to be traced thus:—

Ἀεθλὸς

Ἀβρὸς τὸ Ἄπω—Βάσανος τὸ Φάω—Γῆρας τὸ Γάω
Δίνδρον τὸ Δίρω—Ἔθνος, τὸ Ἔδω—Ἥρως τὸ Ἀρὰ
Θάλασσα τὸ Ἅλλω—Θάνατος τὸ Τω—Ἵππος τὸ Πάω
Κραυνὸς τὸ Ἄω—Λαβρὸς τὸ Ῥάω—Μάρτυς τὸ Μίρω
Νεὸς τὸ Νίω—Ξένος τὸ Ἔω—Ὁδὸς τὸ Ἔω
Πάλαμος τὸ Πάλλω—Ῥάδον τὸ Ὄζω—Σοφὸς τὸ Φάω
Ταῦρος τὸ Ὄρω—Ὕπνος τὸ Πνίω—Φθόνος τὸ Φάω
Χαλκὸς τὸ Χάω—Ψῆφις τὸ Ψάω—Ὠμὸς τὸ Ἔω.

As these words are given in their descent from their original head, they are not found without difficulty. It has been a principal object with Mr. H. Huntingford, that his Lexicon should at once exhibit the words of Pindar, with the learned Damm's interpretation, and frequently derivation, arranged in alphabetical series. For the "Lucidus Ordo," which he has thence transfused into the Pindaric Lexicon, Greek students are much indebted to him.

Conviction of the utility, which others will derive from his labour, must be to a publisher, liberally educated, an estimable remuneration. The pains however of the Editor, whose work is here considered, must have been compensated also by what he will duly appreciate, a great accession of knowledge in Greek etymology, which he must have himself acquired from the long attention of mind, requisite for examining, new-modelling, transcribing, and editing his Lexicon. Applicable on this occasion are the remarks of one, who in past years derived much philological benefit from his successful endeavours to improve a Lexicon, added to a Πενταλογία, on which he had thrown much light by explanatory annotations.

"Qui facit ut Indices locutionibus integris constent, ac verbis difficilioribus, quibus Interpretatio adjungatur; et sibi et Lectori consulit; penitiorem ipse Linguæ cognitionem diligenti observatione consequitur; et Lectori vis atque elegantia sermonis et cujusque scriptorum proprietates, in oculos incurrunt."

Preface to the Greek Lexicon of Burton's Πενταλογία, in the Second Edition published in 1779, by Thomas Burgess, now Bp. of St. David's.

Nor only by constructing, but also by diligently perusing an Etymological Lexicon drawn up for their accommodation, Greek scholars may improve themselves. Antecedently therefore to their entering on the Odes of Pindar, and before their minds are sufficiently expanded for understanding his sublime poetry; at that period when they must learn the meaning of words, if they would afterwards rightly comprehend things; boys might well be

be employed in transcribing and committing to memory those words, in the Pindaric Lexicon, with their interpretation, which to the judgment of Masters might seem most proper for an exercise so useful.

Whoever has fulfilled his engagement to the public, by having laid before it the whole of what he had undertaken to produce, deserves commendation proportioned to the merits of his work, and to the fidelity with which it is executed. The Editor of the book, which is now under review, has given more than what his advertisement promised, or than what his title-page announces. He seems to have formed a just conception of Pindar's manner, and to have discerned, what to an oscitant reader is not always apparent, a scope at which the poet continually aims. Pindar did indeed professedly celebrate the successful feats of victors in the games of Greece. But his noble spirit could not be insensible of the little value which the wise and good would attach to praise for the past, if it were unaccompanied with admonitory reflections, which might be useful for the future. Therefore, to check the insolence of power, to humble the pride of triumph, to inculcate moral virtues and pious sentiments, were objects which, to a greater or less degree, this poet had constantly in view. Yet there was often need of address for accomplishing this instructive purpose. Precepts were rather to be insinuated, than obtruded. Knowing this, he very frequently avails himself of an allusion to the name either of a place, or of a person, or of an exploit, and thence takes occasion for expatiating into circuitous amplifications, which he artfully uses as vehicles for grave and devout sentiments. These sentiments, and the mode of conveying them, are the *βέλη φωνᾶντα συνέτοῖσιν*, of which his second Olympic Ode speaks (V. 150.) intelligible in themselves as to substance, and apt in propriety as to form and place of introduction. A brief selection of those serious thoughts, whether as they stand prominent, or are interwoven with the subject-matter, could not fail of being "Bonæ Frugis." The Editor therefore has chosen out many of that description, and from them has formed a *Γνωμολογια*, styled however by him "Sententiarum Pindaricarum Delectus." DUPORT compiled a "Gnomologia," from Homer, on a larger scale, and for a more extensive design. To the moral and religious sentiments of Pindar, equally as to those of Homer, may be applicable this passage, in the Epistle Dedicatory;

"Cùm ergo tot monita salutaria, atque documenta ad vitam et mores spectantia, eaque divinis eloquiis planè *συνωδὰ* et *σύμφωνα* hìc inveniatis, licet profectò vobis ex hujus Poetæ lectione non Græcam Linguam solummodò, sed et Mentem Bonam, et (si fas) etiam pietatem addiscere. Apprimè enim mihi placet id quod in Epistolis

Epistolis nuper editis alicubi scripsit eruditorum princeps Salmasius, *Nihil moror libros, et combustos omnes velim, si doctiores tantùm, non etiam meliores, qui dant illis operam, reddere idonei sunt.*" (Duporti Epist. Dedic. p. 7.)

Those who would not be so intemperate as to applaud the wish of Salmasius, may nevertheless not hesitate to acknowledge the truth of the Horatian maxim,

"Omne tulit punctum, qui miscuit UTILE Dulci."
A. P. 342.

That Pindar has blended the utility of admonition with the delight of poetical imagination, may be shewn to readers, who are not yet conversant with the original, through the aid of English verse translation. WEST, PYE, GREEN, TASKER, and GIRDLESTONE, have given such translations. The latter, for the most part, expresses the sense of his author correctly; from him, therefore, shall be copied a version of some lines, which appear in the "Sententiarum Pindaricarum Delectus."

OLYMPIC ODES.

ODE i. 55.

"Mortal beware! a sacred law
Commands to speak of heaven with awe,
Nor rash thine ear to ought incline
Degrading to the Powers Divine."
GIRDLESTONE's Translation, V. 54.

ODE i. 102.

"Who daring, would deceive the eyes
Of those blest Powers, which rule the skies,
That rash soul errs." V. 102.

ODE ii. 96.

"When to the generous mind,
By virtue polished and refin'd,
Wealth deigns her golden treasures to impart
And to high thoughts and feats, warms and expands the heart,
Bright as the sparkling sun she glows,
O'er glory's path she shoots her light." V. 97.

ODE viii. 16.

"Through various channels various blessings flow.
To each, as each excels, by favouring heaven
Full many different ways are different honours given." V. 18.

ODE ix. 41.

"Man, boast of nought, whate'er thou hast is given,
Wisdom and virtue are from heaven." V. 33.

PYTHIAN

PYTHIAN ODES.

ODE i. 79.

——— " For each art,
The tongue all-eloquent, the vigorous hand;
Grave wisdom, all that dignifies the heart
Is thine, weak Mortal, but at heaven's command." V. 77.

ODE ii. 89.

" The power of Jove unbounded flies
Swift o'er the earth, o'er seas, o'er skies,
Outstrips the rapid eagle's wing,
The dolphins that like lightning spring
Through the cleft waves. The haughty soul
Feels his deep-whelming thunders roll;
The meek he bids (serene the skies)
To ever-blooming honours rise." V. 85.

ODE v. 33.

" Forget not to confess with grateful breast,
That favouring heaven alone bestows
Success to crown our mortal vows." V. 33.

NEMEAN ODES.

ODE i. 44.

' Nor will I, like the unsocial soul,
Watch, while secreted hoards on hoards increasing roll:
For honour still the liberal hand attends
Which shares the golden gifts of fortune with his friends;
Life on each other's aid still bids us feed
Our mutual hopes, in mutual need." V. 47.

ODE viii. 54.

" For, ever odious is the art
Of fawning speech, with malice in the heart,
Plotting disgrace and ruin; her delight
To raise and gloss th' unsound, but basely stain the bright.
Ne'er, Father Jove, be such vile manners mine!
Truth, o'er my simple paths of life still shine!
So shall my memory ever-vernal bloom,
And o'er my sons breathe from the tomb
The fragrance of untainted fame.
Wealth, land, I ask not; but a name
Blest with my country's smile,
And a free voice, to praise the good, and boldly lash the vile."
V. 53.

ODE xi. 16.

" But what is Nature's wealth,
Form, valour, active health,

Which

Which more than mortal man the champion grace?
Or what the honour'd prize,
Which points him to admiring eyes?
Mortality's vain covering fades away,
Soon must those vigorous limbs take their last robe of clay."
V. 20.

ISTHMIAN ODES.

ODE iii. V. 1.

" If with the golden smile of Fortune blest,
Wealth's powerful tide and glory buoy the breast,
While Victory crowns thee, yet thou steer thy mind
All-smooth, to temper'd thoughts confined;
Well may thy country bless thy name,
And hail thee worthy of immortal fame." V. 1.

These specimens of Pindaric morals will warrant a suggestion, submitted for the consideration of Masters, that their scholars would find much utility and improvement, if they translated the " Delectus Sententiarum;" and if, by comparing them with thoughts similar in the Odes of Horace, (the zealous admirer, and imitator of Pindar, in the introduction of γνωμαι) or with resemblances in other authors, poetical or prosaic, they thus illustrated the sentiments of Pindar. The exercise of translating imprints the subject on the memory. Comparison of passage with passage in different authors, elucidates what is immediately under notice; habituates the mind to analogy; opens a wide field for observation; enlarges the view; and from that which is directly present, extends it through a range of wide compass. As the powers of the moral sense are much anterior to the penetration of critical judgment, young men would be competent to feel the force of Pindar's morals, long before they would be qualified for pointing out the beauties of his highly figurative, bold, and ardent poetry.

From a note, inserted in the 545th page of his Pindar and Lexicon, it appears the Editor was farther enabled to enrich his publication, through the kindness of a gentleman, whose character stands eminent in the literary world, and to whom many classical scholars are indebted for communication. With his usual promptitude to aid literature, from his κειμήλια πολλὰ καὶ ἐσθλὰ, Dr. Parr selected and contributed a Dissertation, delivered by Mr. Barford, on the first Pythian Ode of Pindar. This Dissertation, inserted between the Odes and Lexicon, is analytic and explanatory. And as it is written in a style of pure latinity, it may safely and well be proposed to young men, as a model of criticism in the best manner.

It was no part of the Editor's plan to treat of the Pindaric Ode, either in its general structure, or in its particular measures.

On

On those points, therefore, nothing is said; nor indeed was any thing necessary. The volume is published "in usum TIRONUM;" who, from the Masters which teach, and from the tutors which lecture, will hear such remarks as may give them more correct ideas, than the opinions too often and too hastily entertained, concerning Pindaric versification. True indeed it is, and HERMAN confesses it:

"Non admodùm multa metra, quæ certam ac stabilem formam haberent, in Pindaro inveniri; in iisque esse quædam, quæ alibi nusquam animadvertissem." (Hermanni Commentatio de Metris Pindari, in Vol. iii. of Heyne's Pindar, p. 180.) "Neque verò pauci in ipso Pindaro loci sunt, in quibus dubium videtur, quo genere Metri usus est." (Ibid.)

But it is no less true, that in very many of Pindar's Odes, the Strophe and Antistrophe correspond with each other, if not in exact similarity, yet in proportionate æquipollency of feet. Masters and tutors will undoubtedly also refer their scholars and students to the edition of Hephæstion, completed by the erudition and industry of Mr. Professor Gaisford; and to the "Tentamen de Metris," a work of equal labour, perspicacity, and precision, by Dr. C. Burney. The first, in p. 123. 186. 361. will shew the nature of the Strophe, Anti-strophe, and Epode. The second will exhibit metrical description, which from verses in Æschylus, they may apply to similar verses in Pindar, and thus rightly denominate such in each Pindaric, as correspond with any similar lines in the Æschylean stanza. Those who recollect the very distinguished credit which Dr. Maltby acquired at the University of Cambridge, hope that he also, like the Horatian Titius (1 Epist. iii. 9.) is "brevi venturus in ora," not only with a new edition of Morell's "Thesaurus," but more particularly with a large "auctarium" to Morell's "Prosodia." Most desirable and weighty will be Dr. Maltby's opinion on many subtile points of Greek metre; which, notwithstanding the investigation of many excellent critics and scholars, still remain disputable.

In the Greek language, prosodiacal quantity is found to vary as the dialect varies. For the purpose of metrical direction, as well as for copiousness of etymological explanation, the editor judged properly in taking care that his Lexicon should notice the dialect, which gives to Pindar's style a marked character. Until Joannes Grammaticus, Corinthus, Zuingerus, and Mattaire can be consulted on the minute peculiarities of the different dialects; reference may be made, with advantage, to the Greek grammars composed and published either by Dr. Valpy of Reading, or by Mr. Evans of Gloucester. Each work is duly calculated

calculated for giving general information to Greek learners: Mr. Evans's contains tables of the dialects, constructed on the authority of Mattaire in his "Græcæ Linguæ Dialecti." The prevailing dialect of Pindar is the doric. The poet will not, on that account, experience in this country the same unfavourable prejudice, by which in his early years he was mortified among his own fellow-citizens. Pindar five times contended with Corinna, for superior excellence in lyric poetry. On each occasion, the Thebans adjudged victory to Corinna. Olearius, in his dissertation "De Poetriis Græcis," intimates that Pausanias imputed failure of success, partly to the dialect used by Pindar. "Linguæ potiùs quàm poeticæ facultatis eas victorias fuisse Pausanias ait: eâ enim Æolicâ usam Corinnam, Doricâ loquente Pindaro, quam ægrè assequi audientes potuerint." (Poetriarum Octo, &c. by Wolfius in 1734. p. 146.) If the Æolic strains of Corinna were inharmonious as those of Sappho, Ælian was warranted in the epithet which he applied to Pindar's judges: "Ἀμάθεσι περιπεσὼν Ἀκροάταις." V. H. Lib. 13. 25.

Happily for the present and rising generation, happily for the credit and morals of Great Britain, this island abounds with schools, conducted by Masters deep in learning, correct in taste, wise in discipline, sound in principles, and exemplary in conduct. From many therefore the editor might have selected a patron. But being himself a Fellow of Winchester College (see title-page) there was singular propriety in his dedicating a book, designed "in usum Tironum," to the Master of that college. The work accordingly comes before the public under the sanction of Dr. Gabell, who like his unwearied (and what should not be, his still unrewarded) predecessor Dr. Goddard, is "Literarum Humaniorum Cultor Felicissimus." (See page dedicatory.) In their predilection for Pindar, the Masters of our principal schools, through different counties, give evident proof that their minds are replete with classic lore, their sentiments raised to a height of dignified elevation, their judgment formed on the most approved standards of sublime writing in lyric poetry. Every one, who understands Pindar, admires him. "Ἕκαστος κρίνει καλῶς ἃ γινώσκει, καὶ τούτων ἐστιν ἀγαθὸς κριτὴς, is an Aristotelian maxim." (See Ηθικ. Νικομ. p. 6. édit. Oxford. 1716.) After a lapse of ages and in a distant country, it is impossible that modern readers should enter fully into all the local and historical circumstances, to which rather by a quick glance, than by pointed notice, Pindar alludes. Confessedly therefore, in many passages the odes of Pindar are obscure. And obscure also would be the two finest odes in the English language, viz. Dryden's "Second Ode for St. Cecilia's Day," and (peace to the *Manes* of Dr. Johnson) Gray's "Bard," to any one not acquainted

acquainted with Grecian and English history. It is one thing for a poem to be uniformily obscure, (as are the works of Lycophron and Persius;) another, to be obscure only in occasional places. For the former case no defence can be made; in the latter, it is but the appearance of a thin cloud, interposing itself between our eye and the sun's orb; which at length breaks away, and leaves to us the renewed enjoyment of effulgence. With limitation of the remark to such compositions, as are intrinsically fine, it must be incontrovertible that although defective understanding in the reader will render a poem to *him* less valuable, yet ignorance on his part cannot lessen the degree of excellence, which the poetry possesses in itself, and which competent judges can duly appreciate. Whatever may be urged against difficulties in Pindar, certain it is they are not greater, than what occurs in the choral odes of the Greek tragedies. Yet no Master, who felt confidence in his own literary strength, and who knew how important it is that young men should be inured to patient perseverance in research, and to the habitual usage of combining words, ideas, sentences, and thence eliciting consistent meaning; no such Master was ever so weak and so injudicious as to exempt his scholars from the task of interpreting the choral odes, merely because they are difficult of exposition. The points for consideration are, whether the matter be of sufficient weight, to deserve attention; the language of sufficient richness, to command admiration; whether "Thoughts that breathe, and Words that burn" (Gray's Progress of Poetry) are entitled to the notice of a poetical reader; and whether only a shallow knowledge of Pindar be compatible with the pretensions of any one, who laudably wishes to merit and to establish the reputation of being extensively and thoroughly acquainted with the best Greek writers, poetical and prosaic. If the ore, deeply deposited in its caverns, is of precious metal, the labour of breaking through the superincumbent earth, though stubborn in soil, is compensated by the attainment of treasure. That such is the ore in the Pindaric mine; in other words, that Pindar has been always holden in the highest estimation, and therefore is worthy of all the exertions which can be made, for the purpose either of producing or of obtaining familiar acquaintance with his writings, shall now be shewn by appeal to the sentiments of authors themselves commendable, and to the endeavours used by men of the highest character, with the view of recommending Pindar for general reading.

It would be superfluous to repeat, in this place, whatever had been collected by Benedict and Heyne, in praise of Pindar. That Heyne should not have introduced, from the works of a critic

critic severe, accurate, and minute as Dionysius Halicarnasseus, a passage which particularises and exactly describes the genius and style of this poet, is extraordinary. The passage runs thus:

Ζηλωτὸς δὲ ϰ᾽ Πίνδαρος ὀνομάτων ϰ᾽ νοημάτων εἵνεκα, ϰ᾽ μεγαλοπρεπείας ϰ᾽ τόνου, ϰ᾽ περιουσίας ϰ᾽ κατασκευῆς, ϰ᾽ δυνάμεως ϰ᾽ πικρίας μεθ᾽ ἡδονῆς· ϰ᾽ πυκνότητος, ϰ᾽ σεμνότητος, ϰ᾽ γνωμολογίας ϰ᾽ ἐνεργείας, ϰ᾽ σχηματισμῶν, ϰ᾽ ἠθοποιίας, ϰ᾽ αὐξήσεως ϰ᾽ δεινώσεως· μάλιστα δὲ τῶν εἰς σωφροσύνην ϰ᾽ εὐσεβειαν ϰ᾽ μεγαλοπρέπειαν ἠθῶν.

"Pindar is to be studiously imitated, on account of his words, thoughts, grandeur, nervous diction, copiousness, arrangement, force, his style which, if harsh, is tempered with agreeableness; his closeness, gravity, moral reflection, energy, use of figures, expression of manners, amplification, and power of heightening; but principally on account of his manners which have a tendency to promote temperance, piety, and such conduct as becomes greatness of mind."

(Those, who have not Hudson's Dionysius, may find this passage in Holwell's Selection. p. 3.) In his treatise Περὶ Συνθεσεως Ονοματων, sect. 23. is delineated by Dionysius the Αυστηρὰ Ἁρμονιας Χαρακτὴρ. Among the writers, to whom this Χαρακτὴρ belongs, Pindar in his lyric poetry is mentioned by name. That passage explains what Dionysius meant by πικρίας μεθ᾽ ἡδονῆς in the clause above-quoted.

That Clemens Alexandrinus was very conversant with the works of Pindar, appears from his quoting them not fewer than eleven times; viz. in p. 262. B. 294. C. 308. C. 319. D. 323. A. 356 C. 367. A. 433. B. 494. A. 598. B. 610. A. See Κλημεντος Αλεξανδρεως τα Ευρισκομενα; Lutetiæ. Ed. Fol. 1629.

"Græci uti antiquissimi, sic et sapientissimi, atque inter eos idem qui ætate, omni etiam sapientiâ, et eloquentiâ præstat Homerus. Qui autem propiùs ad illius ætatem, iidem etiam ad similitudinem, et sapientiam accedunt, quales præter Hesiodum Homeri æqualem, Æschylus cum primis est, Pindarus, Sophocles, Euripides."

See p. 165. Jani Vincentii Gravinæ Opuscula, edited by Thomas, now Bishop Burgess in 1792.

Mathematical demonstration exacts rigid adherence to the one proposition immediately before you. Syllogistic reasoning allows excursion no further than may be necessary for finding the middle term. It is not so in epic and lyric poetry. The former has its episode; the latter its luxuriant excrescence. Deny to

lyric poetry the privilege of bounding from thought to thought in quick succession, as the train may lead, and you will mar one of its distinguishing features, you will take from it one of its appropriate ornaments. The odes of Horace, which exhibit the truest specimens of lyric poetry, are those beginning with "Sic te diva potens." Lib. i. 3.—"Ille et nefasto." L. ii. 13. —"Justum et tenacem propositi." L. iii. 3. The precision and austerity of mathematical and logical sciences would bid the poet dwell on the subjects proposed, and on them only, viz. "The Ship;" "The Tree;" "The just and resolute Man." But lyric poetry hath its own laws, and according to those laws the merits or demerits of its excursions are to be tried. Vossius knew this, and therefore justifies digression in lyric poetry; and to Pindar's usage of it applies favourable expressions. "Varietas hæc, atque immutatio, non modò est concessa; sed magis commendat Carmen Lyricum. Fit autem sæpe per digressionem. Sic crebro in Amœna quædam Vireta digreditur Pindarus." Inst. Poet. L. iii. cap. 14.

When in the year 1697, West and Welsted published their Oxford edition of Pindar, they acknowledged themselves indebted for assistance to Bishops Stillingfleet and Hough, to Dean Aldrich, and to the immortal editor of the Greek Testament, Mill. The co-operation of such men, in favour of Pindar, must secure to him no ordinary credit.

Popular opinion, at this present time, concerning Pindar's odes, seems to be formed on Pope's misconception. In his "Temple of Fame," the allusions to Pindar conclude thus:

"And all appears *irregularly* great." V. 221.

This description results from judgment equally erroneous, as that which dictated the following;

"A strong expression most he seem'd t' affect." V. 194.

Neither Homer, nor Pindar, is here characterised with that correctness, which full understanding of each author's works, and clear discernment of his striking feature, would enable a critic to attain and express. Whatever might have been the case in the dithyrambics, to which (as Vossius observes. Inst. Poet. iii. 14.) refer the Horatian words "Numerisque fertur Lege solutis" (4 L. Od. ii. 11.) yet irregularity does not predominate in the odes of Pindar. Conductors of education are fulfilling a very material part of their province, when they endeavour to counteract the prevalence of ideas calculated to deter their pupils from the pursuit of high excellencies. It was judicious in

the Master of Rugby to select and bring forward, from the "Essay on Pope," a critique corrective of vulgar prejudice.

"We hear of nothing but the impetuosity and the sublimity of his (i. e. Pindar's) manner; whereas he abounds in strokes of domestic tenderness. We are perpetually told of the boldness and violence of his transitions; whereas, on a close inspection, they appear easy and natural, and are intimately connected with, and arise appositely from the subject. Even his style has been represented as swelling and bombast; but, carefully examined, it will appear pure and perspicuous; not abounding with those harsh metaphors and that profusion of florid epithets, which some of his imitators affect to use."

See Dr. Wooll's interesting memoirs of Dr. Warton, and instructive selection from his works; p. 59.

As in classical learning, universal philology, and critical discernment, Dr. Warton was superior to Mr. Pope, his sentiments should check precipitation in condemning Pindar.

Poetry and music have long been separated, and are now distinct arts; very few therefore of our best masters and most eminent composers in music have traced the progress of their dignified science, from the more simple melody of the Hebrews and Greeks, to the complicated harmony which, in the opinion of Mr. Avison, produces "those noble effects we often find in grand performances," (See his "Essay on Musical Expression;" p. 97. ed. 2.) A late musician however, whom Mr. Mason styles "an author perfectly acquainted with his subject," (See his "Essays on English Music;" p. 24.) and whom he might have described as a second Wallis, or Ptolemy, the learned and venerable Dr. Burney, made deep research into the advancement, genius, compass, powers, of ancient music. By the course of his work he was unavoidably carried to the mention of lyric poetry and Pindar, to whom he bears this testimony:

"There is no great poet or musician in antiquity, whose moral character has been less censured than that of Pindar. Plutarch has preserved a single verse of his *Epicedium*, or *Dirge*, that was sung at his funeral, which short and simple as it is, implies great praise. *This man was pleasing to strangers and dear to his fellow-citizens.* His works abound with precepts of the purest morality; and it does not appear that he ever traduced even his enemies, comforting himself, for their malignity, by a maxim which he inserted in his first Pythic, and which afterwards became proverbial, *That it is better to be envied than pitied.*" (See p. 400. vol. 1. of "General History of Music," by C. Burney, Mus. D. F.R.S.

It was to be expected that remarks would be made on Pindar by a professor of poetry, whose own mind is endowed with poetical

poetical genius and enriched with extensive learning, and whose plan was

"In universo genere fixum primo habere pedem, unde ad singulos scriptores et diversas poematum formas, prout res postulabit, argumenti confirmandi causâ, deveniendum erit." (p 9. of Mr. Copleston's "Prælectiones Academicæ.")

Mr. Copleston has accordingly noticed Pindar in at least eight places of his Lectures, viz. p. 241, 273, 282, 288, 306, 310, 415, 446. It shall not be dissembled, that in the last of these passages, the professor is displeased with Pindar, and expresses disapprobation in these words;

"Cui enim non Pindari errabunda vestigia et cursus longas per ambages peractus, non aliquando bilem movent? Quin dissoluta illa rerum ex longinquo quæsitarum mentio adeò non facilitatis speciem induit, ut sæpe dura potiùs et coacta non meritò habeatur." (p. 446.)

But even in this stricture it is observable, that Mr. Copleston does not pass an unqualified sentence of condemnation on Pindar, as though he were universally without close connexion and methodical order. His animadversion extends indeed to "sæpè," but not to "sempèr." The professor is more candid than to take offence, if the judgment of Lowth should be set up in opposition to his;

"Meritò celebratur in digressionibus Pindari felix audacia.—Habet necessitatis excusationem; nec modò veniam, sed laudem meritò adeptus est: atque ita quidem, ut multa ejusdem, quæ in alio nec defendenda essent nec ferenda, in Pindaro hoc nomine probari, ac valdè etiam laudari posse videantur." ("De Sacrâ Poesi Hebræorum," Prælectio xxvi. p. 351. Ed. 1775.)

Mr. Copleston is evidently fond of Pindar; and like one "Pindaricos qui non expalluit haùstus," (Hor. 1 Ep. iii. 10.) feels pleasure in pointing out his merits. The two following passages mention, with praise, the lofty sentiments, the independence of mind, the freedom of speech, the habitual piety, which distinguished and dignified the poet.

"At gravissima in hoc genere meritò sempèr habita est Pindari auctoritas, qui Deos et Heroas et fabulosa vetustioris ævi argumenta persequens, medio nonnunquam in cursu se revocat, ut sanctissimas promat sententias, et ad principum aures consilia planè divina deferat. Cujus quidem rei singula vix carmina exemplo carent." (Præl. xxiv. p. 309.)

"Neque Pindaro quidquam est usitatius, quantumvis æstu ingenii abrepto, quàm ut debitos numini honores reddat. Hinc omnium

ducit principium; huc refert exitum. Hinc oritur quodcunque est mortalibus boni: hinc piorum præmia, et non dubiæ improborum pœnæ." (Præl. xxi. p. 278.)

The eulogy on Pindar, last for insertion, is furnished by Mr. H. Huntingford. The sentiments of it were not originally conceived by him; but as he places them at the introduction to his volume, it may be presumed he adopts them, and would have it understood they entirely coincide with his own ideas. Intent on the work, which he has well executed, and perhaps impressed with the truth of Longinus's remark, Τῶν λόγων κρίσις ΠΟΛΛΗΣ ἐστι ΠΕΙΡΑΣ ΤΕΛΕΥΤΑΙΟΝ επιγεννημα. (Sect. 6.) the editor modestly declines pronouncing judgment on Pindar himself; but prudently recommends his author to the esteem and for the study of young men, in the words of another, to whose opinion the first scholars of this country look with deference and respect. In the volume, containing the odes and lexicon, stands prominent Mr. Barford's encomium. It comprises so much in few sentences, discriminates so distinctly, and is so perfectly just in its admiration of points, for which Pindar has been extolled through all ages, that it will properly conclude this article of review:

"Habetis Poëtam effusissimi ingenii, mentis ardentissimæ, et ad sublimia maximè aspirantis; quæ omnia tamen eo modo castigantur judicio atque temperantur, ut non ita sæpè ultra modum prosiliant. Habetis Poëtam, extra se quidem sæpè, furore quodam Pythico, non extra materiem, raptum; connexionis, sed et latentis et artificiosæ, studiosum; in quo nihil temere congestum aut malè cohærens occurrit; sed pulcherrima series rerum inter se connexarum, et quæ venustatem non exiguam ex justâ ducit collocatione. Habetis Poëtam religioni unicè inservientem; nullis verborum lenociniis hominum animos ad vitia deflectentem; nec adeò patronis suis obsequio devinctum, ut non quid et ipsis faciendum, ipsis sit fugiendum, palam eloquatur. Id autem mihi de Pindari virtutibus pronuntiandum est, quod de Therone suo Pindarus prædicavit,

Ἐπεὶ ψάμμος ἀριθμὸν περιπέφευγεν,
— — — τίς ἂν φράσαι δύναιτο;"

ART. III. *Anatomie et Physiologie du Systême Nerveux en generale, &c. &c.*

(Concluded from page 468.)

IN the present Article we propose to lay before our readers some account of the anatomical researches of Drs. Gall and Spurzheim, relative to the brain and nervous system. It is our intention

intention to consider the anatomy of these organs to the extent only, that it exists in connection with their physiology. We shall not therefore enter into a more particular detail of their structure, than may be sufficient to shew in what manner our authors have succeeded in establishing a relation between their anatomical discoveries and physiological conclusions.

In order to represent the views entertained by Gall and Spurzheim concerning the relations established between the anatomy and physiology of the brain and nervous system, we shall proceed to give extracts from that part of their works devoted to the consideration of the following question:—To what extent is the anatomy of the brain necessary, previous to the knowledge of the functions ascribed to the different parts of the organ, or to the confirmation of the discoveries made by other means?

"It might have been expected that anatomists, from observing the great diversity in the constituent parts of the brain, would have been the first to infer a division and plurality of organs for the different intellectual and moral faculties. But when we see, even at the present day, that Vicq-d'Azyr, after having presented not only a positive but a comparative view of the human brain, by commencing with the simplest structure in the insect, gradually ascending to the compound brain of man, and then as gradually descending from man to the insect, still admits but a single organ of the mind, we are taught by experience how little the simple knowledge of a mechanical structure is capable of enlightening either the physiologist, or the philosopher. It is only by attending to the phenomena of nature, and paying no regard to the pre-conceived opinions of cavilling metaphysicians, that we can expect to arrive at any more just or satisfactory ideas concerning the structure of the brain. Herder, struck with the phenomena of the intelligence manifested in different animals and different individuals, conceived the idea of a plurality in the intellectual organs, and even the hope of being at some period able to discover them, by attentively comparing different brains with their different qualities. Bonnet perceived fibres in the brain which he conceived might have different functions.

"We were employed during many years in accumulating a store of physiological and pathological facts, before we could arrive at any rational conclusion on the nature of the brain and nervous system. But to what advantage could we have turned that collection of facts, if we had not previously supposed an intimate and necessary connection with their material conditions. It was thus, that prepared by the studies of physiology and pathology, we advanced rapidly in discoveries, to which the scalpel alone would never have conducted us. If we have at length been enabled to establish such views of the anatomy of the brain as shall withstand the progress of time, we are indebted for it, almost wholly, to our physiological and pathological ideas. It is the perfect relation between the

the intellectual phænomena and the material conditions of their existence, that ensures the durability of our anatomical and physiological doctrine relative to the brain and nervous system.

" It will be surely admitted that there is a great difference between asserting that the discovery of the functions of the brain was made independently of the knowledge of its structure, and that there exists no immediate and necessary connection between its functions and structure. Could it be said, for instance, that motion and secretion have no connection with the organization of the muscles and the viscera, or that digestion and circulation of the blood have not an inseparable relation with the stomach and heart? Have not the organs of the senses an immediate and necessary connection with the functions to be performed by them? Why then should the functions of the brain be excepted from the general rule, for the reason that its organization and functions are of a totally different order to those of the senses, or those belonging to the organic life?

" Any doctrine respecting the functions of the brain, which could be shewn to be in contradiction to its structure, must then necessarily be false. When any one shall shew the brain to be composed of glands, as an organ of secretion or excretion, then, unconnected with any superior function, it will be ranked with the other organic viscera. When any one shall shew a central point of union for all the medullary fibres, and shall find a cerebral mass alike in all animals, notwithstanding the diversity in number and quality of their faculties, then will the system which maintains a plurality of organs be satisfactorily refuted. If any one shall demonstrate that in different individuals of the same species, notwithstanding the distinctions in their common faculties, the brain shall present an invariable identity in its constituent parts, then will it be impossible for us to assign a seat to the different organs, by comparison of their physical developement with the intellectual energy. But if, on the other hand, it is an invariable truth, that animals without intellect are also without brain, being provided only with inferior nervous systems, for the supply of the organic viscera, and that these systems are multiplied according as the vegetative or organic life is more complicated; that any faculty of the animal life, as instinct, propensity, intelligence, can only exist in conjunction with brain; that the constituent parts of the brain are multiplied and varied in the same relation and degree as the faculties; that all these facts concur in shewing the extraordinary energy in any particular faculty invariably to correspond with an extraordinary developement in some part of the brain; that the derangement of any faculty is connected with a state of disease in a part of the cerebral mass, in the same way that the privation of any of the senses is produced by the existence of disease in the physical apparatus.—Lastly, if it can be shewn as a constant truth, that the brain is composed of many nervous systems, so distinct from each other, that the diversity of the origins, directions, and terminations of the fibrous

fibrous fasciculi, of which they are composed, can be made evident to the senses, then it must without doubt be admitted, that an anatomy of the brain is established, in perfect relation with our doctrine of the functions. The metaphysician will be no longer justified in wandering abroad in vague speculations, by asserting that the operations of the mind are too obscurely hidden to allow of our discovering the material conditions subordinate to their manifestation."

With reference, however, to the doctrine of our authors, we must not expect to find a physiological explanation of the action of the brain in the animal life, similar to that of the other viscera in the organic life: in the latter, the causes and effects are of the same kind. When the heart sets in motion the blood, it is one action producing a second; when the stomach reduces the aliment into chyle, it is heat, moisture, the agency of the gastric juice, and the gradual compression of the muscular parietes of the organ upon its contents, by which the changes are effected, aided by a degree of trituration, according to the species of the animal, and the nature of the food. The functions of the brain are of a totally different order; they comprehend the mutual, but ever unintelligible, connection between matter and mind. There is another difficulty not necessarily connected with the former: we do not, and perhaps never shall, comprehend how impressions on the brain are perceived by the mind, and produce images in it, although of their actual existence, or their seat, we cannot have any doubt, from the effects of age and disease upon the memory. Without presuming then any knowledge of the essential principle of the mental faculties, our authors are only concerned in demonstrating the corporeal conditions to which those faculties are subordinate. Anatomy, they say, is not to be regarded as a separate and distinct science; it is a part of physiology, having for its object, to shew how far the form, structure, and relations of the different organs contribute to the knowledge of their functions. It rarely happens, however, that by an acquaintance with the structure of a part, the physiologist will be led to a knowledge of its functions. Yet, anatomy is efficient in the elucidation and confirmation of physiological truths, and it can only be expected that our knowledge of the functions of the brain and nervous system can arrive at any degree of perfection, when investigated by those acquainted with their structure.

Being thus convinced that the structure of the different parts of the brain has a direct and necessary relation with their functions, our authors have, in their works, united these two objects as parts of the same body of doctrine; nor can there be in the whole course of the natural sciences any study more deeply interesting than the organization of the brain, that organ which constitutes

stitutes the essential nature of man and animals, which establishes their relations with external objects, which affords us some insight into the mode, by which nature has allied the moral and intellectual faculties with a material organization.

The mode of dissecting the brain practised universally by the anatomists in this country, and on the continent, is that which has been continued from the time of Vesalius, by whom it was first adopted, up to the present period. It consists in removing successive slices of the organ, and remarking the appearance presented at each stroke of the knife. Different anatomists have varied the direction of their incisions, exhibiting accordingly different arrangements in the cortical and medullary matter, but still the principle was the same, however varied in its execution. But it is surprising that so many men of celebrity have, at different periods, devoted a great portion of their lives to the investigation of an organ, in a manner certainly the least likely to accomplish their end. It was in fact commencing by the destruction of an apparatus, the parts of which they wished to explore. What is there, it may be asked, in the organization of the brain, that should induce the anatomist to adopt a mode of investigating its structure, different from that which he pursues with so much success in every other organ of the body? Every organ in an animal body is composed of a particular arrangement of certain constituent elements held in connection by an uniting medium.—To take the stomach for example: the parietes of this organ are composed of three strata of animal substance. The external and internal strata are membranous, presenting however different textures. Between these, there is a layer of muscular fibres interposed, all three being connected by cellular substance, and receiving a supply of vessels and nerves in common with every other part of the body. To examine the structure of the stomach, would the student commence by removing portions of the whole organ, after the manner in which the brain is treated; or if he did, would he be likely by this method to obtain any knowledge of the arrangement of the muscular fibres, or the mode of their connection with the contiguous membranes? Instead of destroying, he would rather aim at separating the different textures from each other, so that he might be enabled to observe their separate arrangement, connection, &c. Thence the opinions hitherto entertained concerning the organization of the cerebral mass were most erroneous. With the exception of some few situations, in which the fibrous structure of the white matter of the brain is manifested without the assistance of dissection, they considered the whole as a mere inorganic pulp, in which no arrangement of parts could be distinguished. But besides the imperfect mode of dissection, the reasonings and conclusions of the metaphysicians

physicians have not a little contributed to impede the progress of anatomical discovery: their opinions concerning mind and its operations, led them into the belief that there must exist some spot within the brain, to which all sensation must be referred, and from which all volition must emanate. With these views, anatomists have in all ages been employed with the greatest diligence in endeavouring to trace the different nerves to one common origin within the brain, which has been reported to exist in different parts of the organ. It is in the anatomy and physiology of Gall and Spurzheim, that the fallacy of such conclusions is satisfactorily demonstrated.

Among the opinions set forth and strongly contended for by our authors, is one which we think will be readily admitted by the physiologists of this country, viz. that the different parts of the cerebral and nervous systems are to be viewed as formed independently of each other. They do not consider the brain as a prolongation of the medulla spinalis, or that the whole nervous system is derived from the former, or that the different masses of cortical and medullary matter, as medulla oblongata, spinalis, &c. are prolongations of the cerebral substance. According to this mode of viewing the subject, we should find in the different classes of animals these different parts preserving the same relation to each other as in man. But, in particular instances, it is directly the reverse. In the horse, ox, sheep, &c. the brain is actually much inferior in size to that of man, while the medulla oblongata and spinalis very much exceed the volume of the same parts in the human subject. Besides, the volume of the medulla spinalis is not observed to decrease in proportion to the nerves that proceed from it, and in many of the lower orders of animals, where the brain is wanting, the nerves exist, shewing an independence of formation. Likewise there are numerous instances on record of acephalous fœtuses, fœtuses possessing medulla spinalis and nervous system, but with no brain: and there is an instance of monstrosity, where a child was born, and lived several years, having two heads united together upon one vertebral column, wherein there must have been a double brain and a single medulla spinalis*. Sœmmering speaks of a fœtus of eight months, well grown, in which the medulla spinalis was deficient; and in an example of monstrosity examined by our authors, consisting of one limb only, viz. the thigh, the nerves were found perfectly developed, and having their ordinary distribution. Many anatomists of celebrity, more especially Morgagni, Haller, Sandifort, &c. have believed that

* Phil. Trans. vol. LXXX. p. 296.

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the fœtuses born acephalous were not originally formed so, but that the deficiency of cerebral substance, investing membranes, and even osseous covering, was produced by water accumulated in the ventricles of the brain, which distended those cavities, and by its pressure caused the absorption of the superincumbent parts, while the child was yet in the womb. The reasons of their opinions were, that in the examination of such cases, they found the nerves all perfectly formed, as well as the blood vessels entering into and departing from the cranium. But it is certainly an erroneous principle which maintains that, in the construction of the body, those parts which are connected together in their functions must necessarily be contemporaneous in their formation. It is from the consideration of the facts which we have thus cursorily enumerated that our authors reject the opinion which assigns to the brain the common origin of the nervous system, and are induced to consider the different parts independently formed, and differing as much in structure as in their respective function.

It has been already stated, that it is to their views of the functions of the brain that our authors are indebted for having been enabled to establish an anatomy of the organ, in connection with its physiology. They do not consider the brain as a single organ for the operations of mind, but they regard it as the aggregate of all the organs for the manifestation of the intellectual and moral faculties. In its relation to anatomy, they view it as composed of separate nervous systems, multiplied according to the functions. In the same way that we find the actions of the different viscera, and the functions of the different senses subordinate to particular nervous systems, so each instinct, each intellectual faculty in man and animals is shewn to depend upon, and be in connection with, some part of the cerebral mass.

We have already alluded to the opinion of our authors concerning the organization of the white matter of the brain. By drawing a smooth fine-edged knife carefully across it, in one direction, the fibrous structure will be distinctly seen. By using the same manœuvre in the opposite direction, which must of course be that contrary to the course of the fibres, a homogeneous appearance is presented. Thus ascertaining the direction of the fibres in different parts of the organ, our authors proceed to investigate the mode of their origin, course, and connection with the grey or cineritious substance. They pursue the tract of the different bundles of fibres to their origin and termination, which they invariably find to be in masses of grey matter, always proportionate to the number of fibres proceeding from them. They likewise find that the portions of grey substance, seen in the central parts of the organ, are but so many sources from which new

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bundles of fibres take their origin. Thus they establish an important relation between the grey and white matter, which they find observed throughout the whole nervous system, viz. that the former is every where the source of origin, the matrix of the medullary fibres, whether it be in the brain, medulla spinalis, or ganglia of the nervous system, which they consider as analogous in structure and functions to the grey matter within the brain, and existing as so many centres (foyers) of medullary fibres. It was from the consideration of the preceding facts, and from the recollection that in young animals the grey substance is found to be much more abundant, in comparison to the white, than in those of a more advanced age, in which, on the contrary, it is observed gradually to decrease: that our authors have deduced an opinion that the grey substance is the source of nutrition to the medullary fibres, a conclusion not exactly according with our physiological doctrines, that all parts derive from the blood the matter of their formation and growth.

It is in the medulla oblongata that Gall and Spurzheim first begin to investigate the course of the bundles of fibres composing the mass of the brain. It is with the fasciculi of fibres which are seen to decussate at that part denominated the anterior pyramids that they commence the dissection. These fibres are traced successively through the pons varolii, crura cerebri, optic thalami, corpora striata, and ultimately terminate by diverging into the convolutions of the anterior and part of the middle lobes of the cerebrum. But although they may be said to be the continuation of the same fibres which are observed to arise primarily from the decussating anterior pyramids, and to terminate in the superficial convolutions of the cerebrum, still it must be remembered, that in this course they have received a prodigious accession from the different masses of grey substance through which they have passed, as the pons, optic thalami, and corpora striata. Other primitive bundles of fibres are traced from their origin in the grey substance, forming part of the posterior pyramids and corpora olivaria, and pursuing the same course with the same accessions of fibres as the former, but ultimately terminating in the convolutions of the posterior and remaining part of the middle lobes of the cerebrum. Thus the hemispheres of the cerebrum are composed of primitive fasciculi of fibres arising in these different situations; from this view of their formation we derive the explanation of a fact in pathology, which has been hitherto wholly inexplicable, viz. that pressure, operating upon different parts of the organ, produces opposite effects. We have explained that the fibres which proceed to the anterior, and part of the middle lobes of the cerebrum, are the continuation of the decussating fibres of the anterior pyramids.

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This satisfactorily accounts for the pathological fact, that pressure, operating upon the anterior lobes of the cerebrum, produces its effects on the opposite side of the body; while, on the other hand, the fibres composing the posterior lobes having no decussation at their origin, pressure upon that part produces its effects on the same side of the body. We have stated how the great mass of the hemispheres is formed by the diverging medullary fibres, which arriving at the superior and lateral parts, terminate every where in the grey substance. But it is also shewn that there are fasciculi of fibres in the hemispheres disposed in a contrary direction to the diverging fibres; as the latter terminate in, so do the former commence from the grey substance, and from thence converge on every side towards the parietes of the ventricles, where they decussate with the diverging fasciculi, and continue their course in a direction towards the median line, to unite with those from the opposite hemisphere. Thus the formation of the cavities, denominated ventricles, results from the mechanical arrangement of the surrounding parts; they are spaces left between the diverging and converging fasciculi, and are not therefore to be considered as having any relation to the functions of the organ; the correctness of which opinion is shewn by pathological facts, to which we shall presently refer. It has been a generally received opinion that the convolutions of the brain are to be considered as contrived for the purpose of facilitating the supply of blood to the deep-seated parts of the organ. It is now made evident that their formation depends intirely on the arrangement of the medullary fibres, instead of being merely subservient to the disposition of the investing vascular membrane. This is explained in the following manner. The diverging nervous fibres having, as has been stated, decussated, with the converging fasciculi at the external border of the ventricles, afterwards separate, and, continuing their divergent course, terminate by expanding into the hemispheres. The fibres of which the fasciculi are composed have not however all the same length, the shortest of them terminate immediately beyond the parietes of the ventricles, those that are longer extend to a greater distance, and are in close apposition to each other. Thus there must necessarily be formed different elevations and depressions, according to the different length of the fibres which constitute the projecting convolutions and intervening sulci. By closer examination, it appears that there are two strata of fibres in each convolution, and that they are connected in the centre by a cellular tissue, so fine as to allow of their ready separation, either by the propulsion of water, or the inflation of air between them. By this conformation, the convolutions are seen to be so many duplicatures, which may be unfolded,

folded, as a continuous membrane, of prodigious extent. This is really what takes place in certain cases in pathology, the knowledge of which at once confirms the correctness of the anatomical views developed by our authors. It is well known that the accumulation of water in hydrocephalus commences in the ventricles of the brain, and that the disease will proceed to a great extent without inducing a derangement in the intellectual faculties. It was generally believed that in such cases there must have been disorganization in the substance of the brain, proportioned to the magnitude of the accumulation. But how can such opinion accord with the integrity of the intellectual function? It is to Gall and Spurzheim that the merit is due of explaining facts, hitherto so irreconcileable. It was, as they assert, to their observation of the phænomena presented in cases of hydrocephalus that they are indebted for the first ideas of the structure of the convolutions. They had an opportunity of witnessing the case of a woman who had lived from her infancy to the age of 54, with dropsy of the brain, and they observed that she was as active in body, and intelligent in mind, as other women of the same rank with herself. Having long been convinced that it could only be through the medium of the brain that the mind could manifest itself, and that an integrity of the organ was indispensible to the perfection of its functions, they were induced to think, that in the brains of hydrocephalic patients, there could not possibly be that destruction or disorganization of the cerebral substance which had been supposed to take place. The woman died of inflammation in the intestines, and, upon dissection, the cavities of the brain were found to contain about four pints of transparent water. The convolutions at the superior part of the hemispheres had entirely disappeared, and in the lateral parts they were indistinct. The attention of our authors was more particularly directed to the course of the medullary fibres composing the convolutions, which, in the healthy brain, proceed vertically from the base to the summit of each fold. In the brain of this hydrocephalic patient, on the other hand, the fibres composing the same parts were seen disposed horizontally around the cavities containing the water. The immediate inference was, that the convolutions which in the natural state are perpendicular, had, by the separation of their fibrous fasciculi, been extended into a horizontal position. They had been gradually unfolded by the accumulation of water within the ventricles, until at length the convoluted appearance was entirely destroyed, and the brain reduced into the state of an extended membraneous bag, the organization of its parts remaining perfect, there being simply an alteration in the mechanical arrangement, not affecting the execution of its functions,

functions, which depend on the organization of the fibres, not on the direction in which they may exist. By this explanation of the consequences produced by accumulation of water within the ventricles, we are enabled to understand how the integrity of the intellectual functions has still remained, notwithstanding the prodigious enlargement and distortion in the form of the head in the cases of hydrocephalus recorded by different pathological writers.

So increasing is the interest in this new and important department of physiological enquiry, and so wide a field for deep speculation and accurate observation does it present, that when the work of Dr. Spurzheim, which he has promised to the English nation, shall make its appearance, we shall take the earliest opportunity of satisfying the curiosity of our readers by an analysis of its contents.

ART. IV. *The Churchman Armed against the Errors of the Time. Published under the Direction of the Society for the Distribution of Tracts in Defence of the United Church of England and Ireland, as by Law established.* 8vo. Three Volumes in Two. Stockdale. 1814.

TO the formation of new societies, especially for religious purposes, we entertain a very strong objection, inasmuch as we conceive that there is no pious or benevolent design, which may not be carried into full effect by the exertions of those which are already formed. In these days of increasing disorganization and dissent, there is a most imperious call upon the friends of our venerable establishment to unite not only in purpose, but in the means of carrying that purpose into effect. We would rather see the province of an ancient society enlarged, and the sphere of its action extended, than new associations formed to supply its wants and to remedy its deficiency; because in such proportion as fresh objects start up, the affection of its old members will be diverted from the interests of the parent, to those of its illegitimate, or even of its legitimate offspring. These, however, are the least of those evils which are to be apprehended from that pruriency of association, which is one of the characters of the present age; we dread the consequences which daily arise from the moral and religious principles of extensive places and districts being entrusted to the conceit, the absurdity, and often the wilful ignorance and error of individuals, calling themselves "Church of England Tract Societies," and designating themselves by those names, which are

calculated to impose upon the imbecility of the many, and the caprice of the few. But of these and of their transactions we shall have occasion to speak hereafter at more considerable length.

Feeling therefore the weight of all these objections, we should not easily have been disposed to countenance the exertions of any new Society for distribution of religious books; nothing indeed but the contents of the volumes before us could have reconciled us to that Society, under whose direction they were published. We are at all times open to conviction, whenever there is an accumulation of facts sufficient to induce us to make an exception, and in favour of a particular instance to resign a general opinion.

These three volumes are published under the direction of a Society, established in 1813, "for the Distribution of Tracts in Defence of the Church of England as by Law established." The title which they have assumed, promises much, and we are bound in justice to say, that what they have professed to perform, they have fully and faithfully accomplished. The first objection which we entertained against their proceedings, arose from their probable interference with that ALMA MATER of all orthodox instruction and Church principle, the Society for the promotion of Christian Knowledge. With this venerable Institution, however, the Society in question appear cautiously to have avoided any interference; nor is any tract printed or circulated under their direction, which is upon the list for distribution of the former. Their objects, indeed, are clearly distinct: the purpose of the former being to disseminate the knowledge of Christianity among the lower rank of the community, while the design of the latter is to distribute those publications, which are more particularly adapted to form the opinions and to strengthen the principles of the higher orders of society. How far this might have been engrafted upon the proceedings of the Society for the promotion of Christian Knowledge, we cannot say; it certainly forms at present no part of their plan. This new Society therefore are certainly acquitted of the charge of intrusion and interference; it remains for us to examine how far they have acted up to their professions, and proved themselves attached to the principles which they profess to defend.

The publication of single tracts for the use of the higher orders, is a measure which cannot be expected to command success: so great is the inappetency for this sort of instruction, partly from pride, partly from carelessness, partly from economy, that any attempt to carry these means into effect, must prove generally abortive. This Society therefore judged right in embodying those various pamphlets and publications in a volume, which otherwise would have little chance of being attended to, by the public. Single tracts may be lent and lost, they form no visible part of a library,

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and their very form seems to preclude any continued attention. But if they are judiciously selected, and systematically arranged in a volume, they pass into a permanent form, and a lasting possession, and command all the attention and success which may fairly be expected to attend such a publication. The "Scholar Armed" was the first book of this sort which issued from the press, which for the value and scarcity of its materials, and for the soundness and vigour of its principles, was justly esteemed the very champion of the orthodox faith. The present volumes appear to have been formed upon the same model, nor are they in any point of view unworthy of their illustrious prototype.

The Committee to whom their publication was entrusted, appear to have taken a very extended and masterly view of the great questions, which now demand the attention of every friend to the constitution in church and state. They have with great judgment, however, steered clear of the turbulence and the noise of party declamation, and have directed their attention to those foundations and principles upon which the superstructure of practice can alone be grounded with wisdom, or be supported with justice. They have divided their work into five departments, arising out of each other, and forming regular links in the great chain of civil and ecclesiastical polity.

I. The Constitution of the Church of Christ, the Ministerial Commission, and the Unity to be established in the Church.

II. Ecclesiastical Establishments and Tests.

III. Church of England.

IV. Popery.

V. Toleration.

To each of these departments is prefixed a preface, explanatory of the various tracts which they severally comprehend, and of the principles which they inculcate. The design of the whole is laid open in a general preface, every sentence of which meets our most cordial and hearty concurrence.

"The first object of this Society was to impress upon the public mind, and particularly upon that of the rising generation, the strong and paramount claims of PUBLIC PRINCIPLE. By PRINCIPLE is not meant the airy speculations of vague and delusive theory; but that code of moral law, which is the joint result of reason and experience. These are the great guides of our judgment on things around us, the source of all that renders life a blessing either in an individual or a national view, and the origin of that PRINCIPLE upon which all public and private institutions are established, and are to be maintained. Without experience, all the efforts of the human mind, are to every practical purpose, little better than the phantoms of a visionary imagination, which have no foundation on which their utility can be grounded, or their permanency secured. Without reasoning

reasoning upon the nature of things, experience sinks into a low and sordid calculation of temporal advantage, and man becomes a mere machine of selfish and degraded interest. PRINCIPLE is that compounded motive of action which reason informs us is consonant with the laws of abstract right, and experience teaches us is conducive to the welfare and happiness of man.

"Upon PRINCIPLE then, thus created and established, we found our attachment to all that is high and honourable in the more contracted paths of private life, to all that is venerable and noble in the more expanded prospect of public duty. Upon PRINCIPLE, the fabric of our constitution both in Church and State is reared and supported, and by PRINCIPLE alone can it be strengthened and maintained. This is the high ground upon which every pure and patriotic mind must take its stand, and upon this we must rest our defence of all that is dear to us as Englishmen and as Christians.

"To inculcate and to vindicate this PRINCIPLE on a most vital and essential point in our political no less than our religious existence, is the design of the present publication. To the defence of our English Church these volumes are peculiarly dedicated and directed. Experience would teach every thoughtful and inquiring mind, with how powerful a bond of united interest the ecclesiastical and civil institutions of our native land are cemented and confirmed. Upon this ground alone, every ardent lover of the civil constitution of his country would give some portion of his attachment and favour also to the ecclesiastical. But political EXPEDIENCY is not PRINCIPLE; it forms a part only of that sound and inestimable rule of moral action. Not only because experience teaches us that the Church is an integral and essential part of our constitution, but because reason declares that it is a pure, primitive, and apostolic institution, it is that we assert its claims to our protection and love; and thus upon PRINCIPLE, we become the zealous defenders of our established Church." Vol. I. Preface, p. vi.

The contents of the first department are, I. Eight discourses by the Rev. Edward Davies, the learned author of "Celtic Researches," and "The Mythology and Rites of the Druids." II. Extracts from Wake's Apostolic Fathers. III. The explanation of the Ember days in Lent, by that pious and excellent layman, R. Nelson, Esq. These are all admirably adapted to give the theological student a satisfactory idea of the constitution of the primitive Church, the order and succession of the ministry, and of that unity, which is so essential not only to the propagation but to the preservation of Christian truth. Although the writings of the early Fathers are of no authority with us, as with the Romanists, yet as they inform us of the disciplines, doctrines, and practices of the earliest days, they are to be received with all the veneration, and read with all the attention due to human testimony and human authority; and may furnish these later ages of the Church with many valuable documents and important rules, both

both for the regulation of our conduct, and the formation of our judgment. The following extract from the preface to this part of the work will best explain the intention of the Editors.

"The editors of this compilation have an earnest wish to impress correct notions of the Christian Church upon the minds of those who read this part of their work. For this purpose they would observe, that what was deemed, by the apostles of Christ and their companions, to be essential to the character of the Church, claims the closest possible regard in these advanced ages of the Gospel. It may be that God has, in his infinite wisdom, purposely left some particulars, concerning the nature and constitution of the Christian Church, unpronounced, with commanding precision, in the New Testament, in order that, under the authority of apostolical and primitive example, the general spirit of the Gospel might be more conspicuous and free among those who strive to acquire it in its genuine characters of humility and a love of concord. While, then, we have before us the usages of the apostles, and of those who immediately succeeded them, let us distrust our own private notions of that discipline, by which the Christian faith may be best maintained in genuine purity, if at any time we should find our notions at variance with their usages. With the Bible in our hands, let us be careful not to overlook the primitive practices of the apostles and earliest Christians; but, from what *they* believed, and from what *they* practised, under the direction of their Divine Master, to "go and teach all nations," let the nature of the Christian Church be ascertained, rather than from the uncertain and very contradictory notions of the present day." Vol. I. P. 3.

The second department, which is dedicated to the consideration of "Ecclesiastical Establishments and Tests," contains a still larger portion both of scarce and valuable matter. Its contents are, I. Essay on Establishments in Religion, by the Rev. Mr. Rotheram. This may be considered as a tract of very great ability, and is now scarcely to be procured. It was first published in answer to the Confessional. II. Warburton's Alliance between Church and State, Part I. being the most masterly exposition of the nature and tendency of a test law. III. A Sermon of Bp. Hoadley on the Delusion of many Protestants, who even in his days were desirous of relaxing the test laws in favour of the Roman Catholics. It is worthy of observation, with how much zeal and earnestness even that patron of religious liberty (as it is termed) opposes even the first advances to admit the Roman Catholics into power; with how much more reason and warmth would he have combated that overwhelming and fatal measure, which, under the specious name of Emancipation, will resign our constitution into their hands. IV. Bishop Sherlock's Arguments against a Repeal of the Corporation and Test Acts. V. Bishop Horsley's

Horsley's Review of the Case of the Protestant Dissenters, with reference to the Test and Corporation Acts. VI. The Claims of some English Protestants to greater Liberty than they now enjoy, by Bishop Ellys. He who will read with attention and care the preceding inimitable treatises upon these important subjects, will possess him fully of all that can be advanced in support both of an established religion, and of those tests by which it is supported; and will rise from these great masters in civil and ecclesiastical polity, enabled with the coolest reason to approve, and with the soundest argument to defend the ground work of our Constitution in Church and State; and with the most sovereign contempt for the delusive speculations, air built theories, and empty declamations of religious sciolism and experimental infidelity. To these argumentative and masterly treatises is subjoined VII. Extracts from Reflections on the French Revolution, by Edmund Burke, containing defences of an Establishment, and exhibiting all the confusion of Ecclesiastical anarchy, with all the power of manly eloquence and vivacity of imagination, which distinguished that great and illustrious statesman. From the Editor's preface to this department of the work, we shall present the following extract.

"To meet the various and complicated evils arising from this fatal source, it has been considered no less indispensable to the political, than to the religious interests of every well ordered government, to erect a CHURCH ESTABLISHMENT; or, in other words, to choose one out of the various contending parties, whose doctrines the State shall approve and prefer, whose discipline it shall honour and protect, and whose professors it shall encourage and maintain. With the reasons of this preference, or with the truth of the doctrines thus approved, the idea of a Church Establishment has no immediate connection. Our attention will be directed to these points, when the Church itself, and its own peculiar merit, shall come under our review; all that now requires our consideration, is the necessity of such an establishment to further the interests of Christianity in general, and to promote the welfare and happiness of each particular political body. Anarchy in politics is the necessary attendant upon anarchy in religion. Hence it has been the constant policy of those who have aimed at the destruction of all civil government, to direct the first blow at the Church Establishment; for, as long as the Church remains unpolluted, the bonds of civil union are still uninjured. The eventful period, in which our lot of existence has been cast, has too clearly disclosed the fatal success of so nefarious and so deep-laid a policy. The history of our own country in former years, and the record of our own experience in these latter days, will bear a powerful and overwhelming testimony to the practical truth of these opinions. The political and the ecclesiastical establishments of a State mutually support and maintain each other;

they grow with each other's growth, they strengthen with each other's strength; it is the State which protects, honours, and cherishes the Church; it is the Church which defends, adorns, and consecrates that political body with which she is so intimately connected.

"Nor is this union accomplished for the sake of rendering the Church political, but the government religious. To infuse into every order of the State a holy zeal in the cause of that Christianity which is a constituent part even of the body politic, to point out a path of religious faith to the multitude of every rank, who have no power to select or to choose for themselves, and to present that uniform appearance of religion, which is so essential to its general and easy reception, is the first grand design of a CHURCH ESTABLISHMENT." Vol. I. P. 178.

In the first part of the second volume are contained those publications which display the character and the pretensions of the Church of England. We think that the Editors have shewn great judgment in selecting, 1st. Swift's Sentiments of a Church of England Man with respect to religion and government; a treatise which, for practical simplicity, soundness, and moderation, cannot at any time, but particularly in these dangerous and slippery times, be sufficiently read or admired. 2d. Archbishop Synge's True Churchman is also a sound and useful work; and 3dly, Bishop Ellys on the Nature of that Supremacy, which in ecclesiastical matters is vested in the crown, is a book to which the student may apply for much valuable information upon this difficult and delicate subject. These three are the only tracts in this department; a fourth however is mentioned in the Preface, "An Apology for the Church of England," by the present Dean of Winchester. We know not for what reason this is omitted, as it was clearly the intention of the Editors to have inserted it. We hope in the second edition that it will be presented to the readers, as it is a Sermon which is peculiarly distinguished for that original conception, and affectionate eloquence, which are the characteristics of its learned author. The views taken of the Church of England in the Preface to this part of the work will afford much satisfaction to the reader:

"Of all ecclesiastical establishments, and of all the various forms of Christian government, known under the name of national churches, we may without fear assert that the Church of England is among the purest, the holiest, and most perfect. And this we believe, not from any inherent claims in herself to a higher share of Christian perfection, nor in detriment to the excellence of established churches in any other nation, but from her strict conformity with the commands of her great Master, and her close resemblance, both in constitution and in form, to the primitive and apostolical Churches

Churches. Though "her foundations are upon the holy hills," she vindicates to herself no share of innate authority, or necessary infallibility. All the power which is assumed by her, over the wills and the affections of her children, is derived from a higher source. Every article in the faith, every law in the constitution, every ordinance in the discipline of the Church of England, is binding only upon the consciences of her sons as it is immediately derived from the authority of Scripture. Scripture is the test by which the validity of her claims are to be tried, and is the only criterion by which she can be judged. But here a material point arises; it is not upon Scripture, as interpreted by herself, that she relies, but upon Scripture as interpreted by the laws of sound reason and of common sense. There are parts of the Church of Christ which rest their claims nominally upon Scripture, but then it is upon Scripture interpreted by themselves. They acknowledge, indeed, the existence of the law by which they are to be judged, as did the Scribes and Pharisees of old, but at the same time they reserve to themselves the sole and paramount authority of their own interpretation; thus reasoning, if reason it can be called, as it were in a circle, first taking for granted their authority in the interpretation of Scripture, and then proving it from itself. The Church of England, on the contrary, when she submits herself to this test, resigns every inherent claim of interpretation, and calls in sound and unprejudiced reason as the judge, either to confirm or to reject, her claims. Whatever cannot be drawn by the deduction of clear and unsophisticated argumentation, from the pure fountain of the Holy Scriptures, forms no article, either of her constitution or of her creed." Vol. II. P. 2.

The tracts upon the subject of POPERY are selected with peculiar discrimination and judgment: I. Popery Destructive of the Evidences of Christianity, by N. Foster, B.D. is a Sermon, which was preached before the University of Oxford in 1746, and peculiarly demanding the attention of the reader at the present time, when attempts are made even from the highest quarters to confound all religious opinions and doctrines in one amalgamation of ignorance and indifference. The Author of this important discourse was the learned Editor of Plato, and a man distinguished alike for powers of intellect and depth of research. II. Bishop Bull's answer to the Queries of the Bishop of Meaux respecting the corruptions of the Church of Rome, in relation to Ecclesiastical Government, the Rule of Faith, and the Form of Divine Worship, a treatise which for its acuteness and learning should be in the hands of every theological student. III. Dr. Kipling's (the present Dean of Peterborough) Examination of Certain Accusations brought recently by the Irish Papists against British and Irish Protestants of every denomination. This was occasioned by the republication of Ward's Errata a few years since,

since, and has become exceedingly scarce: it is a happy specimen of vigorous and convincing precision both in statement and in reasoning. IV. Christ, not St. Peter, the Rock of the Christian Church by the present learned Bishop of St. David's. V. A Second Letter on the Independence of the Ancient British Church, upon any Foreign Jurisdiction, by the same author; a publication which does credit both to his ingenuity and to his discernment. VI. The Case stated between the Church of England and the Church of Rome, by C. Leslie, A.M. This is by the celebrated author of "The Rehearsal," "A Short and Easy Method with a Deist," &c. and is given in the form of a dialogue between an English Roman Catholic nobleman, and a gentleman of the Church of England, and successfully demonstrates the doubt and danger attending the communion of the former, and the satisfaction and certainty to be found within the latter. The reader who shall have thoroughly acquainted himself with the six treatises which form this department of the work, will have gained all the knowledge upon this important subject, which may be necessary upon all common occasions, on which a question may arise respecting the genius and the tendency of the two religions. He will also learn that whatever is the genius of Popery, it can admit neither of alteration nor improvement; but that what its professors were in the darkest and most bloody ages of persecution, such they both would and must be now, were they endued with power and invested with authority. With the following passage in the Preface we were much pleased:

"Popish authority here was obtained by murder, preserved by the promotion of continual dissentions between the prince and his subjects, reluctantly submitted to at all times, and finally thrown off with the unanimous consent of the monarch and the people. After the objections made by Luther, to Popery, had induced all serious men to examine for themselves, with what cautious prudence a reform was made in this country, the general approbation of all foreign churches abundantly proves. So evidently indeed did we retain all the essentials of Christianity, in the opinion of even Papists themselves, that Pope Pius the IVth is said to have offered Queen Elizabeth a confirmation of all she had done, provided his supremacy was acknowledged. (See Camden's Elizabeth, and Baker's Chron. An. 1560.) This being refused, a spirit of animosity arose, which the lapse of three centuries has not extinguished. But Popery remains the same in its tenets and its practices. Nor to prove this truth should we refer to the histories of the Reformation, nor of the times immediately preceding that event, but to the rebellion and murders, which, during the last twenty years, have been perpetrated in Ireland, and which no impartial observer can suppose to have arisen from any other source than

than the rancour of papists against their fellow subjects, and the hope of success while our country was engaged with its inveterate foe, who at that time, had under his command nearly the whole of the continent. At that time, I repeat, when subjects of any loyalty would patiently have submitted to most grievances, rather than embarrass government, then, and how much less have agitated the whole kingdom for claims, which, if granted, would according to their own avowal, have conferred the bare possibility only, of enjoying places of honour and profit on a few. Against Popery therefore, such as it has been, such as, from its constituent principles, it ever must be, the Church of England remains the great bulwark of the Reformation, and to impress her sons with the nature of the errors she opposes, the following tracts are republished." Vol. II. P. 124.

On the subject of TOLERATION we find but two Treatises, both however of considerable merit: I. True Moderation, by T. Brett, LL. D. in which, among much excellent matter, the distinction to be made between the opinions and the persons of dissentients from our establishment is well pointed out: II. Stebbing's Essay on Civil Government; in which will be found an able answer to the impractical speculations of Locke and Boyle. Some additions might have been made with considerable effect to this part of the work, particularly from the Sermons and Charges of Balguy, where this intricate and difficult subject is placed in a clearer light than by any writer with whom we are acquainted, Warburton perhaps only excepted. We are the more surprised at seeing no work of Balguy in this or in any other department of the work, as his name is mentioned in the General Preface as one of those, which would do honour to the publication. The Preface to this part also is executed with much ability, as the following extract will shew:

"Whoever would now be regarded as liberal, must actually encourage principles which he believes to be false, and practices which he dreads as injurious. Hence a deference to the experience and wisdom of our ancestors is a barbarous superstition: to support a primitive and national Church, gothic bigotry; but to educate our children in the truths we revere ourselves, has roused to active opposition, deists, dissenters, socinians, quakers, and *hoc genus omne*. Christians must therefore be recalled to a more sober contemplation of things. They must learn not to seek the praise of men by a disparagement of their zeal towards God. Enchanted by a meretricious liberality, they have hitherto treated truth and error alike, or rather, the latter has experienced a kind of affectionate pity, while the former has been received with cold acknowledgements, little better than a repulse. Yet, however we may pity the person, no countenance should ever be shewn to error: for what each individual deems to be error, that ought he to suppress: it is his duty, considered as a member of religious, or civil society.

society. On the contrary, what he deems truth, it is equally his duty to support. For genuine charity seeks the real welfare, not the present ease of mankind; and, with such charity, Christian Toleration necessarily coincides, which it well may do, since Toleration signifies, or at least used to signify, patiently bearing with something wrong. Therefore, whatever a state promises to tolerate, that at the same time it avows to be against her laws, yet, abstaining from the punishment thereof, for certain causes assigned or not. With respect to religious errors, the cause is, man's inability to punish them justly. But what the state deems to be truth, and therefore productive of happiness to its subjects, she is bound for, therefore invested with power, to support and encourage. By such means at least are the ruling powers warranted to curb opinions adverse to their own. To care for none of these things, and treat all religious sects alike, is an heathenish indifference, a policy arising from a total disregard of all religion, or a latent desire of promoting some particular sect, rather than from enlightened views, and a just estimate of human nature. For every experienced politician must acknowledge how advantageous it would be that an whole kingdom should, as much as possible, be of one mind, and the great danger of contests when the opposing parties are of equal number and strength. The difficulty of adjusting measures so as to inflame none, the different ideas each are apt to form of politics, the extreme jealousy observed towards government by those whose opinions it does not profess, are all so many sources of embarrassment, which must frequently paralyze or prevent extended plans. And such a government would necessarily fall in any serious internal convulsion. Parties so equally balanced as to admit no superior, or by a temporary union of discordant parts, enabled to match the otherwise predominant division, are ready on all occasions to wrestle for the rod of power. Should it fall a prize to the associates, they again would contend for its possession, and the land sink under anarchy and misrule. This is no visionary theory, but the history of our own great rebellion. Therefore to inform the public mind on this subject, and guard against the fatal consequences of the present immoderate moderation, the following tracts are republished, in which the subject is considered on different grounds." Vol. III. P. 2.

From the view which we have thus given our readers of "The Churchman Armed," they will be convinced of the utility and the importance of such a publication at the present time. The student will find embodied in these three volumes the opinions of the most eminent writers upon those subjects to which the state of our Ecclesiastical Constitution, in these times, appears peculiarly to command his attention. He will be directed to the fountains themselves of all that is sound in principle, or valuable in practice; and from these masterly treatises thus arranged and concentated before him, he will also be enabled to form with precision,

precision, to strengthen with power, and to defend with effect the most sound and constitutional opinions both in Church and State. The selection is generally speaking, as the names themselves will testify, made with judgment, and the arrangement of this valuable material under the five heads which we have described, is both able and useful. The Prefaces to each department clearly shew that those, to whom the care of editing these volumes was entrusted, understood the subjects upon which their labours were employed. To those who may be desirous of mastering the argument upon these important points in a short compass, and at a cheap rate, this collection will be invaluable. It should find its way into the library of every theological student; and may perhaps be read with infinite advantage even by those who are farther advanced in their professional career.

ART. V. *Memoir of the Queen of Etruria, written by herself. An authentic Narrative of the Seizure and Removal of Pope Pius VII. on the 6th of July, 1809, with genuine Memoirs of his Journey from Rome to France, and thence to Savona, written by one of his Attendants. Translated from the Italian.* 8vo. 180 pp. 7s. 6d. Murray. 1814.

AFTER all the acts of public atrocity which stand recorded against the exiled tyrant, it may appear almost uninteresting to descend from so grand a scale of successful villainy to any minor details of insolence and oppression. We know not, however, whether these less important histories may not be useful in relaxing the mind from that stretch of attention to which the events of the last two years have so uniformly directed it, and in bringing it down by degrees to the ordinary occurrences in the moral and political world.

Two secondary instances of the usurper's tyranny are related in this small volume, of sufficient atrocity to have awakened the attention at any other time, or in any other age, but the present. The narrative of the first is given in the form of a memoir, written by the sufferer herself, Maria Louisa of Bourbon, second daughter to Charles the Fourth of Spain, who was married to Don Louis of Bourbon, Duke of Parma, who was afterwards placed upon a newly-erected throne of Tuscany, under the title of King of Etruria.

In the year 1801 both herself and her husband received instructions to quit Spain, and to repair to Tuscany: they were to pursue their route through France, and even through Paris itself,

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for a reason of a very curious nature; "by way of experiment," as Buonaparte expressed it, "to see what effect the appearance of a Bourbon would have in France." The experiment, however, appears to have answered according to the wishes of the First Consul, as he then was, no sort of public notice being taken of a branch of the Bourbons thus metamorphosed into the King and Queen of Etruria. When they arrived at Florence, they found the states of Tuscany occupied by French troops, under the command of Murat, which, in spite of all representations and remonstrances, still continued to infest their new dominions. In 1803 the King of Etruria died of a consumption, leaving the unfortunate subject of these memoirs guardian to his son, and Regent of his new dominions. After some little time, her exertions were successful in bringing about the departure of the French troops, and in procuring a Spanish force to supply their place. The calm, however, was but of short duration, for in November, 1807, the French Minister informed her that the kingdom of Etruria had been ceded by the court of Spain to France, and that consequently it would again be occupied by its old master. The *Ex*-queen, after issuing a forced proclamation, absolving her subjects from their allegiance, was shipped off for Spain, having performed the short part in the theatre of his usurpation which the tyrant had thought fit to allot to her. It is not uninteresting, at this period of time, to observe the movements of these minor wheels in the great and complicated machine of Buonaparte's policy. It was intimated to her, on her journey, that, as a compensation for the loss of this newly-created kingdom, a part of Portugal was to be allotted to the Spanish dominions. On her arrival at Aranjuez, in 1808, she found that no such treaty had ever been in existence. The events which followed her arrival in Spain, the renunciation of the crown by her father, the proclamation of her brother as his successor, are too deeply impressed upon the minds of our readers to stand in need of any further relation. It appears that she was at Bayonne at the very time when, by a treaty, in which treason and infatuation appear alike predominant, an annual assignment of 400,000 francs was made, in lieu of the cession by King Charles the Fourth of the kingdom of Spain to Napoleon.

Immediately after these events, the whole party (for it is really difficult to grant to self-degraded royalty a nobler name) received orders to remove to their several destinations. Ferdinand the VIIth, the Infants Don Carlos and Don Antonio to Valency, and Charles the IVth, his Queen, the Infant Francis Antonio, with the Queen of Etruria, and her young family, were dispatched to Fontainbleau. In this palace she was, according to her

her own account, confined a prisoner, in a state of wretchedness and want, while to her father and mother the service of the whole imperial court was assigned. A considerable jealousy appears to have been excited between them, and she complains bitterly of the treatment which she received from her parents themselves, without alledging any adequate reason. This part of her narrative is very dark and obscure. Something must have passed, with which she has not thought proper to acquaint us, to estrange them from her; for although Charles the Fourth of Spain, in his political conduct, had shewn himself destitute of common sense, yet it does not appear that in his private family he was devoid of common affection. From Fontainbleau she was moved to Compeigne, having in vain solicited the Emperor for permission to retire to Parma. The following extract will open to the reader a scene of that dark intrigue and deceit which characterized every proceeding of Napoleon.

"At last there came an order for my removal to Parma—where I was told, that the palace of Colorno was assigned to me with all its appurtenances; and Marshal Duroc, Duke of Friuli, informed my chamberlain, who had gone to speak with him about my affairs, that Bonaparte would have me go to Parma; that he had given me the palace; and that, immediately upon our arrival, my monthly allowance would be increased to the sum of 50,000 francs.

"On the other hand, they insisted that we should set off on the 5th of April; and it was of no avail to make it appear that my son had had a severe illness, (which was the fact) and that I myself, who had been equally indisposed, was only now upon my recovery: all this would not suffice to retard our journey a single day. It took place accordingly on the 5th of April, nine months after our arrival at Compeigne. Just as we were going I received a letter from Napoleon, wishing me a good journey, and saying that I should have great enjoyment of the country which I was about to inhabit—but without once mentioning the name of that country.

"Thus commenced our journey, which was prosperous as far as Lyons—where, to my great surprise, I found that my people had been sent on before me, and the inn at which I put up surrounded by gensdarmes. The minister of police paid us a visit, and was followed by the prefect, who presented me with an order of government, purporting that I was to go to Nice, and not to Parma. The prefect added, with a very arbitrary air, that it was fit I should proceed on my journey immediately, though it was then midnight: however, we obtained permission to rest where we were till the morning—but they never quitted us while we staid. The minister of police remained all night in the anti-chamber, and the gensdarmes waited below. We set off on the following day, but they made us go as far as Avignon by water; and, though a boat was provided for us at our own expence, we were nevertheless obliged

to

to proceed in all respects according to their will and pleasure, frightened, ill used,—and all because I complained that the place of my destination had been altered.

"We continued our journey three days by water, then took the road by land to Avignon, and at last, on the 18th of April, arrived at Nice. From this place, I made a pressing application to the government for the increase of allowance which I had been promised on my arrival at Parma; but, every application, every remonstrance was useless, and they adopted the system of returning no answer to me. I was now in a state of real affliction; no regard was had for my family, but every trifling order, that arrived on our account, was executed with so much rigour, as to keep me in continual uneasiness and terror. What tortured me most of all was, to see the life of my son in the power of so atrocious a tyrant. This constant agitation, and the uncertainty of all means of subsistence, depending on the caprice of one who had shewn himself so faithless in the observance of promises, and who made no scruple of turning us over from place to place, at his pleasure, with every possible circumstance of distress and inconvenience, joined to the temptation afforded by the prospect of the sea, made me conceive the project of withdrawing myself and my children from the tyranny of this man, and throwing ourselves into the arms of England, in the hope that, as she has been, in all times, the asylum and consolation of unfortunate princes, so she would take under her protection this distressed family, which had been made the foot-ball of the tyrant, and was abandoned by the whole world. I took all the steps that I thought likely to effect this purpose; but, unhappily, just as it was on the point of being accomplished, that is to say, on the —— of April, about an hour after midnight, the colonel of gendarmerie entered my house with a detachment, while others of his men scaled the two garden walls. My residence was thus, at once, converted into a hall of justice. The soldiers were armed with manacles, ropes, and a couple of bags. They entered under the pretence that an Englishman was concealed within. Sentinels were placed at every door, and a strict search instituted throughout the house. They seized on all the papers they pleased, and carried off my *Ecuyer* * and steward †, who were sent prisoners to Paris. As for myself, my allowance was suspended. The government, which had detected my project, let it go on to the moment of execution, and then followed that insult, greater than any that would have been offered to the most guilty plebeian, of seeing my house filled by officers of police, who remained there two entire hours. After this, four months passed away, during which the officer seemed to be forgotten.

"When I saw that my hopes had completely failed, I wrote to Bonaparte himself, assuring him that mine was all the blame, and

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* Scudiere. † Maestro di Casa.

exculpating

exculpating those who were suspected of being concerned with me.

"Four months had passed since these representations, when I learned that a public prosecution was commenced against me, preceded by a military commission. In the course of a few days, on the 2d of August, when I came back from church, where I had been to witness the jubilee, I met the commissary of police with my sentence, which had been publicly pronounced to my greater shame and mortification; after reading which, he announced to me, that by the emperor's clemency, I was only to be shut up in a monastery with my daughter, and that my son was to be conveyed to my father and mother." P. 35.

Rome was the place chosen for her imprisonment, and in a convent in that city was she immured, all communication with those from without being rigorously prohibited. Even her parents and her son, who, eleven months after her imprisonment, arrived at Rome, were permitted to see her only at stated intervals, and even then for a few minutes only, and in the presence of witnesses. After, however, Murat had signed a treaty with the Allies, her condition was somewhat altered, though at the date of this Memoir she still remained in a sort of custody.

"On the 14th of January, however, most unexpectedly, a strong Neapolitan guard came to the convent; and, the day after, General Pignatelli paid me a visit, to say, that, immediately on the arrival of the Neapolitan troops, he had esteemed it his duty to place a guard of honour at my disposal. On the 17th of the same month, the government was changed, and the new governor, M. de la B****, came to acquaint me that I was at liberty. I told him that I accepted my freedom, but that I should make no further use of it than for the purposes of air and exercise till I had settled my affairs, and that I should then take up my residence in some house, together with my son, because I did not like the idea of living under the same roof with my parents, on many accounts. However, the next day, as I was going to dinner, General Pignatelli came to me again, and, without suffering me to eat, or paying any attention to the hardships which I had already sustained—not even addressing me in the light of a person at liberty, but, in a hostile manner, announced his pleasure that I should leave the convent, and remove to my father's house. Nothing I could say was of any service. He persisted in his purpose—at first with a shew of politeness, but afterwards with threats of compulsion, having soldiers with him in the convent to force me; so that he obliged me to comply, and I was hurried away, in a miserable hackney-coach, to the house which my parents inhabited. My only consolation arises from having my son near me; in all other respects I am still a sufferer. A most wretched apartment is assigned me; my mother's lowest waiting-woman being better lodged than myself. A single table

table is provided for the whole family; and though, as a special favour, my board is furnished out of it for one month, at the end of it I shall be deprived of this indulgence, and must look elsewhere for sustenance.

"But with what means? As soon as I had left the monastery I demanded an increase of my appointment, since it was impossible to live upon a pension of 25,000 francs. Having spoken on this subject with Murat, on his passage through this city, and subsequently written to him to the same effect, he passed a decree, of the 6th of February, for an allowance of 33,000. For this sum I began to draw, as far as 22,000; but, when I came to the last third, which would have made the complement, they informed me, that, the day before, another decree had arrived, of the 16th of February, by which the former was annulled, and by which I was allowed only 10,000 a month; and that the sum for which I had already drawn was to last me for the months of February, March, and part of April.

"I was petrified with astonishment at this decree, and wrote, and sent a special messenger to remonstrate about it. Well! twelve days have now passed that they have been keeping him there at my expense, without returning me any answer; and here am I, with my miserable pittance, having but a fortnight to look forward to being left entirely to my own resources—abandoned by all.

"Such is my disastrous history, succinctly told, but which might have been extended to volumes. It will be seen, what have been the vicissitudes of my fortune, that I have been the unhappy victim of the blackest treacheries, the foot-ball of that tyrant, who has made his sport of our lives and properties; and, that I am, even now, afflicted, degraded, and abandoned. I hope that England, the asylum of unfortunate princes, will not refuse to take under her protection an unhappy mother and widow, with her two infant charges—all three without any support, though having the most unquestionable rights, both as Infants of Spain, and as proprietors of the states of Parma, Placentia, and Guastalla, as well as that of Etruria." P. 49.

That this Memoir is the genuine production of the Queen of Etruria, we cannot entertain the slightest doubt. It is clearly the production of a woman, and of not a very wise one. How far her claims may meet with the attention of the Congress, who are now assembled at Vienna to hear and to decide upon the pretensions of all the sovereigns and *ex*-sovereigns of Europe, we cannot say. We should hope that these commissioners for the enclosure of Europe would, in their new division of the continental common, take the claims of this poor widow into consideration, and allow her a comfortable little kingdom in the waste land of Italy, where she may grumble on in peace, and not become burthensome to the parish. Her Memoir, in the mean time, will be read not without interest by those who can

descend

descend from the contemplation of all the grand events which have passed before their view, to trace the same features of intrigue and villainy in the inferior scenes of the political world.

The second part of this volume contains a narrative of the seizure and removal of Pius the Seventh, in July, 1809. This, together with the preceding Memoir, were communicated to the publisher by Father Macpherson, who is lately arrived in this country from Rome. There are two divisions of this part of the volume, the work evidently of two different hands, both, however, the equally authentic testimony of those who were eye-witnesses to the facts which they relate. The assault upon the Quirinal palace was made about two o'clock in the morning of the 5th of July, under the command of General Radet, who had formerly been a penitentiary canon in a French cathedral, to whom the commission of this act of violence had been entrusted. The following scene is well described, and cannot fail of engaging the attention of the reader.

" By the time they reached the first antichamber, his Holiness, having been informed by his eminence, Cardinal Pacca, first Secretary of State, of the assault, had left his bed, and slipped on a white bed-gown. The cardinal, above mentioned, who, in his dressing gown and slippers, and quite unattended, had, with difficulty, made his way to the Pope's chamber; Cardinal Despuich, who had also been apprized of what was going forward by M. Maffei, the train-bearer; and, together with them, others of the household, were all pressing round his Holiness's person. The Holy Father himself, as soon as he had opened the door of his bed chamber, took Cardinal Despuich by the hand, and said to him, with an undisturbed air, ' Here we are, then, at last, my Lord Cardinal;' *(Ci Siamo, Sig. Cardinale)* to which his eminence replied, ' Holy Father! now is the time for your Holiness to display your courage, and to implore the illumination of the Most High, that you may be an example to us all. May it please your Holiness to remember, that we are now in the octave of St. Peter.' —' You are right,' answered his Holiness. By this time the noise in the second antichamber increased, and the same cardinal said to him, ' If your Holiness wishes it, we are still in time to pass into your private chapel, to implore the grace of the Lord at the foot of his altar.' But, the uproar increasing more and more, and approaching nearer, the pontiff seated himself in the chair which he commonly used, having, by this time, hastily put on his pontifical robes, *(moretta e stola)* while the cardinals ranged themselves on each side of him.

" Cardinal Pacca had already issued orders to prevent any alarm being given to the people without doors; who, if they had been apprized of what was going forward, would certainly have caused the whole attempt to fall to the ground. But the Holy Father, resigning

signing himself to the will of the Most High, was determined to await the consummation of this grievous iniquity devised against his sacred person: supported by the two cardinals, and others of his court, he, therefore, maintained the utmost calmness and intrepidity; and, calling for the crucifix which he was accustomed to carry with him, put his breviary into its case, and, with a majestic cheerfulness, placed on his finger the ring which his predecessor, the immortal Pius VI. wore, when he was, in like manner, carried away from his capital.

" The assailants now began to break open the door of the antichamber of public audience; when Cardinal Despuich proposed to the Holy Father, for the sake of avoiding the disorder that would ensue from the tumultuous entrance of the low wretches, who were among them, into his sacred presence, to order three or four of the domestics to place themselves in the lobby *(passetto)*, to ask what was wanted. His Holiness signified his approbation of this proposal, and sent four persons accordingly, who reached the lobby just as the door was on the point of being forced. Then the Abbé Maury, of the secretary of state's office, asked who was there, and what they wanted? They answered precisely in these words, ' *Nous voulons le Pape;*' (we want the Pope;) upon which the Abbé replied, ' I will speak to the Pope; and, if he orders it, the door shall be opened.' The order was not, however, immediately given, and the assailants were about to renew their attempt to beat it down, when the Pope at last commanded it to be opened. Immediately, General Radet entered, accompanied by his gensdarmes, soldiers armed with muskets, and some of the patriots:—among others, one Diana of Ceccano, a town in the diocese of Florence, Antonio Cardelari, Fignani, &c. in all about twenty persons—and presented himself, standing, and covered, all his attendants maintaining the same position. Then, addressing his Holiness (before whom stood Cardinal Despuich,) he said, ' Holy Father, I come, by command of my sovereign, the Emperor of the French, to say that your Holiness must renounce the temporal dominion of the states of the Church.' The Pope, keeping his seat, answered with a mild and serene air, ' I cannot:' to which the General replied, ' If your Holiness will make this renunciation, I doubt not that all matters will be accommodated, and that the Emperor will treat your Holiness with all possible consideration. Then the Holy Father raising himself on his feet, with an air of majesty and authority, as if he, at this moment, remembered that he was a prince, and vicar of Jesus Christ, rejoined, ' *I cannot; I must not; I will not. I have promised before God, to preserve to the holy church her possessions, and never will I fail in the oath which I have taken to maintain them.*' The General answered again, ' Holy Father, I am very sorry that your Holiness will not please to condescend to such a demand; since, in refusing, you but expose yourself to new sufferings.' The Pope replied, ' I have said: nothing on earth shall move me; and here I am, ready to shed the last drop of my blood.

blood, and lose my life this very instant, sooner than violate the oath I have taken before God.'—'Well,' returned the General, 'this resolution of yours may perhaps prove the source of some inconvenience to you.'—Then the great and immortal Pius VII. answered, 'I am resolved, and nothing shall move me.'—'Since such is your resolution,' replied the General, 'I am grieved at the orders which my sovereign has given me, and at the commission I have received from him.' Upon this, the Holy Father changed that majestic and imposing tone, which he had hitherto maintained, and which was so worthy of his sacred character, and assuming that of a parent, with an air full of compassion for the General, said to him, 'In truth, my son, this commission will not draw down upon you the blessing of Heaven.' These words made some impression on the General; but nevertheless, following his instructions, he said, 'Holy Father, it is necessary that I should carry your Holiness with me.' P. 73.

The Pope, seated in his chair, cloathed in his pontifical robes, with all his Cardinals around him, will remind the classical reader of a scene which passed in former ages, within the walls of the same city; when the Gauls, under Brennus, marched into the Roman Forum, and there beheld the ancient senators, sitting in their order, undaunted and silent, and appearing as it were the tutelar deities of the place. The Cardinals, however, escaped the severer fate of their ancient prototypes, and underwent the milder discipline of banishment, instead of murder. The journey of the Pope is described in all the glowing colours which an enthusiastic and bigoted devotion to his cause could create. His arrival at Avignon, that seat of the *pseudo* pontiff of former days, shews that the attachment of its inhabitants to the name of their ancient pastor is not yet extinguished.

"The news of the Pope's arrival at Avignon spread like wildfire; so that in a short time the whole city, without reserve of age or station, had flocked around his carriage, saluting its sovereign with shouts of joy, and doing him homage as the legitimate successor of Peter, with a thousand modes of testifying the respect due to so exalted a personage. Ladies, gentlemen of the first rank, merchants, artizans—all joined in one general cry of fidelity and obedience to the Pope, all feeling the same detestation of their existing government, as tyrannical and unlawful; and all the exertions made by Boazar, both of voice and gesture, to terrify the inhabitants, were wholly unavailing, being lost in the noise of triumph and rejoicing. At this moment of peril, the soldiery, which was mixed and confounded with the multitude, grew pale and trembled, wanting courage to have recourse to arms, as the imprudent Boazar, in the heat of his fury, would have had them. That the tumult might not still further increase, and to prevent the people of the adjacent country from uniting themselves to the al-

signing himself to the will of the Most High, wa
await the consummation of this grievous iniquity
his sacred person: supported by the two cardina
his court, he, therefore, maintained the utmos
trepidity; and, calling for the crucifix which h
carry with him, put his breviary into its case
cheerfulness, placed on his finger the ring
the immortal Pius VI. wore, when he was
away from his capital.

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he has been enabled to communicate to all the faithful, particu-
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many bishops of Napoleon's own election, was immediately co
mitted to close confinement by Buonaparte, who could ill bro
any other tyranny except his own. With this the Memoir c
cludes; nor has the historian, who has recorded his melanch
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ready assembled populace, he then ordered the city gates to be shut, keeping open only that by which we were to take our departure. We remained about twenty minutes the objects of this popular convulsion, so glorious for Avignon, and which will be eternally memorable in its particular annals, till Boazar, breaking through the crowd by main force, with pistols charged and levelled, extricated himself from the surrounding dangers, and precipitately quitted the city, together with the Pope's retinue, in extreme disorder.

"In the short space allowed us, every inhabitant of Avignon had a thousand things to say, and a thousand questions to ask, running from one to another, like the successive waves of the sea, without interruption: as, for instance, one man of mild aspect and civil demeanour came up to me, and asked, 'If it were true that the Pope had formally excommunicated the Emperor Buonaparte.' On my laconic answer, that I could not satisfy him, because it was death to speak, 'That is enough for me,' he exclaimed, 'that's quite enough—I understand;'—and, so saying, hurried away into the thickest of the crowd.

"A little way out of Avignon we were met by an order from Paris, not to proceed any further in France, but to return by the interior of Provence into Italy, in the direction of Nice, where we were to await, in security, the regulation of our ultimate residence. The whole of this, however, was not communicated to us at once; but we continued our journey under the most profound mystery, without being able to guess at what place we were destined to rest. This order of *retrocession* was probably issued in consequence of the informations sent to government by the vice prefect of Grenoble, and the principal magistrates of the other towns on our route; all of whom had been spectators and cruel witnesses of the devotedness with which the Pope was received in every corner of the land, and by every description of people." P. 134.

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journey

journey from his capital to France, recorded his triumphant return to his dominions. We consider this little scrap of cotemporary history as not unworthy of the attention of the public, inasmuch as it shews, in the clearest point of view, the character of that pontiff, who is now restored in triumph to the ancient seat of papal usurpation. We view with respect, nay even with admiration, the calm and collected dignity with which he endured the bitterest insults, and the most atrocious and tyrannical injuries; but, at the same time, we look forward with no small degree of alarm to the effect of that cool determination, and that cautious intrigue, which has characterized every proceeding in which his Holiness has appeared. The re-establishment of the order of Jesuits cannot but awaken the attention of all the potentates of Europe, who have a just dread of a spiritual, no less than a temporal tyrant. The proceedings at the court of Rome are such, even at this present moment, as should be watched with a jealous eye by every monarch and every country in Christendom, and by none more than our own. Is it to be endured by the English nation, that the Vatican is again to direct the proceedings, and to regulate the decisions of an English parliament? We doubt not but that the leaders of faction, and the patrons of *liberality*, will readily prostitute both themselves and their country to the spiritual tyranny of the pope, as they formerly would have done to the temporal dominion of Napoleon, could such a measure deliver the reins of government into their own hands. The wary, cool, and persevering resolution of the pontiff, which this Memoir so peculiarly displays, may yet be the cause of much tumultuous disturbance in these dominions. We are of opinion, that his Holiness has much more wit than those who would call in his interference to promote the success of their own party; and if by their factious intrigue he once gains a footing in our sister island, he will improve it to the advantage of himself, and not of those who placed him there; of those who would have placed Mahomet there also, could Mahomet have promised them similar hopes of success for themselves, or of annoyance to the government of the country.

Upon the whole, we are of opinion, that these two Memoirs will not be read without interest. We must express our wish, however, that in some instances the translation of the latter had been overlooked by some one who was better acquainted with the English language than the translator himself, who, we shrewdly suspect, knows more of the Italian than the English idiom. We should not then have met with such words as *imperturbable*, &c. nor the following character of the bishop of Savona, a prelate "whose sanctity and *good odour* are known to all men." We are happy to hear of this wonderful instance of

ecclesiastical cleanliness. Let it be inscribed upon the tombstone of the prelate of Savona,

"*Non redolet, sed olet, quæ redolere solet.*"

ART. VI. *Travels in Sweden during the Autumn of* 1812. *By Thomas Thomson, M.D. F.R.S. &c. &c. Illustrated by Maps, and other Plates.* 4to. pp. 457. 2l. 2s. Baldwin. 1813.

SWEDEN is a country which will ever be a source of interest to every order of mankind in the literary world. To the statesman, its political bearings, resources, and dependencies, will be a subject of the utmost importance; to the mineralogist, a scientific description of its mountains and its mines will afford a perpetual spring of deep and curious investigation; to the historian, the mighty exploits of a long line of ancient monarchs will furnish ample room for meditation and instruction; to the botanist, and the natural philosopher, the name of Linnæus alone will consecrate the soil which gave him birth.

It is therefore with the utmost satisfaction that we can recommend to our readers a volume which will present them with a full, clear, and satisfactory account of all the different objects which can attract their attention in this extraordinary country. Upon all points which respect the mineralogy or natural history of the regions which he may traverse, few persons have a superior claim to our attention and respect than Dr. Thomson. Upon these subjects, the information which he affords us, is always scientific, often new; upon every other point, indeed, he speaks with much good sense, and displays the collections he has made, partly from his own investigation, partly from the observations of others, with much good taste and judgment.

Dr. Thomson sailed from Leith in the August of 1812, and within a week arrived at Gottenburg. In so celebrated a place, and so great a thoroughfare, we should not have expected to have heard of the total want of all inns and places of accommodation for travellers. We much wonder that no Englishman has adopted our author's suggestion, and opened a large hotel within its walls. The English, above all other nations, understand the arts, nay, even the comforts of inn-keeping. The population of Gottenburg is considerable, and within seven years it has much increased: in 1811 it was 24,853. Our author has given a very full and entertaining description of this magnificent city. From

Gottenburg

Gottenburg our author proceeded to Kärra and Trollhätte, at the latter of which the falls of the river were particularly the objects of his attention. His account of the Swedish peasantry in general will, we are assured, be grateful to our readers.

"The appearance of the Swedish peasantry is very striking to a native of Great Britain, who is accustomed to so great a diversity in the features of the people with whom he associates. The Swedes have all light flaxy hair, and a ruddy countenance. I would say that a certain degree of flabbiness is visible in their complexions. There is nothing to be seen which indicates the existence of the more violent passions; but every one expresses a docility and good humour in his face, which I believe all possess, almost to a man. I have often gone into a Swedish cottage in the middle of the night, where the whole family, to the number of six or eight, were asleep in different beds; awakened the whole family, and sent the hollenkarr to ramble through the woods in the dark, to a distance of three or four miles, in quest of horses. The family were made to get up, and kept out of bed perhaps for two or three hours. All the while they preserved the most perfect good humour, never attempted to persuade you to stop all night, nor seemed to feel the inconvenience to which they were put. The scarcity of copper on the road was so great that it was sometimes impossible to give the post-boy the sum which he considered as his due. In these cases he continued to request you to remember him with the most perfect good humour and politeness, and never attempted to abuse you as an English coachman would have done in a similar case. On one occasion I offered a post-boy a skilling banco, which was all the copper money I had in my possession: he returned it to me again, with the greatest good humour, and when I gave it to a boy that was standing beside him he seemed quite delighted with the joke.

"The peasants in Sweden seem to be a most amiable and innocent race. Most of them can read and write: they are all clean and well dressed in coarse blue cloth, manufactured in Sweden. I do not mean to say that blue is the only colour which they wear, but it is by far the most common. They have all round hats, and mostly wear silk handkerchiefs about their necks. The women are dressed somewhat like the common people in the north of Scotland; but they are all distinguished by a white handkerchief doubled into a triangular shape, which is thrown over their head, and tied under their chin, while one of the corners hangs between the shoulders behind.

"They have one fault common to them with most nations where the communication is not very frequent. They have no fixed prices, and are always inclined to take advantage of the necessities of strangers to get a greater sum of money than is consistent with strict honour and generosity. In this respect they resemble the inhabitants of Sutherland and Caithness in Scotland, who have the same fault in a degree if possible still greater." P. 29.

His

His arrival at Orebro gives him an opportunity of presenting an abstract of the constitution of Sweden, as at that place the Swedish diet occasionally meet. This diet consists of four bodies of men, who though meeting together in the same place, form four distinct and separate assemblies. 1. The nobles; 2. the clergy; 3. the peasants; 4. the burghers. Of the nobility we shall not speak, as it is generally known how much Sweden is under the government of this extended order. The clergy meet in an assembly analogous to our ancient Convocation. The archbishop of Upsal, and the eleven other bishops, are members of this part of the diet, *ex officio;* the remainder, to the number of about fifty or eighty, as with us, are elected out of each diocese, when the king's writ for the meeting of the diet is issued. The election, however, with them is more popular than in this country, each person possessed of a benefice having a vote; whereas with us, if we mistake not, the representative is chosen by the chapter in each diocese. 3. The peasants, who are a class of men, of which in Great Britain we are wholly ignorant, we shall therefore extract our author's account of them for the information of the reader.

"In Sweden there is no class of men equivalent to our British farmers; that is to say, men who pay a certain annual rent to the proprietor of the farm, in order to be allowed to cultivate it. The only farmers in Sweden are either proprietors of the land similar to our country gentlemen, or they are peasants. Now a Swedish peasant is a man employed in agriculture, possessing land of a certain tenure, who has never followed a trade nor enjoyed a civil office. So that a peasant is a man whose ancestors have been always farmers. Neither a nobleman, citizen, or country gentleman, though he may purchase the peasant's estate, is considered as a peasant: nor is he entitled to be elected a representative of the peasants, nor to vote at such an election. The land qualifying a peasant to vote must be either crown land or his own property. The value of such lands of course must differ enormously.

"Before the separation of Finland from Sweden, the whole body of peasants including doubtless their servants, amounted to the numbers contained in the following table:

Married.		Widowers.	Widows.	Unmarried above 15 years of age.		Do. under 15 years of age.		Total.
Males.	Females.			Males.	Females.	Males.	Females.	
437802	438540	34602	102214	302816	314616	423038	424977	2,478,605

"But nearly a third part of this number must be subtracted in consequence of the separation of Finland.

"The

"The peasants may be divided into two classes. 1. Those who are possessed of crown lands, which they enjoy for life, on the payment of a certain quit rent. On the death of such a peasant the lease is almost always granted to his eldest son. 2. Peasants who have bought the perpetuity of their farms, either from the crown or the nobility, at six years purchase, on the payment of a quit rent. So that Swedish peasants are not in fact proprietors of the lands which they hold. What is called in Scotland a few, and in England a copyhold, is very similar to their tenure. Nothing can be more striking than that the very circumstance, which in Great Britain disqualifies a man from being elected, or even voting at an election, should in Sweden constitute the exclusive title to these two privileges. Every peasant may be elected a representative; but a certain value of land (not less than 30*l.*) is necessary to constitute a vote. If this land is divided among two or more peasants they enjoy one vote among them." P. 71.

The number of representatives in the house of burghers or citizens, who are elected from the several towns and cities, amount to between one and two hundred. An extraordinary anomaly in the Swedish constitution is remarked by Dr Thomson, as it has by most other writers, upon the state of the representation, that the country gentlemen, who have the greatest stake in the country, are neither represented in the diet as a body, nor can they be elected members of any of its four assemblies. We might, however, here suggest to Dr. Thomson, that this class of men are much smaller than they may at first appear, owing to the enormous extension of the nobility; for when a family in Sweden is once ennobled, all the descendant and collateral branches are also noble. The number of nobles above fifteen years of age, according to Dr. T.'s own calculation, is 3511. Most of those must be proprietors of those moderate estates which among us constitute the country gentleman. The anomaly, however, in some small degree, must still exist, and require alteration.

Our author proceeded soon after to Stockholm, to the description of which city he has dedicated a whole chapter. No circumstances either in the political, moral, or religious state of this great city, appear to have escaped his notice; and in his descriptions of the manners of the inhabitants, the worship of the country, the structure of the public buildings, he is equally entertaining and satisfactory. He observes that the number of dissenters in Sweden is very small, for which he cannot account, but attributes the circumstance to some prohibitory laws. He lays it down as a rule, to which we can by no means agree, that the natural tendency to dissent is greater in Episcopalian, than in Presbyterian countries. We rather doubt the fact in the first instance,

instance, as we know that among the Scotch presbyterians themselves every species of dissent abounds. Much less shall we agree to the reason which he assigns, "because the morals of the clergy must be expected to be more lax in the first case than in the second." Our opinion is, that as long as pride, conceit, and spleen exist, and an opportunity of giving them full play is allowed by the laws, so long will there be an opposition both in civil and ecclesiastical matters. In Great Britain there is a full proportion of these amiable qualities; dissent therefore in the church, and faction in the state, abound. In Sweden they appear, from our author's own account, to exist in a very small proportion among the mass of the people; and this we conceive is the prohibitory law which Dr. T. supposes: for we have never heard of any other in the Swedish constitution.

In the two next chapters, a very curious and accurate account of the late revolution is given by our author. This measure indeed appears to have been fully justified by the frantic conduct of their Sovereign, who seems to have inherited the madness, without the ability, of his illustrious predecessor Charles XII.

The following is the character given of him by Dr. Thomson, which we have every reason to think correct.

"Gustavus IV. possessed certain qualities which gave him a resemblance to Charles XII. the prince whose conduct he considered as a model for his imitation. Like Charles, he had an obstinacy of character so great that it was impossible to induce him to alter any resolution, however absurd or ridiculous, which he had once formed, even though it were demonstrated to him by the clearest evidence that persisting in it could lead only to disaster and ruin. Another quality in which he resembled Charles XII. was in his capacity of enduring cold, which was uncommonly great. He used to travel in the winter with only a slight covering, when his courtiers were trembling with cold under the load of two or three great-coats and surtouts. But in all the eminent qualities which distinguished Charles XII. there was a sad falling off in Gustavus IV. Instead of that impetuous bravery, bordering on foolhardiness, which characterized Charles XII. and to which at last he fell a sacrifice, Gustavus IV. was an absolute coward, and, though exceedingly fond of military glory, too timid to venture to appear at the head of his troops. Instead of that comprehensiveness of plan, and that celerity and steadiness of execution, which distinguished Charles XII. and to which he owed in a great measure his success, Gustavus IV. never attempted to form any plan whatever; and by frittering down his army into small detachments, and leaving them totally unsupported by each other, and to contend with forces more than double their own numbers, he always rendered success impossible. Instead of defending his own frontiers, he left them defenceless to the invading enemy, while the whole of his attention was turned to romantic schemes, altogether

altogether beyond the power of his resources to realize. He had early become the submissive votary of religion, or more accurately speaking, of superstition, and during his travels in Germany he got hold of a commentary on the Revelation, by a man of the name of Jung, which, though originally written in German, had been translated into Swedish. This book became the subject of his assiduous study; the opinions which it contained were implicitly adopted, and regulated all his conduct. The second beast described in the 13th chapter of the Revelation, whose power was to be but of short duration, was considered by him as Buonaparte; because some commentator had shown that the letters in the name Napoleon Buonaparte, make out the number 666, which is the mark of the beast.

"In consequence of this discovery, he ordered the name of the French emperor in all the Swedish newspapers to be always printed N. Buonaparte, and as the real reason of this whimsical charge was concealed by his ministers, it excited considerable curiosity in the country, and nobody was able to explain it in a satisfactory manner. He easily persuaded himself that he was the person destined by heaven to overturn the dominion of the beast, and that the verse in the 6th chapter of the Revelation, which is as follows, applied to himself:

"'And I saw and behold a white horse; and he that sat on him had a bow, and a crown was given unto him: and he went forth conquering and to conquer.'

"Gustavus IV. possessed some skill as a practical painter. At Gripsholm he drew a picture of himself seated upon a white horse, and trampling the beast under his feet. So firmly was he convinced of the truth of all these predictions, that he thought nothing more was necessary than to refuse to treat with Buonaparte. No preparations on his part would be requisite to enable him to fulfil the intention of heaven. When besieged in Stralsund by a French army, he expected the visible interposition of an angel in his behalf. But when this angel, who was to be four German miles in height, did not appear, and the French batteries were nearly completed, he thought it requisite to attend to his own safety, and retreat to the island of Rugen.

"One of the greatest faults of Gustavus IV. was a total disregard to the sufferings and feelings of his subjects. All oppressions and all toils and hardships he conceived them as bound to endure without murmuring, and seemed to consider them as created for no other purpose than to fulfil his sovereign will and pleasure. His own notion of military tactics, like that of some other princes, was, that it consisted in nothing else than regulating the military uniforms: this was with him a point of such importance, that when the supplementary troops were raised, he spent the greatest part of a year in devising the shape of their coats, while, in the mean time, the poor recruits were left so entirely without every means of comfort that many actually died of cold and hunger." P. 115.

The

The account given by our author of all the transactions attending the late revolution, form a very curious and entertaining part of the present volume. We approve of his cautious silence respecting the motives which induced the Swedes to elect Bernadotte their Crown Prince; as from the consummate prudence and skill which distinguish this wary general, it is most improbable that the secret will ever be divulged, before it ceases to be a matter of interest. Many tourists, with whom we are acquainted, would have given us at full length the secret history of this memorable transaction; they would have traced each intrigue through all its ramifications to the hidden source; they would have conducted the reader through all the labyrinths of state mystery, and have calculated to a farthing the sum expended in corruption; interspersing, at the same time, many recondite observations of their own, as to the motives which actuated the several parties, and as to the courses which events might have taken, under other circumstances, in various stages of the business. Now much as we admire both the invention and the courage of such historians, we must confess ourselves fully satisfied with the silence of our author, and his confession of ignorance throughout the matter. Whatever we may be inclined to detract on this account from the credit due to his imagination, we shall add to the score of his good sense and veracity; qualities, which some of his readers may esteem more valuable in a traveller, than brilliancy of genius, or fertility of invention. So much mystery indeed hangs over the whole of this affair, that it is still uncertain how far the election of Bernadotte was agreeable to the wishes of Buonaparte. His conduct since his election has clearly been in opposition to the interests of the Emperor, as will appear from the following observations.

"There can be no doubt that Bernadotte was very popular both in Hanoyer, and at Hamburg, and that his behaviour to the Swedes, when he was applied to about concluding a peace with the French Emperor, had made a powerful impression in his favour. His great abilities were generally known, and Sweden stood greatly in need of a Prince of abilities to raise her from the state of extreme feebleness into which she had fallen. It is affirmed in Sweden, that a coolness had for some time existed between Buonaparte, and the Prince of Ponté Corvo, in consequence of Buonaparte, upon some occasion or other, throwing up to him his original rank of a private soldier. Such a story is well suited to the impetuous rudeness which characterizes Buonaparte; but it does not agree with the mild temper and consummate prudence of Bernadotte. To judge from appearances, he has not a good opinion of his own countrymen, for not a single Frenchman is employed either in the Swedish army or in any other situation, and all the applications which have been made

made to him by Frenchmen have been uniformly refused. It was he that brought about a peace between Great Britain and Sweden. The French Emperor was hurt at his conduct, and in consequence took possession of Swedish Pomerania. When the Russian war began last summer with France, he went over to Obo, had a conference with the Emperor of Russia, and it is confidently asserted that he planned the campaign which proved ultimately so successful to Russia, and so disastrous to France. Yet all this while he has most carefully abstained from issuing any declaration, or involving Sweden in any active part against France. If Buonaparte prove ultimately successful, there can be little doubt that his conduct will admit of apology with Buonaparte, in consequence of the difficulty of his situation; while, on the other hand, if Britain and Russia prevail, he has gone far enough to secure the friendship of these two powers. Nothing therefore can be more skilful than the conduct which he has pursued. Indeed it may be questioned whether any other would not in the present circumstances have endangered his own situation, or the very existence of Sweden as a nation. Nothing would have been easier for him than to have induced Sweden to enter into an alliance with France. The Swedish nobility have all had a French education, and they have adopted a good deal of the manners and opinions of that volatile and unprincipled nation. The Swedes have been so long accustomed to an alliance with France, that it has become in some measure natural to the nation. They have imbibed the opinions, which Buonaparte has divulged with so much industry, respecting the danger of Great Britain holding the dominion of the sea, and the injury which British commerce and British manufactures do to other nations. These opinions I admit to be inconsistent with the knowledge of the first principles of commerce and even of common sense, and show a most miserable ignorance of the real interests and real state of Europe. Yet I have heard them gravely maintained by some of the most sensible men in Sweden. If to all this we add the severe treatment which they have met with from the Russians, and the natural jealousy which every nation must have of a powerful and encroaching neighbour, we shall not be surprized that the great body of the Swedes in the present war take the part of the French, and are secretly hostile to Britain and Russia. When I was at Stockholm, this appeared very strongly marked. When any news arrived of successes gained by the Russians, the faces of every one you met indicated disappointment and uneasiness. When news arrived of successes gained by the French, every person was in extasy. I except from this the German and British merchants who reside in Sweden, and who constitute a small but respectable and wealthy body." P. 145.

It is a curious circumstance, that immediately after his election, he signed a renunciation of the Roman Catholic religion, and was baptized, or re-baptized, by the Swedish bishops. Bernadotte,

dotte, indeed, appears to have adopted the wisest and the best line of policy which he could have pursued, that of identifying himself with the interests of his new dominions. Their prosperity and welfare seem to be the sole objects of his ambition, and of his care. Skill, caution, calculation, and reserve, are the prominent features of both his public policy, and of his private character. All his movements, or rather his halts or his hoverings, during the whole of the grand struggle between Buonaparte and the allies, may be partially explained upon these principles, and appear to have arisen from these motives. As far as the deliverance of Europe might promote the interests of Sweden, we believe that he was by no means unfriendly to the great cause, but that his reserve was dictated by a calculation of the probability of a failure, and of the consequences which might result from it both to himself and to his dominions. We are therefore by no means disposed to brand him with the unmerited name of traitor, nor to accuse him of treachery to the great cause of Europe; although to any interests between those of Sweden and himself, we consider him wholly insensible.

Our author next presents us with a very entertaining account of Upsal, and of its university, and with a long detail of the state of its lecturers, students, professors, &c. The number of students amounts to about 500, who lodge in private houses, and are subject to no particular academical discipline. We know not the state either of learning or of study in this ancient university; the number, however, of professors and lecturers is enough to make the Scotch universities really jealous, as it amounts to no less than sixty, besides riding, fencing, French, and drawing-masters. Whether more information is gained than lost amidst all these *Mystilli* of literature and science, Dr. Thomson has given us at full length the pretensions of each of these learned professors, drawn up in their own Latin, which is sufficiently coxcomical, and not over classical.

The mineralogical characters of these extensive regions are detailed with much accuracy; and the descriptions of the various mines, of their different strata, depths, productions, &c. will engage the attention of those who are fond of this study. In many points, perhaps, this may be esteemed the most valuable part of the work. To those whose ideas and pursuits are of a different nature, to whom

> "No product there the barren hills afford,
> But man and steel, the soldier or his sword,"

the following description of Dalecarlia, a name consecrated to immortality, as the very temple and *penetralia* of patriotism, will afford much satisfaction.

"The

"The province of Dalecarlia is of considerable size, extending from a little southward of the river Dal, which is somewhat beyond the 60th degree of north latitude to nearly the 62d degree. From east to west, if we allow it to extend to the Gulf of Bothnia, it stretches over about five degrees of longitude. It is finely variegated with hill and dale, and indeed it takes its name from this circumstance: Dalarne, by which appellation it is known in Sweden, signifying *the valleys*. It is not nearly so much covered with wood as most of the other provinces of Sweden, at least those parts of it which I saw; and this adds very materially to its beauty. For nothing appears more dull or tiresome, when you have been accustomed to it for some time, than a continued pine-forest, excluding every possibility of a view, and exhibiting nothing to the eye but its own dark and dismal green. Like all the other provinces of Sweden, it is checquered with a variety of lakes of different sizes, and it contains two rivers (besides many streamlets) which in such a country as Sweden, where great rivers are not to be found, acquire some importance. These are the Dal, which occupies the southern part of the province, and though a shallow and slow running river, and therefore not containing a very great deal of water, is yet broad, and has a respectable appearance. When I state that at first sight I mistook what I saw of it for a portion of a lake, it follows that its breadth must be pretty considerable. The other river is the Ljusne, which occupies the northern part of the province, and is about the same size as the Dal. Both of these rivers, I conceive, as they approach the Gulf of Bothnia into which they fall, make their way through a number of small lakes, which add greatly to their apparent breadth. Both of these rivers originate from the high mountainous tract which separates Sweden from Norway, about the latitude of Drontheim, and a little to the south. There is another pretty considerable river which rises in the same tract, runs south through Vermeland, and empties itself into the Venner. This river is the Clara." P. 202.

We could have wished to have given our readers a fuller analysis of the contents of this pleasing and instructive volume; but we shall have fully satisfied our consciences, if they shall be induced, by the extracts which we have given, to supply that deficiency by their own exertions, and to give their attention to the work itself. Its style is pleasing and unaffected, and forms an excellent channel of communication between the information of the author and the curiosity of the reader. Should a second edition be published, we should recommend to the author the addition of a short chapter, giving the reader a summary of the Swedish history, which would render his work more perfect in itself, and illustrate, by parallel circumstances and events, his interesting account of the late revolution.

BRITISH

BRITISH CATALOGUE.

DIVINITY.

ART. 7. *Charge to the Clergy of the Diocese of Chester. By the Right Reverend G. Henry, Lord Bishop of Chester.* 4to. 36 pp. Rodwell. 1814.

The occasion of this charge is as honourable to the pastoral care of its right reverend author, as the composition is creditable to his ability and discernment. The customary intervals between the Episcopal Visitations in the diocese of Chester, were longer than in these days of danger and dissent, the present state of the Church could with safety allow. His Lordship has therefore, in the true spirit of a Christian Bishop, declared his intention of visiting his Clergy once every three years; a measure which is loudly called for in every diocese throughout the kingdom: and we trust that the spirited example set by the Bishop of Chester will be followed in every diocese where custom has allowed a longer interval between the visitations of its pastor. The Clergy stand in need enough at present of all the co-operation, encouragement, and advice from their spiritual head, which can result alone from continued residence and constant visitations.

The Charge before us, though addressed only to the diocese of Chester, deserves the notice of the general body of the Clergy throughout the kingdom, as it contains the soundest and most valuable remarks upon all the principal points to which the events of the last three years demand their attention. Upon the subject of the Bible Society, the Lancasterian System, the Non-residence of the Clergy, the Bishop speaks in the ablest manner and in the most decided terms. Upon the first of these his opinion is expressed with firmness and strength, preserving at the same time that mildness and charity, which are the ornaments of our Christian profession.

"It is a circumstance much to be regretted, that comparisons have been drawn, and an opposition excited, between the members of this, and of that more recent Institution, which is denominated 'The Bible Society.' Such, however, and most unfortunately, is the case. Far be it from us to impute improper motives, unless proved, to any description of persons; still less to that numerous and

and respectable Society, which includes so many of the good and great, and whose professed object it is—to dispense the word of God. From my heart I believe, that as a body, they are actuated by no other incitement, than a wish to promote the present and eternal happiness of their fellow creatures. But still, the friends of the Church are, as we think, justified, in giving a decided preference, and even an exclusive support to the more ancient Society, and that —for the following reason. The Bible Society, by the very terms of its constitution, disperses the Bible alone, excluding the Prayer Book. Now, as the one has been heretofore accompanied with the other, the systematic rejection of the latter may induce the suspicion, that our Forms of Prayer are not held to be essential, and, by consequence, that our religious establishments are not necessary." P. 11.

In recommendation of the Madras System of Education under the National Society, his Lordship is equally strenuous; combating with much ability the specious arguments of the Lancasterian *liberalists*. It is with great satisfaction that we find him expressing in the most unequivocal terms his disapprobation of a practice now gaining ground throughout the kingdom; we allude to the frequent use of Churches in large and populous towns, for the purposes of charity sermons unconnected with any local institution, which could possibly interest the feelings of the inhabitants. In almost every considerable town attempts have been made to gain the principal pulpit, to be filled often by some strange and itinerant Clergyman, in aid of the Jew Society, the Church Missionary Society, &c. &c. We cannot imagine how any one can in conscience drain those charitable resources of large parishes and districts, which are often very inadequate to supply the spiritual and temporal wants of their own poor, in behalf of these institutions, whose advantages are, to say the least, very problematical. Much less is it to be endured, that the scanty earnings of the labouring poor, which are scarcely sufficient to supply the very necessaries of life, shall be taxed and trepanned from themselves and their families by the agency of those instruments of fanatical tyranny and oppression, denominated PENNY SOCIETIES. There are few, very few places, where the majority even of respectable inhabitants can afford to expend more in charity than is expedient to render the very existence of the poor tolerably comfortable, during the inclemencies of a severe season. We therefore strongly disapprove of those appeals to their benevolence, which may divert their contributions from their proper channel. Our clerical readers will see the justice of the Bishop's observations upon this point.

"Having

"Having now recommended to you, and with all the earnestness in my power, the establishment of District Committees, and of Schools upon the Madras System of Education, let me avail myself of this opportunity, of pointing out a few other particulars, to which your attention may be very usefully directed. In the first place then, the Parochial Minister is now more than ever called upon, to oppose and check that Spirit of Itinerancy, which appears to be gaining ground, and to form one of the alarming symptoms of the present day. Much enquiry and consideration therefore are demanded from you, before you accede to those numerous requests which are made, for the occasional use of your Pulpits. Recollect, it is to your peculiar, to your exclusive care, that the souls of your parishioners are entrusted. In you alone is vested the dread responsibility. You are accountable therefore, not only for the doctrines which you yourselves deliver, but for those also, which, by your sufferance, are promulgated by others. In justification of this intrusion, the plea of some Charity, or the interests of some popular Society, are for the most part brought forwards: and persons unknown themselves, apply in the name of a Committee little more known, for the accommodation of Churches in populous Districts. Far be it from me, to counteract the views of any one Charitable Institution whatever: but why, I must ask, should not the regular Minister be applied to on these occasions? The desire to substitute the labors of another in his room, at least excites the suspicion, that his own would not be exerted, with equal zeal, or with equal success. If the application be complied with, a comparison is sure to be drawn, and that, from obvious circumstances, not usually advantageous to the established pastor. Thus his hearers, without any sufficient reason, become dissatisfied, and infected with a love for novelties and change. Such officious interference, while it tends to degrade the Clergy, is at the same time totally inconsistent with any System of Church Discipline and Unity." P. 21.

We could have wished to have presented the reader with a large portion of this excellent Charge; we cannot, however refrain from giving one extract more upon a very important subject, the residence of the Clergy; in which the Bishop combats with much success the injurious and most unfounded notion of the inattention of the Clergy to their pastoral duties. The facts which he states must carry conviction with them upon the mind of every unprejudiced reader.

"We have to lament, that in consequence of these bills, a very general but erroneous opinion has gone abroad, with respect to the residence of the Clergy. When non-residence is talked of, I understand by that term, an implication of neglect—the non-performance of duties— of duties which could be, and which ought to be discharged; but surely they are not to be included in this censure,

sure, who do all they are capable of doing—who themselves constantly perform the services of their own Church, and who reside as near to it, as they possibly can. The Clergy, I must observe, have been hardly dealt by, and the list of non-residents unfairly swelled, by returning such in the number. But whatever may be the case in other Dioceses, I am happy and proud to declare, that there are not many in my own, who can fairly be classed under the description of non-residents. From the late parochial returns it appears, that though there are some who had sinned against the letter of the law, there were comparatively very few, who were real and virtual offenders—few who could be charged with wilful dereliction or neglect. In this Diocese, of so great an extent, and of such an immense population, there are not many incumbents who do not at least, serve one of their Churches.

"The total number of benefices, is five hundred and ninety-two. Upon these, there are three hundred and ninety who do their own duty;—five only are absent without license, or exemption. The proportion also of those who have licenses is much diminished. Some absentees of necessity there always must be, from age, from indisposition, and various other causes of just and legal exemption. But, upon the whole, I am satisfied. There are not many, of whom, in this particular, there is just ground of complaint. At a time then, when some in whom we should have wished for and expected kinder feelings, are so very ready to malign the Clergy, when they are represented as devoted to trifling amusements, and crowding every place of public resort; happy am I to bear this testimony to the different Character of my own Clergy—a testimony due to the cause of truth, and to them." P. 27.

We trust, that from what we have already presented to our readers, their attention will be generally drawn to this temperate, able, and most important Charge.

ART. 8. *The Importance of Religious Establishments to the true Interests of Civil Society.* 1s. Stockdale. 1814.

So little are the rising generation impressed with the principles of civil and ecclesiastical polity, and so little is their view directed to the foundations of all order and good government, that we hail with pleasure any publication which may have a tendency to supply so fatal a deficiency. The little tract before us appears well calculated for that purpose, as it affords a clear, simple, and concise view of those civil and political principles upon which we venerate and defend our establishment. The reasoning is sound, the representations are calm and dispassionate, and are such as are peculiarly adapted, from their quiet good sense, to influence the minds of those who have thought but little as yet

upon this important subject. With the experience and discernment of the author in the following remarks, our readers will be much pleased.

"It may still be asked, whether, as the sole object, in requiring conformity with the Established Church as a qualification for power, is the security of that Church, some portion of power may not be allowed to glide into the hands of Dissenters, without danger to the establishment? If this be possible, it ought certainly to be done. For exclusion ought not to be carried a step beyond the bounds of necessity. But it should be remembered, that power is necessarily productive of influence; and though the quantum of power, actually possessed by Dissenters, may not enable them to enter upon any open or direct attack on the Church, yet the influence thence derived may be employed, imperceptibly perhaps, in undermining its foundations. But if the exclusive-principle be once allowed to be relaxed, who shall prescribe any bounds to its relaxation?—who shall presume to draw the line of indulgence, and to say to importunity,—thus far and no farther? On the moderation of any human beings, when so fascinating an object as power is in view, what reliance can be placed? Besides the ordinary motives which lead men to seek that object with avidity, the persons in question will find an additional inducement to pursue it, in those feelings of jealousy with which they ever view an Established Church; whilst every step they advance in that pursuit, will facilitate their farther progress. But to induce them to exert all their efforts for its attainment, nothing more can be necessary than to know, that they are not totally excluded. Finding that the door is not shut upon them, they will be incessantly pressing to open it wider; and, unless the resistance from within be fully equal to the pressure from without, they must be gradually gaining on their opponents. There is, indeed, reason to fear, that those who are within may not be disposed, in time, to put forth their strength, in resisting the external pressure.—Confiding in their numerical majority, they may be led, by indolence or by liberality, to persuade themselves, that the necessity for strenuous resistance does not yet exist; and under the persuasion, that it will be in their power to shut the door whenever they please, they may procrastinate their defensive efforts, until it shall become impossible to prevent its being thrown wide open to all. Thus it is, that those who defend establishments are characterized by confidence, supineness, and dilatoriness; while their assailants are ever distinguished by zeal, activity, and promptitude.

"Such are the dangers which an Established Church has to fear from a relaxation of the exclusive principle of the Test-Laws. It may, indeed, be considered as a general maxim, (and happy would it be for mankind, if the maxim were never lost sight of,) that in no instance can relaxation of principle be unaccompanied with danger. For the human mind is sure to lose its respect for principle,

ciple, when it ceases to regard it as inviolable; and it is soon led to view with indifference, what it before looked upon as sacred. Fixed to no rule, but deeming itself at liberty to follow the dictates of its own discretion, it becomes unsettled and wavering; it changes its opinions and its views according to the fluctuation of circumstances; it loses the manly qualities of firmness and decision; it knows not what to oppose to solicitation, to which it gradually gives way, in the vain hope of conciliation; at length, enfeebled by irresolution and compliance, it finds itself utterly unable to withstand the hostile force, which, during its period of vacillation, has been accumulating; and it is compelled to abandon, if, from a sense of weakness, it do not voluntarily sacrifice, what, in the first instance, it considered as out of the reach of danger." P. 41.

ART. 9. *Dissuasive from Socinianism, by a Layman.* 12mo. 24 pp. Rivingtons. 1814.

This is a very dispassionate, clear, and able tract, upon a subject which in these days demands the attention of the clergy. Socinianism, may not be a generally growing evil, yet in particular districts the numbers of Unitarians have been considerably augmented. To the clergy, where these perversions prevail, we strongly recommend this little tract, which may, under the blessing of Providence, be effectual in arresting the progress of so fatal an error. The various arguments are urged with much calmness, but at the same time in a manner so earnest, that they must find their way to every heart, which is not closed by self-conceit to the voice of reason and Revelation. The author has, with much propriety, adopted the form of an address. The following extract will serve as a specimen of the reasoning of our author:—

"But the union of the divine and human nature, in one person, is a mystery which you cannot comprehend, and which, therefore, you will not believe. Do you, then, reject from your faith whatever is beyond your comprehension? If so, of what articles is your creed composed? Can you comprehend the infinite perfections of the Deity? Can you conceive how the Almighty exists from eternity? How he fills all space? Can you by searching find out God? Nay, can you comprehend the union of spirit and matter in your own composition? Have you, then, such confidence in your reasoning powers, of the origin of which, and of the manner of their operation, you can form no idea, as to set up your own conclusions against the express authority of Revelation, which informs you—that *the Word was God*—and that the *Word was made flesh*; and which clearly unfolds the twofold nature of Christ, by giving him the twofold appellation of *Son of God*, and

Son of Man? That in the latter character, he was very man, you yourselves allow. That in the former, he must be very God, it seems impossible to doubt. That the Son of man must be man, and that the Son of God must be God, are truths apparently too obvious to be disputed. And, as if to warn you against a disposition to doubt this great truth, because it is mysterious and incomprehensible, the inspired Scriptures tell you expressly, that 'great is the mystery of godliness: God was manifest in the flesh.' It were endless, however, to quote the many passages in which those Scriptures assert the divinity of Him, in whom *dwelt all the fulness of the Godhead bodily;* who spake of *the glory which He had with the Father before the world was;* and whom we are required to honour, *even as we honour the Father.*"

ART. 10 *Proofs of Christianity.* 12mo. Mawman. 1814.

This is a full, clear, and satisfactory display of the evidences of our holy religion, in the form of question and answer. It is clearly the work of a scholar, and is peculiarly adapted for the use of those, whose studies are directed towards the same end. While we have such excellent books of every description for teaching the lower classes the first principles of religion, we are happy to find a book that we can so strongly recommend to those, whose attention is directed towards the education of the higher orders. We should consider this little tract as admirably fitted for those, who have attained a place in the upper forms of our public schools. Carefully instructed as they already are, for who can be bold enough to express even a suspicion that they are not, both collectively and individually in the articles and the evidences of that religion in whose faith they are to live and in whose hope they are to die, they may still stand in need of a short and able compendium of all the religious instruction which has been so carefully impressed upon their minds. A more concise and masterly statement of these important truths cannot be found, than in the tract before us. The part, however, of this work which we most admire, is the caution and ability with which the author has armed the young Christian against the first attacks of infidelity, by engaging his reason in the service of his Redeemer. At a certain age, when the powers of mind begin to develope themselves, it is of the utmost importance to show, that reason and philosophy are employed in a much more dignified and appropriate manner in the defence, than in the attack of our holy faith. We were therefore peculiarly pleased with the following extract:—

"Q. With

" Q. With such a mass of arguments, or rather, of evidence in its favour, how comes it, that so many persons either doubt its truth, or reject it as an imposture?

" A. Such persons either do not examine these proofs, or wish them false, or want to distinguish themselves by the singularity of their opinions.

" Q. That is to say, Infidelity arises from negligence, from vicious habits, or from vanity?

" A. Yes, from negligence, when men devote their time and their attention so entirely to their interests or their pleasures, to the business or amusement of the moment, as to think of nothing else, and eventually to exclude every other occupation. Such persons not unfrequently become practical Atheists, and live as if there were no God, no moral law in the universe. From vicious habits, when men give themselves up to practices prohibited by religion; and thus make it their interest, that religion should be false. And,

" Finally, when men wish to acquire the reputation of superior judgment or superior courage, by rejecting opinions and doctrines generally believed and reverenced.

" Q. Are not these causes of infidelity frequently united?

" A. Yes, the first naturally leads to the second; and as vice darkens the understanding, ignorance generally accompanies it; and ignorance almost invariably engenders pride.

" Q. Does not experience confirm the truth of this observation?

" A. Yes, experience teaches us, that men invariably begin to neglect the duties of religion before they question its doctrines, or in other words, that they lose their morality before they renounce their faith.

" Q. Whence arise doubts in religious matters?

" A. Sometimes from negligence and ignorance, and sometimes from a habit of attending to the obscurities of religion more frequently than to its proofs.

" Q. Why should there be any obscurities in religion?

" A. Because both the nature of the Divine Being, and his operations must, in many respects, surpass human comprehension, and consequently be obscure.

" Q. Why so?

" A. Because a being of so confined a capacity as man, cannot possibly comprehend the boundless perfections of the Almighty; in other words, finite cannot contain infinite.

" Q. Is there any other cause of obscurity in religion?

" A. Yes, the operations of God, as well as his attributes are too extensive to fall under human observation. They are connected with systems of which we can have no conception, and may relate to periods and events far remote in place and time from our sphere of existence.

" Q. Are there not mysteries in nature as well as in religion, and are not the former as incomprehensible as the latter?

" A. Yes,

"A. Yes, the visible world teems with wonders, and half the processes of nature, such as the propagation of animals; the production and growth of vegetables—the nature of light and sound—of the electric fluid—of magnetic influence, &c. &c. are all mysteries as impenetrable to human reason as the ineffable secrets of the divine essence or the wonderful means of Redemption.

"Q. Why then do not men contradict and reject the former as often and as obstinately as they do the latter?

"A. Because the admission of the former does not interfere with their passions and prejudices, which the latter tend to controul or to suppress." P. 41.

We trust that this useful and important tract will meet with an extensive circulation in those quarters which we have already named; where if it be not thought necessary, at least it will not be superfluous. We should also hope that its author would publish an explanation of the doctrines of our Church upon a similar plan, for the use of the higher orders of our youth: to whom we consider it as not wholly unimportant that some general Christian instruction should be given, and that they should particularly be brought up in the communion of our established Church.

THANKSGIVING SERMONS.

ART. 11. *England's Glory and Duty: preached at St. Crux, in the City of York, by J. Overton, A.M. on the 7th of July,* 1814. Cradock and Joy.

Amidst subjects of so much greater importance that within the last year have crowded in upon us, we have not been enabled to pay sufficient attention to a large class of single sermons, which were preached upon this sacred festival of national triumph. Many of them are worthy of our attention; and if we shall not have afforded them a place in our Review, it is not because they have not fully deserved it. The Sermon before us is distinguished for soundness of principle, and energy, rather than elegance of expression. The preacher, after describing the incalculable importance of our naval superiority, in preserving our shores from the attack of the enemy, and our fields from becoming the scene of devastation and blood, thus proceeds:

"And who, except under the privation of these blessings, can suitably estimate this degree of success! Think of the horrors of Anarchy, of Atheism, of Despotism: Think of the undescribable wretchedness of those places which so long and frequently were the immediate seats and scenes of war: Think of what has actually taken

taken place at Paris, at Moscow, at Hamburgh, at Leipsic, and in nearly every other part of Europe: Read seriously the appalling accounts of the sufferings in Germany: Compare all this with our condition at the worst: Contemplate, as Christians, the two conditions not only in their bearings on the present generation and present Life; but also with a reference to posterity, and the everlasting concerns of mankind; and it will appear what abundant cause we had at all times for thankfulness: and that in opposing a system at once so iniquitous and destructive, and "behaving ourselves valiantly for our people, and the cities of our God," we have shewn ourselves, "a wise and understanding," as well as a highly favoured, nation.

"Some persons, indeed, have ever been more disposed to complain of our sufferings, as the result of mismanagement in our Governors, than to thank God for our remaining blessings. But this class of men have shewn themselves as short sighted in Politics as they are defective in Religion. They overlooked the grand source of the evil; the deplorable moral and political disorder which had seized Europe: They ascribed that to want of skill in the Physician which had become unavoidable through the malignity of the disease; which, for any thing they could know, under an opposite mode of treatment might, inevitably, have proved fatal; nay, which in point of fact did so prove in every instance, Europe throughout, where their prescriptions were pursued: They distinguished not between theory and practice; and because they necessarily felt the inconveniences of the plan adopted, concluded, without trying it, that another would have been preferable." P. 13.

ART. 12. *Prospect of Perpetual and Universal Peace: a Sermon preached on the 3d of July, at the Essex-street Chapel, by T. Belsham.* Johnson. 1814.

We do not see the force of the reason assigned by Mr. Belsham for preaching his Thanksgiving Sermon on the 3d, instead of the 7th July, the day appointed. His auditors, who are entirely of the higher orders, would not probably have been induced to become gapers at the shew which was passing by.

The language in which this Sermon is composed is uniformly elegant, sometimes even vigorous. The opening of it will afford the best specimen of Mr. Belsham's style and expression.

"The events of the two preceding years are unparalleled in history. A portentous and devouring despotism, which trampled all Europe under its feet, which bid defiance to the combined energies of the nations, whose will was law, which disposed of crowns and kingdoms, and at whose voice the earth trembled, is suddenly crushed to atoms. Not indeed by hostile force, nor by the united efforts

efforts of human intellect and strength, but by its own desperate and unexampled infatuation, and by the overruling providence of God. The giant power, which having lately sprung from the earth, had exalted itself above all rule, intoxicated with uninterrupted success, arrogantly attempted to scale the heavens; and vainly dreamed that the armies which no earthly force could controul, which were every where victorious, every where irresistible, might bid defiance to the inclemency of the seasons and to the rigours of a frozen climate.

"But pride and presumption were soon overtaken by deserved and exemplary punishment. 'For who ever hardened himself against God and prospered?' The destroying angel received his dread commission, and the innumerable myriads of the invading army perished as it were in a night; the baffled and disgraced chief, like the Assyrian tyrant of old, escaping, with difficulty and dismay, a solitary and forlorn fugitive, to his own country.

"In the mean time the continental powers, which had before crouched at his feet or groaned under his tyranny, encouraged by the disasters which had befallen the common oppressor, entered into a new alliance, an alliance cemented by a deep sense of past wrongs and a just apprehension of future injuries, to shake off his yoke; and after a few convulsive struggles, the exhausted tyrant of the continent sunk under the generous and heroic efforts of the united nations, and was compelled to abdicate the throne, to resign his conquests, and to make way for the restoration of a constitutional government to a great nation, over which he had usurped a despotic and remorseless sway." P. 1.

So far all is very reasonable and well; but when he calls the times in which we live "the childhood of the world," in which nations, like children, are making experiments in the pursuit of happiness and prosperity, we shall partly suspect Mr. B. of the same line of conduct with the patience of his readers. He informs us that men will soon discover that wars of aggression and conquest are both unjust and unwise, and that, after a few more failures, they will quietly repose in perpetual and universal peace. As mankind have been some few years making these experiments, without profiting much by their results, we are inclined to think that they will still pursue the system. The Apostle has informed us, with some little insight into human nature, "from whence come wars and fightings among us." As long as the lusts and the bad passions of man remain, so long will war and all its miseries continue. By the general diffusion of Christianity, and still more by the influence of the Holy Spirit and divine grace upon our hearts, those passions may be in some measure subdued, and in such proportion will the virulence of public and private contention be abated.

In

In the latter part of the Sermon, where Mr. Belsham appears to treat the fulfilment of the prophecies of Isaiah in the present events of this world, and their probable consequences, he abandons every law of common sense, and sets reason, as well as reputation, at defiance.

ART. 13. *A Discourse preached at the Episcopal Chapel of Kircaldy, on the Day of Thanksgiving, by T. Scot, Minister of the Chapel.* Edinburgh. 1814.

This is a Sermon by one of the northern brethren of our Church, and is distinguished for its vigour and animation. The author has a powerful, but some times too poetical an imagination; his language, however, is sufficiently chastened and correct. Mr. Scot was formerly a Minister of the Church in Maryland, which gave him an opportunity of witnessing the sad spectacle of irreligion and infidelity prevailing in a state without a national and an established religion. After the first acknowledgement of their political existence as a nation, a National Church should have been the first object not only of their pride, but of their policy.

"Then was the time, when, as a Christian people sensible of their mercies, they should have given the strong cement of religion to their rising institutions; and as they had inherited from the mother country their laws, manners, and language, together with the pure faith of the gospel, sound policy and good sense might have dictated the propriety of drawing as close as possible the ties of social intercourse with the only power that could give stability to their independence. It is true that, for twelve years after the peace, they did pursue this plan in some measure, and prosperity and improvement were in consequence visible in every part of the United States. But the spirit of irreligion had scattered among them its deadly poison, and its operation was not long concealed. Emancipated from a foreign yoke, they could hardly bear to acknowledge subjection even to the King of Heaven. Establishments had in several States been made for the support of the Church of England; these were now thrown down; the floodgates of impiety were opened, and every sacred and moral principle was allowed to float at the pleasure of the popular gale. Young as they were as a nation, the enormity and frequency of crimes among them were such as nations long corrupted by luxury could scarcely be thought capable of exceeding." P. 9.

ART.

POETRY.

ART. 14. *The Modern Dunciad, a Satire.* 12mo. 5s. 6d. Rodwell. 1814.

We had formed no very favourable idea of the nature and tendency of this publication, from various attempts in the daily papers to puff it most unmercifully into notice. We were, therefore, agreeably surprised to find it deficient neither in originality, humour, nor scholar-like allusion. The plan is a free and lengthened imitation of the first Satire of Persius. Our satirist appears to be well acquainted with the lower tribe of authorlings, and has brought to light many illustrious names, who, but for the aid of so kind a chronicler, might have never passed the oblivious stream. There is sometimes a legitimate and manly severity which does credit to the author, but he too often dwindles into the dullness of acrimonious abuse. The following lines upon the rambles of the conductor of a contemporary journal, are sufficiently caustic, but as brother critics, we are bound to protest against any treasonable attack upon the holy brotherhood:—

> "Stands Scotland where it did? alas! no more—
> Since truant J*****y flies his native shore:
> For who among her sons, to speed their gains,
> (Her sons more fam'd for brimstone than for brains)
> Like him retrac'd the path which KENRICK trod,
> Traduc'd his country and blasphem'd his God?
> Mourn, CALEDONIA! let thy rocks reply;
> Nor LAMBE, nor SYDNEY can his loss supply:
> SYDNEY has too much lead—and simple LAMBE
> Retains the will, but wants the pow'r to damn:
> Too dull, alas! to satisfy a pique,
> His heart is willing, but his brain is weak;
> Nor HOLLAND'S Spouse, nor HOLLAND'S mantling bowl
> Can rouse from torpor his benighted soul.
> Illustrious HOLLAND! doom'd by angry fate
> To rack the muses, and reform the state;
> Consistent Peer! unstained with courtly crimes,
> Save some few *venial* spots, and doggrel rhymes;
> His J*****y lost,—shall haply mount the throne,
> And execrate all dullness—but his own."

That the author has much talent we readily allow, but if he would command attention, he must follow higher game. There is occasionally an elegance, vivacity, and point in his couplets, which

which are worthy of a superior work. We do not approve of stars and dashes in a poem which would possess a legitimate claim to public admiration. Libellous abuse is no proof either of the genius or the taste of the author.

ART. 15. *Verses for Grave Stones; by a Parish Minister.* 4s. 6d. Wilkie. 1814.

Contemporary with the illustrious Surrey (the splendid edition of whose works, by Dr. Nott, we eagerly anticipate) was a Poet of no mean abilities, called CHURCHYARD; his works, according to the quaint humour of those days, he denominated CHURCHYARD'S CHIPS. We wonder that the Author of the present collection of Grave-stone Epitaphs has not adopted so appropriate a title.

We consider this publication, as marking out a new æra in this species of elegiac verse. Instead of the "uncouth rhymes" which once "taught the rustic moralist to die," we have now eighty grave, grammatical, and well-spelt Epitaphs of all sorts and sizes, suited to all ages and conditions. It is astonishing to reflect upon the wonderful improvement which this little volume may introduce. Instead of the old humdrum,

"A loving wife, a mother *dere*," &c.

we have now the classical idea of an address from the deceased,

"Three days she lived, and saw the wished for babe,
Then cried—'O lovely child, as e'er was born;
For thee I willing die: O ne'er may'st thou
From thy good father's arms by death be torn!'"

This specimen would probably convince our readers, how admirably adapted our author appears to preside over the Parnassus of a parish church-yard; but we cannot omit the following eminent example of the pathetic and parental.

ON AN INFANT WHO DIED BY THE SMALL-POX.

"Oh, parents all, who love your children well,
And wish to keep them from untimely graves:
Thank Heav'n, for *cow-pock* to the world made known,
Which, rightly managed, lives past numbering saves."

This

This is an admirable specimen of the genuine *Bucolic*, or vaccine versification. From those which we have selected, the reader will probably concur with us in opinion that the author has completely accomplished his end, and that, in his own words, "they will be useful to all who should read them in *print*, as well upon *grave-stones*."

ART. 16. *Armida, or the Enchanted Island.* 8vo. 26 pp. Baldwin. 1814.

This is a sort of Masque in imitation of Milton's Comus. The dramatic part is introduced and explained by verses, which might have been put in the mouth of a chorus. Armida is the Calypso, and Rinaldo the Telemachus of the author. The poetry is not without beauty, as the following extract will show, but the spirit of the author has certainly evaporated before the conclusion, which is lame and impotent.

"Behold the spot where, sunk in shameful ease,
Prepar'd a woman's every wish to please,
Rinaldo dwells, forgetful of his fame,
His former deeds, and great Bertoldo's name.
Yet Heaven suffers not the good, the brave,
To fall, without a last attempt to save;
And, bending downwards, angels ever near
O'er human frailties drop the pitying tear,
Eager to save, ere Justice strike the blow,
And Mercy's mantle o'er the sinner throw.
Beyond this wooded wild, with thorns o'ergrown,
And ne'er before to mortal footsteps known,
Impervious, horrid, where the dragon lies,
And throws around his ever watchful eyes;
The guardian of the wood, it knows no rest,
But drags its scaly length, and rears its tow'ring crest;
High on the hill above a palace stands,
Conspicuous far, and rear'd by demons' hands;
There dwells the warrior in inglorious rest,
His head reclining on Armida's breast;
He hangs upon her lip, he drinks her sigh,
And upwards gazes on her melting eye,
A wanton's plaything, and a woman's slave!
Oh! save him from himself, from false Armida save." P. 6,

NOVEL,

NOVEL.

Art. 17. *Tales of Real Life. By Mrs. Opie.* 12mo. 3 vols. pp. 913. Longman. 1813.

Whoever is conversant with the works of Mrs. Opie will, on sitting down to peruse a new production from her pen, be naturally induced, by his past experience, to anticipate a renewal of mental gratification. He will expect to find character, pathos, moral feeling, a skilfully-conducted story, and a chaste and elegant style. Such were our expectations, on taking up these volumes, and they have not been disappointed. These tales do not yield in merit to any of their predecessors. They are four in number; and each of them forcibly inculcates an excellent moral.

The first volume contains the tale of "Lady Anne and Lady Jane." Its chief object is to point out the danger of that levity of mind which is but too common, and which too frequently produces the most terrible effects. It has, also, a secondary end in view, which is, to show that even the greatest virtues not only lose much of the respect which they ought to receive, but likewise much of their influence over others, when their possessor unfortunately happens to be of repulsive manners. The character of Lady Jane, giddy, careless, and taking no thought for the morrow, is finely imagined and sustained; and her repeated resolutions of amendment, and as frequent lapses into error, till she ultimately falls a victim, are delineated with a masterly hand. Nor is the heroic and benevolent, though occasionally harsh, Lady Anne less strongly drawn. "Appearances are against her" forms the second volume. Emma Mordaunt, the heroine, lovely, amiable, noble-minded, and strictly virtuous, gives rise to injurious and degrading suspicions, by her disregard of appearances. Her history is told, throughout, with infinite spirit. The third volume contains two tales. The first of these, "Austin and his wife," is an admirable and impressive lesson to parents, to shun the Scylla and Charybdis of excessive indulgence, and of continued and unprovoked severity. The second tale, "The Mysterious Stranger," though said to be founded on fact, is of a somewhat more romantic cast than either of those which precede it. We recommend the perusal of it to all those females who have "a great contempt for the usual restraints laid on their sex, and a great violence of temper." To such, it cannot fail to afford an useful warning. Indeed, we are disposed to think that no person can read these tales without deriving as much benefit from them as pleasure.

sure. Their morality is so strictly pure, that they do not present a single thought, or expression, which can excite any improper idea; and, considered merely as novels, they display a truth and reality of representation, which almost compel the reader to believe that they are not the work of fancy, but the faithful narrative of events which have really taken place *.

ROMANCES.

ART. 18. *Al Kalomeric, the Son of Maugraby; an Arabian Tale.* 8vo. 2s. 6d. pp. 49. Ginger. 1814.

This is a sort of political satire upon the present times, under the garb of an Arabian Tale. Al Kalomeric, the son of Maugraby, the evil genius, is the representative of Buonaparte; Famagoustan, the capital of El Copras, is the name applied to London; and by the Alins and the Alouts, are humourously designated the ministry and the opposition. There is much ingenuity in the design, and much liveliness in the execution of this little *jeu d'esprit;* and the Author is clearly a man who has moved in the higher circles of life. The wit is gentlemanlike throughout, and the ludicrous application of the Eastern terms is sometimes particularly happy. With the clue which we have already afforded our readers, they will be enabled to unravel the following passage:—

"The Alouts, no doubt, meant well; but in their pride, which was marvellously great, and in the disappointment of their ambition, they did not reason quite so justly. They did not, at first, perhaps, wish ill to their country, but unfortunately bestowed all their thoughts upon doing good to themselves! until at length the views of selfishness absorbed every other consideration. They allied themselves instinctively with the arch fiend, Al Kalomeric, because they were, with him, baffled by a common enemy! They thought to make a friend of the evil spirit, for their occasioned

* In the hurry of putting to press the last sheet of the British Critic for November, several typographical errors escaped us, in the review of Mrs. West's Alicia de Lacy. Page 550 line 1 for "except," read "especially;" line 2, after the word "fictitious," insert "character;" line 15 from the bottom, after the word "mixing," insert "fiction." Page 551 line 16 dele the comma after "West's." Page 552 line 5 from the end of the criticism, insert a full stop after the word "elegant;" line 3 from the end, put a comma instead of a semicolon.

purposes,

purposes, whilst he was forging chains for them as his slaves elect. They opened their schools to the disappointed of all ranks, and indifferently admitted the Fatimites, the followers of Ali, the tribes of Sukkeef, and even the Magin worshippers of fire. Their new nomenclature enabled them to give consistency to every incongruity, and this jumble of principles, whose object was numerical strength against their opponents the Alins, was represented to the people of Famagoustan, as the code of Al Hatim, or perfect liberality. They called names lustily; traduced characters systematically; preached revolt and sedition zealously; called black white, when it was necessary to confound colours; and resented vehemently every doubt which their less enlightened fellow citizens expressed as to the genuineness of the creed of Al Hatim, or perfect liberality! They had courted the young prince, the heir to the throne, and honours of Raschid, by every art that seduction could suggest, or policy render attractive! In their temples they raised altars to him, and forgot the precepts of the prophet in their libations to his honour. They looked to a new reign as the signal for their own unlimited sway. They saw their enemies hurled from power, and they feasted by anticipation on the rights and blessings of pre-eminence and rule.

"Alas! the new reign succeeded and their hopes were blasted. The young prince sat down upon the throne of his fathers, and they beheld the ancient Emirs still presiding in the Ulema! Wisdom marked the career of the sovereign; success crowned his measures; and still the Alouts, or Alhatimites, bore no share in his councils! This was insufferable! They had made him a God, because they thought that he, like other idols of mens' hands, would be made to act for the interest of their makers." P. 26.

The conduct of the opposition in attempting to deprive the administration of the country of that glory which was so justly their due, from that long train of brilliant atchievements, and that concentration of the powers of Europe against the tyrant, which the example of their firmness inspired, and the vigour of their counsels sustained, is well pourtrayed.

"But the boldest flight of their genius was a grave and serious appeal to the reason of the people of El Copros; in which they proved to demonstration (according to the rules of their old system), that the prince Egroeg al Raschid and his ministers, although they planned, and progressively executed, the designs and expeditions by which the great and mighty Al Kalomeric was overthrown, had no hand, and bore no part, in the achievement! It is true, that the people had observed the activity of the Divan; had seen victories followed up, and trophies borne from the field of battle; and they were in the usual hacknied track of prejudice, and still more ordinary mode of tracing effects to their causes, obstinate and pertinacious in their resistance, to the asserted opinion of

of the Alouts, that both Prince and Emirs had been asleep in the seraglio, during the whole accidental series of events! The people reasoned in turn, and demanded that if all this was done whilst their governors were asleep, what might they not have done had they been awake!" P. 40.

ART. 19. *Pneumanee; or, the Fairy of the Nineteenth Century.* 2 vols. 12mo. Hatchard. 1814.

This is a little novel of a far superior cast to the common *circulating medium* of the kingdom. The principal character in the history, Pneumanee, becomes the female Mentor of a clergyman's family in Devonshire, whom she watches over with the tenderest care, and instructs with more than parental anxiety. The adventures of this family form the foundation of the tale, and are told in a very pleasing and interesting manner. From the general style of the writing, we should strongly suspect this to be the production of a female hand; particularly as the portraits of the female character so far exceed those of the male. In many parts there is a vein of strong sense expressed in language at once simple and elegant. We were much pleased with the following remark, which may furnish a hint to those in whose hands the education of young women is entrusted.

"Pneumanee, who took advantage of every circumstance to improve their minds, advised Fanny to acquire more command over her feelings; it was a want of proper firmness to make imaginary woes. Sensibility was given us for a blessing, and good sense to keep it in proper bounds; and the parents who taught their children to feel for the sufferings of a fly, did them as much injustice as those who allowed them to torture it. It weakened a mind greatly to be always indulging its finer feelings; the proper medium was to teach them the real value of things; and to prevent a frivolous weakness of character, they were to think and speak of great objects." Vol. I. p. 102.

The following observations upon the new art of memory, which at present seems to engage the attention of those who patronize it, to so great a degree, that they forget every thing else, are given with much good humour and good sense.

"At their return to the Parsonage, they again found the Miss Volatiles: they had heard that there were to be poney-races soon upon the beach, and they had quite forgotten to ask when they would be; and so, as they had been rambling upon the cliffs, they took them again in their way home; and indeed the Parsonage was

so pretty, the sun seemed to shine there more than usually cheerful, it always looked happy. ' But when were the races?'—' The 1st of September,' Fanny said, ' and the 14th.'—' Now remember, Mary, symbol the first, Tower of Babel; fourteenth, Diogenes or Watchman.'—' No, no, no,' said Mary, ' it is Bajazet or Fountain.'—' Oh fie, Mary, where is your memory? those are symbols forty-six and forty-seven.'—' No,' Mary said, ' that was Direction-post and Apothecary.' And then followed the division of a room into nine parts, and Glass-blower and Apollo, Cock-fighting, State-bed, and Trojan Horse, with a variety of sounds so new in their combinations, that the party were astonished at what it could all mean, and naturally thought the Tower of Babel was the watch-word, and all the rest was to exemplify the confusion of tongues; and not till the ladies had once more taken their leave, did Pneumanee explain that the art of memory was now reduced to technical arrangement, and that those who would not take the trouble to exercise and perfect their memory, were giving themselves ten times the trouble to learn a variety of symbols, that in some weak minds confused every idea about them; and by a perpetual system of connection, they had not one simple idea left.

" Charles anxiously inquired, if you could really remember all that you read of history by such an art. ' By symbols there was no doubt,' Pneumanee said, ' that you might remember when your favourite Gustavus Adolphus began and ended his reign; but the anecdotes you mentioned to-day, that he never engaged in any battle without first praying at the head of his troops; that he used afterwards to thunder out in a strong and energetic manner a German hymn, in which he was joined by his whole army; and that the effect of forty or fifty thousand voices was both wonderful and terrible: all this, and so much more as you mentioned of your hero to-day, would have required so many symbols to learn, that to a memory so good as yours, the anecdote itself could not cost you half the trouble.' " Vol. I. p. 104.

Upon the whole, we can strongly recommend these little volumes to the attention of all our female readers at least; as from the good sense which predominates throughout the whole, and particularly from the good principle which it inculcates, they cannot but derive both advantage and information. The language is elegant, and devoid of pedantry; and of the tendency of the religious sentiments, which are partially scattered, we can speak in unequivocal terms. The story is neither new, nor remarkable, but is told in an interesting manner. The principal fault arises from the obscurity in which *Pneumanee* herself is involved; for there is no clue given us to discover whether she is a benevolent genius, or a common mortal. This uncertainty should not exist, as it gives an air of improbability and absurdity to the whole. In a second edition this might easily be remedied.

TRAVELS.

ART. 20. *A Tour through Morocco, &c.; by W. Lempriere, M. D. Physician to the Forces.* 8vo. 14s. pp. 447. Cadell and Davis. 1813.

A faithful account of the moral and political state of the empire of Morocco, has long been a desideratum in English literature. Dr. Shaw's Travels in Barbary, and Mr. Bourke's History of the Moors in Spain, have done much to remedy this deficiency; but there still remained a considerable field for accuracy in research and fidelity in information. We are of opinion, that Dr. Lempriere has succeeded in both these essential qualifications for a traveller; his style is simple, and unaffected, and the information, which, from his medical talents, he was enabled to procure, is both novel and interesting. His reflections also upon the moral and political state of the Empire do credit to his judgement. His geographical descriptions are also accurate and useful. We are sorry that our limits will not permit us to enter into a detail of the contents of this excellent volume, but we can safely recommend it to the attention of our readers. His description of the Emperor's harem, into which, as a physician, he was admitted, is particularly amusing. The following is the general account which he gives of the employment of the Moorish ladies.

"I seldom observed in the harem the women at any employment but that of forming themselves into circles for the purpose of conversation, sometimes in the open courts, at others in the different apartments. As they are not permitted to enter the mosques, they pray at the appointed times in their own chambers. The Moors, indeed, entertain the prejudice which is commonly attributed to the Mussulmen in general, that the female sex are altogether an inferior species of animals, merely formed to be slaves to the pleasures of men, whose salvation is consequently not of so much importance; and with this sentiment the conduct of the men towards them in every instance corresponds. The Moors likewise assign other reasons for not permitting their females to enter their places of worship: they assert, that it would be not only contrary to the custom which prevails in the country, of not allowing the sexes to meet in any particular spot, but it might also, by creating loose and improper ideas, abstract their attention from devotion.

The women have their Talbas as well as the men their Talbs. These persons, who are either wives or concubines, just as it happens,

happens, and whose principal qualifications appear to be reading and writing, teach the younger part of the harem to repeat their prayers, and the older females they instruct in the laws and principles of their religion."

ART. 21. *Letters from a Lady to her Sister, during a Tour to Paris, in the Months of April and May,* 1814. 12mo. 180 pp. 4s. Longman.

These letters gave the first account of a visit to Paris after the long period of hostility which divided the nations, and suspended the commerce of arts and elegancies yet more completely than that of merchandize. There are some *ladyisms* which a judicious friend of the fair authoress should have marked for suppression: such as "we ladies may blame ourselves for the delay, for we would not allow the main sail to be set, &c." "The confusion of tongues is certainly a great curse on mankind. A woman especially feels it who is so full of curiosity, &c." There is throughout a vivacity, a goodness of heart, a lively interest in all around her, and a benevolent desire to make her sister as happy as herself, by a description of all things that awakened her emotions. These characters of this slight performance disarm criticism, and induce us to offer, with some earnestness, to one so evidently young and amiable, our advice not to yield to the pressing request of friends, in exposing to the rude gale of publicity the bagatelles which are adapted to give delight to a private circle. The best part of this little volume is, perhaps, the description of St. Cloud.

"The interior of St. Cloud corresponds with its exterior in beauty. The decorations and furniture are more magnificent than those of any good dozen of sultan's palaces put together. It is beyond imagination luxurious.

"Here we saw the King of Rome's little carriage which used to be drawn by four "*sheep.*" It is a splendid little bauble. Also, some very beautiful embroidery worked by Marie Louise—her work frame, and her piano-forte. She was, they say, a very good musician.

"From several of the apartments, which are a great height above the river, though not far from it, you have a complete bird's-eye view of the Seine and the country beyond it, terminated by a most pleasing and finished prospect of the city of Paris, with the hill of Montmartre, covered with wind-mills and the romantic quarries of Belle-ville behind it. And yet neither this nor the prospect from the bridge is quite satisfactory, for though the outlines are as romantic and as pleasingly varied as fancy can form, the barrenness

of the soil casts a melancholy appearance on the whole. The palace of St. Cloud originally belonged to Monsieur, brother of Louis XIV.

"The gallery is one hundred and eighty-five feet long and twenty-five wide. The Duke of Orleans who built this palace, took great delight in it, to the day of his death. When it was finished and he brought the king, his brother, to see it, Louis XIV. was mean enough to express a desire to have it. "Sire," replied the Duke, "you are the master, and I must say, it is at your service, but, in return, I hope you will appoint me apartments in the Conciergerie" (house of correction).

"The chapel is small, and the theatre also, but it is prettily fitted up. The library is by no means extensive. There were some maps lying open, just as Napoleon left them, and some books with marks and notes in them.

"Buonaparte (the attendant told us) constantly slept in his clothes and boots, with his sword by his side; but this person contradicted the report (which was so prevalent) of his violence; of breaking chairs, tables, &c. most positively. The Empress is every-where highly spoken of." P. 91.

MISCELLANIES.

ART. 22. *Letters addressed to two absent Daughters, by Mrs. Rundell.* 12mo. pp. 301. 8s. London. 1814.

If we are not egregiously mistaken, this is the lady to whom the court of aldermen and their wives are infinitely obliged for an admirable treatise upon the art of cookery. The analogy between the mind and the body is no where to be traced in a clearer point of view than in the turn of their appetites and the quality of their food. Mrs. Rundell having provided so admirably for the cravings of the one, now directs her attention to the wants of the other. In both departments she is attended with success, and her directions for preserving both quinces and character are equally eminent. What are the purest sentiments, but savoury patties of the mind? and too much care cannot be taken, that they are not drenched with the milk and water of insipidity, or disgraced by the garlic of vulgarity. The novels, against which Mrs. Rundell so judiciously cautions her eleves, are little else but tea cakes and trifles; and the whining infidelity of Rousseau resembles nothing more than cucumbers cooked in copperas. In the

the *courses* of reading Mrs. R. seems quite at home, and in her directions for the management of the tongue she is inimitable. The female character and the chicken pie will doubtless be equally raised by her exertions.

We could however almost quarrel with ourselves for venturing a jest upon the volume before us. In many points it contains much admirable instruction; the sentiments are always good, often admirable. The following advice to those young ladies, whose sprightliness and genius principally consist in a vulgar, boydenish affectation of wit, cannot be too often inculcated upon the quizzing parties, which are too often visible in the second ranks of society.

"And here let me give you a hint upon that sort of conversation, which, though it does not absolutely come under the denomination of scandal, yet betrays a considerable degree of ill nature, and a great want of cultivation; and this is a satirical, sneering way of noticing people's weaknesses and foibles, and other little harmless oddities, which comes under the fashionable term of quizzing. This is generally resorted to by those who are deficient in powers for better conversation, and yet are anxious to bear their part, which they flatter themselves they do with great spirit and *eclat*: but you rarely find people of sense, or much intellectual endowment, addicted to this frivolity. Their minds are too enlarged, and usually occupied with things of too much real importance, to leave opportunity or inclination for that minute attention to trifles, which those must possess who are always watching for little particularities at which to aim the shafts of ridicule. It is from this cause that girls are so much given to this sort of discourse. Often possessing little knowledge, and still less judgment, their attention is chiefly attracted by externals, and every slight deviation in manner or way of thinking, from the standard formed by their confined ideas, is sure to be unmercifully lashed. How often have my eyes and ears been pained by the conduct of three or four such silly creatures assembled together, who, unable to talk of any thing better, have been turning into ridicule all their acquaintance, some of whom were eminently respectable either for their worth or abilities, or at any rate, their superiors from age or situation. And not contented with laughing at the absent, how frequently have I observed, by the low whisper, and half-repressed titter, that the present company came in also for their share of notice!"

Her remarks upon novels are also admirable, and extend, in our opinion, not only to tales of fiction and romance, but to the modern custom of inculcating principles, manners, and even religion itself in the flippant garb of a moral tale.

"The

"The disadvantages attendant upon reading these books are various. After ranging at large, through scenes so highly coloured as those depicted in novels, the routine of common every-day occurrences becomes uninteresting and monotonous. Our imagination too, taught to expect perfection, by constantly contemplating it in ideal characters, suffers no inconsiderable disappointment on finding us condemned to associate with men and women such as they really are, instead of with heroes and heroines, such as they are represented. Another bad consequence I have repeatedly observed to result from the perusal of novels by youth, is a disrelish for works of a more solid kind; the taste becomes vitiated, and incapable of enjoying books calculated to improve the understanding. Truth, clothed in simplicity, is thrown aside with disgust, to make room for what? fiction dressed out in such a preposterous garb, that nothing but a disordered imagination, and misguided judgment, could render these thoughtless readers blind to the follies it presents."

We must now turn Mrs. Rundell's argument and representations against herself, and strongly protest against her own stories, which are sufficiently absurd and out of taste, and incumber a volume, in which we with pleasure recognize so many excellent lessons.

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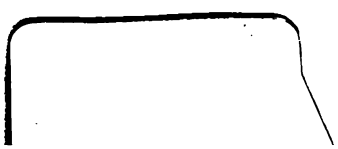
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